

# Diaglott

## Διγλωττον

ΠΕΡΙΕΧΟΝ ΤΟ ΠΡΩΤΟΝ. CONTAINING THE  
ΤΟΤΥΠΟΝ ΕΛΛΗΝΙΚΟΝ. ORIGINAL GREEK  
ΚΕΙΜΕΝΟΝ ΤΗΣ ΚΑΙ. TEXT OF THE NEW  
ΝΗΣ ΔΙΑΘΗΚΗΣ ΕΠΙ. TESTAMENT BASED  
ΤΗ. ΒΑΣΕΙ ΤΩΝ ΔΙΑΦΟ. ON THE VARIOUS READ  
ΕΩΝ ΚΕΙΜΕΝΩΝ ΤΟΥ. INGS OF THE VATI-  
ΒΑΤΙΚΑΝΟΥ ΧΕΙΡΟΓΡΑ. CAN MANUSCRIPT NO.  
1209. 1209 IN THE VATICAN  
ΒΙΒΛΙΟΘΗΚΗΣ. ΤΟΥ ΒΑ. LIBRARY.

ΤΙΚΑΝΟΥ. IN THE RENDER-  
ΕΝ ΤΗ ΜΕΤΑΦΡΑΣΕΙ. ING OF THE ORIGI-  
ΤΟΥ ΠΡΩΤΟΤΥΠΟΥ ΕΙΣ. NAL TEXT INTO ΕΝ-  
ΤΗΝ ΑΓΓΛΙΚΗΝ. ΟΥΔΕ. GLISH NO REGARD  
ΜΙΑ ΠΡΟΣΟΧΗ. ΑΠΕΔΟ. HAS BEEN PAID TO PRE-  
ΘΗ ΕΙΣ ΤΑ ΕΠΙΚΡΑΤΟΥΝ. VAILING DOCTRINES  
ΤΑ ΔΟΓΜΑΤΑ Η ΕΙΣ. PRO- OR PREJUDICES OR  
ΑΗΨΕΙΣ Η ΕΙΣ ΙΔΙΑΙΟΥ. PECULIAR TENETS OF  
ΣΑΣ ΔΟΓΜΑΤΙΚΑΣ. ΔΙ. TEACHINGS. TO THE DI-  
ΔΑΣΚΑΛΙΑΣ ΜΟΝΟΝ ΕΙΣ. VINE AUTHORITY OF  
ΤΗΝ ΘΕΙΑΝ ΑΥΘΕΝΤΙΑΝ. THE ORIGINAL SCRIP-  
ΤΩΝ ΠΡΩΤΟΤΥΠΩΝ. TURES ALONE. HAS  
ΕΩΝ ΑΠΕΔΟΘΗ Η ΜΑΛ. THERE BEEN THE MOST  
ΛΟΝ ΤΑ ΕΙΝΗ ΚΑΙ ΑΜΕ. HUMBLE AND UN-  
ΡΟΑΚΗΤΟΣ ΥΠΟΤΑΓΗ. BIASED SUBMISSION.

INTERNATIONAL  
BIBLE STUDENTS  
ASSOCIATION





THE  
EMPHATIC DIAGLOTT  
CONTAINING THE  
**Original Greek Text**  
OF WHAT IS COMMONLY STYLED THE  
NEW TESTAMENT  
*(According to the Recension of Dr. J. J. Griesbach)*  
WITH AN  
**INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION**

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT  
CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

*No. 1209 in the Vatican Library*

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT  
NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

**A VALUABLE ALPHABETICAL APPENDIX**

BY BENJAMIN WILSON

Publishers :

INTERNATIONAL BIBLE STUDENTS ASSOCIATION  
WATCH TOWER BIBLE AND TRACT SOCIETY

Brooklyn, New York, U. S. A.

Also : London, Toronto, Melbourne, Orebro, Cape Town,, Berne,  
Magdeburg, etc.

*MADE IN U. S. A.*

## PREFACE.

---

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammelled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are:—An approved Greek text, with the various readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Footnotes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English ; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men, as King James' version ; but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein, to obtain an inheritance in the *aionian* kingdom of Jesus the Anointed One.

B. WILSON.



# HISTORY OF THE GREEK TEXT

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first *printed* edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by FRANCIS XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the *first edition* published of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin Vulgate into Greek*.

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text\*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly un-

known. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first *critical revision* in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings.

WETSTEIN published his Greek Testament in 1751-2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESBACH, in critical labors, excels by far any who preceded him. He *used* the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the *older* MSS. to the *mass* of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the editions of Scholz, has passed through numerous editions. His fundamental

\*Erasmus, in his third edition of 1523, inserted the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles,

&c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance to obtain a correct Greek Text, than when the authorized version was at first published.

## HISTORY OF ENGLISH VERSIONS

**T**HE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tyndale, and fynessed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain

that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revision of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentic Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to revise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitechurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,-

000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS. none of which was earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach;

the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

## TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed

therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others



which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too com-  
 "plaisant to the King, in favoring  
 "his notions of predestination,  
 "election, witchcraft, familiar  
 "spirits, and kingly rights, and  
 "these it is probable were also the  
 "translators' opinions. That their  
 "translation is partial, speaking  
 "the language of, and giving  
 "authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to  
 "one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The 'Bishops' Bible to be followed, and altered  
 "as little as the Original will permit. And  
 "these translations to be used when they  
 "agree better with the text than the Bishops'  
 "Bible—namely, Tyndale's, Matthew's,  
 "Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek,

but *only compared with it*—being all translated from the *Vulgate Latin*. Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 600 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge, Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock, Kneeland, Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a *correct Greek Text* is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic it cannot adulterate the Original.

## PLAN OF THE WORK.

**1. Greek Text and Interlineary Translation.**—The left hand column contains the GREEK TEXT according to Dr. J. J. Griesbach, and interlined with it a LITERAL WORD-FOR-WORD TRANSLATION, wherein the corresponding English is placed directly under each Greek word.

The *Sectional Divisions* are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus.] though authorized by Griesbach, are omitted by the Vatican MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal

chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by pursuing this plan are many, and will be duly appreciated.

**2. New Version.**—The column on the right hand side of the page

is a NEW VERSION for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the EMPHATIC SIGNS are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

**3. Foot Notes and References.**—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages i. the New.

**4. Appendix.**—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

---

## SIGNS OF EMPHASIS

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as, Initial Capital letters, *italics*, SMALL CAPITALS, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2nd. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis, and,

3rd. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Notation is employed in the English column of the DIAGLOTT.

1. Those Words rendered *positively* emphatic by the presence of the *Greek Article*, are printed in Small Capitals: as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "**He** must increase but **I** must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him 'who spoke as never man spoke,' or which were enunciated by His inspired apostles.

# LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET

SOUND, OR POWER.	FIGURE.	NAME.	REMARKS
a	A α	Alpha	In the Greek there are three different accents: acute (´), grave (̀) and circumflex (ˆ).
b	B β	Beta	
g hard, as in begin	Γ γ	Gamma	
d	Δ δ	Delta	
e short, as in met	E ε	Epsilon	Almost every Greek word takes an accent; and when the word is pronounced, the emphasis is placed on the accented syllable.
z	Z ζ	Zeta	
e long, as in keen	H η	Eta	
th	Θ θ	Theta	
i	I ι	Iota	The acute accent is placed over every short syllable, and when the emphasis is placed on the penult or on the antepenult, also on the last syllable of the word when a comma, a semi-colon, a period or an unaccented word follows, as γυνή τις ( <i>a woman</i> ), παῖδιον ( <i>a boy</i> ).
k	K κ	Kappa	
l	Λ λ	Lambda	
m	M μ	Mu (Mi)	
n	N ν	Nu (Ni)	The grave accent is always placed on the last syllable of the word, as καλὸς ( <i>good</i> ), ἐρυθρὸς ( <i>red</i> ).
x	Ξ ξ	Xi	
o short, as in lot	O ο	Omicron	
p	Π π	Pi	
r	Ρ ρ	Rho	The circumflex is placed over a long penultimate syllable and when the last syllable is short, as σῶμα ( <i>body</i> ), κήρυξ ( <i>herald</i> ); and on every contracted word which is accented on the last syllable, as γαλῆ ( <i>cat</i> ), συκῆ ( <i>fig-tree</i> ).
s	Σ σ, final ς	Sigma	
t	T τ	Tau	
u	Υ υ	Upsilon	
ch hard, as in chord	Φ φ	Phi	The letter ν can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like n; thus ἄγγελος ( <i>angel</i> ) is pronounced <i>angelos</i> , not <i>aggelos</i> .
ph	Χ χ	Chi	
ps	Ψ ψ	Psi	
o long, as in throne.	Ω ω	Omega	

The circumflex is placed over a long penultimate syllable and when the last syllable is short, as σῶμα (*body*), κήρυξ (*herald*); and on every contracted word which is accented on the last syllable, as γαλῆ (*cat*), συκῆ (*fig-tree*).

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, αη, ηι, ωι, ηυ, ου, υι. The little stroke under α, η, ω, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of ς with that of another consonant; thus, the Labials, πς, βς, φς, are equal to ψ, the Palatals, κς, γς, χς, to ξ, and the Dentals, τς, δς, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ; before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ; but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like n; thus ἄγγελος (*angel*) is pronounced *angelos*, not *aggelos*.



## INTRODUCTORY REMARKS ON GRAMMAR

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, ('), as ἥλιος (*sun*), pronounced as if written *helios*; or with a smooth one ('), as ἐπὶ (*upon*), simply read *epi*. The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥόδον (*a rose*), pronounced *rhodon*. In diphthongs the breathing is placed over the second vowel; thus υἱός (*a son*), pronounced *why-os*. When ρ is doubled, the last one takes the aspirate.

Words in Greek are of eight kinds, called parts of speech; viz., *Article, Noun, Pronoun, Verb, Participle, Adverb, Preposition, and Conjunction*.

The Article, Noun, Pronoun, and Participle, are declined with *Gender, Number, and Case*.

There are three Genders; the *Masculine, Feminine and Neuter*.

There are two Numbers; the *Singular*, which speaks of *one*, as λόγος, *a word*; and the *Plural*, which speaks of *more than one*, as λόγοι, *words*.

To these the Greeks added a third number, called the *dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint or the New Testament.

There are five Cases: the *Nominative, Genitive, Dative, Accusative, and Vocative*.

The Article ὁ, ἡ, τό, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general; and ὁ ἄνθρωπος, *the man*. It is thus declined.

### SINGULAR

	Masc.	Fem.	Neut.	
Nom.	ὁ,	ἡ,	τό,	<i>the</i>
Gen.	τοῦ,	τῆς,	τοῦ,	<i>of the</i>
Dat.	τῷ,	τῇ,	τῷ,	<i>to the</i>
Acc.	τόν,	τήν,	τό,	<i>the</i>

### PLURAL

	Masc.	Fem.	Neut.	
Nom.	οἱ,	αἱ,	τά,	<i>the</i>
Gen.	τῶν,	τῶν,	τῶν,	<i>of the</i>
Dat.	τοῖς,	ταῖς,	τοῖς,	<i>to the</i>
Acc.	τούς,	τάς,	τά,	<i>the</i>

The Article has no vocative; ὦ, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sing. masc. and fem. ὁ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (').

The Gen. pl. in all genders and in every declension ends in ων.

The Personal or Primitive Pronouns are three; ἐγώ, *I*, plural ἡμεῖς, *we*, of the first person; σύ, *thou*, plural ὑμεῖς, *you*, of the second; Gen. οὗ, *he*, or *she*, plural σφεῖς, *they*, of the third.

The Relative Pronouns are ὅς, ἥ, ὃ, *who, which*, and αὐτός, αὐτή, αὐτό, *he, she, it, &c., &c.*

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ  
[GLAD TIDINGS] BY MATTHEW  
ACCORDING TO MATTHEW

ΚΕΦ. α'. 1.

1Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ  
A record of descent of Jesus Christ, son of  
Δαυὶδ, υἱοῦ Ἀβραάμ. 2Ἀβραάμ ἐγέννησε  
David, son of Abraam. Abraam begot  
τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ,  
the Isaac, Isaac and begot the Jacob,  
Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς  
Jacob and begot the Judas and the  
ἀδελφοὺς αὐτοῦ. 3Ἰούδας δὲ ἐγέννησε τὸν  
brothers of him. Judas and begot the  
Φαρές καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ. Φαρές  
Phares and the Zara by the Thamar. Phares  
δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέν-  
and begot the Esrom; Esrom and be-  
νησε τὸν Ἀράμ· 4Ἀράμ δὲ ἐγέννησε τὸν  
got the Aram; Aram and begot the  
Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησε τὸν Να-  
Aminadab; Aminadab and begot the Na-  
ασσών· Ναασσών δὲ ἐγέννησε τὸν Σαλμών·  
asson; Naasson and begot the Salmon;  
5Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ρα-  
Salmon and begot the Booz by the Ra-  
χάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβὶδ ἐκ τῆς  
chab; Booz and begot the Obed by the  
Ρούθ· Ὠβὶδ δὲ ἐγέννησε τὸν Ἰεσσαί.  
Ruth; Obed and begot the Jesse.

6Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα.  
Jesse and begot the David the king.  
Δαυὶδ δὲ \*[ὁ βασιλεὺς] ἐγέννησε τὸν Σο-  
David and [the king] begot the Sol-  
λομῶνα ἐκ τῆς τοῦ Οὐρίου· 7Σολομὼν δὲ  
omon by the of the Urias; 7Solomon and  
ἐγέννησε τὸν Ροβοάμ· Ροβοάμ δὲ ἐγέννησε  
begot the Roboam; Roboam and begot  
τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά·  
the Abia; Abia and begot the Asa;  
8Ἀσά δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφάτ  
Asa and begot the Josaphat; Josaphat  
δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννη-  
and begot the Joram; Joram and be-  
σε τὸν Ὀζίας· 9Ὀζίας δὲ ἐγέννησε τὸν  
got the Ozias; Ozias and begot the  
Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχάζ·  
Jotham; Jotham and begot the Achaz;  
10Ἀχάζ δὲ ἐγέννησε τὸν Ἐζεκίαν· 10Ἐζεκίας  
Achaz and begot the Ezekias; Ezekias  
δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆ δὲ  
and begot the Manasses; Manasses and  
ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν  
begot the Amon; Amon and begot the  
Ἰοσίαν· 11Ἰοσίας δὲ ἐγέννησε τὸν Ἰεχο-  
Josias; Josias and begot the Jechon-

CHAPTER 1.

1 A Register of the  
†Lineage of Jesus Christ,  
Son of David, Son of  
Abraham.

2 From †Abraham pro-  
ceeded ISAAC; from  
†Isaac, JACOB; from †Ja-  
cob, JUDAH and his  
BROTHERS;

3 from Judah. PHAREZ  
and ZARAH, by TAMAR;  
from Pharez, HEZRON;  
from Hezron, RAM;

4 from Ram, AMMINA-  
DAB; from Amminadab,  
NASHON; from Nah-  
shon, SALMON;

5 from Salmon, BOAZ,  
by RAHAB; from Boaz,  
OBED, by RUTH; from  
Obed, JESSE;

6 and from †Jesse,  
DAVID the KING. David  
had †SOLOMON by the  
[widow] of URIAH;

7 Solomon had †RE-  
HOBOAM; Rehoboam had  
ABIJAH; Abijah had ASA;

8 Asa had JEHOSEA-  
PHAT; Jehoshaphat had  
†JEHORAM; Jehoram had  
UZZIAH;

9 Uzziah had JOTHAM;  
Jotham had AHAZ; Ahaz  
had HEZEKIAH;

10 Hezekiah had MA-  
NASSEH; Manasses had  
AMON; Amon had JOSI-  
AH;

11 and †Josiah had JE-

\*VATICAN MANUSCRIPT—Title—According to Matthew.

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of Ahaziah, Joash, and Amaziah, the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

‡ 1. Luke iii. 23. ‡ 2. Gen. xxi. 2; xxv. 26; xxix. 35. ‡ 6. 1 Sam. xvi. 1; xvii. 12; 2 Sam. xii. 21. ‡ 7. 1 Chron. iii. 10.

νίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς με-  
 ias and the brothers of him, near the re-  
 τοικεσίας Βαβυλῶνος.  
 moval Babylonian.

<sup>12</sup>Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος,  
 After and the removal Babylonian,  
 Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σα-  
 Jechonias begot the Salathiel. Sa-  
 λαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ· <sup>13</sup>Ζο-  
 lathiel and begot the Zorobabel; Zo-  
 ροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ  
 robabel and begot the Abiud; Abiud  
 δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλιακίμ δὲ  
 and begot the Eliakim; Eliakim and  
 ἐγέννησε τὸν Ἀζώρ· <sup>14</sup>Ἀζώρ δὲ ἐγέννησε τὸν  
 begot the Azor; Azor and begot the  
 Σαδὼκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀ-  
 Sadok; Sadok and begot the Achim; A-  
 χείμ δὲ ἐγέννησε τὸν Ἐλιούδ· <sup>15</sup>Ἐλιούδ δὲ  
 chim and begot the Eliud; Eliud and  
 ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέν-  
 begot the Eleazar; Eleazar and be-  
 νησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν  
 got the Matthan; Matthan and begot the  
 Ἰακώβ· <sup>16</sup>Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ,  
 Jacob; Jacob and begot the Joseph,  
 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰη-  
 the husband of Mary, of whom was born Je-  
 σοῦς, ὁ λεγόμενος Χριστός.  
 sus, that being named Christ.

<sup>17</sup>Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως  
 All then the generations from Abraam till  
 Δαυίδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δα-  
 David, generations fourteen; and from Da-  
 βίδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ  
 id till the removal Babylonian, generations  
 δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βα-  
 fourteen; and from the removal Ba-  
 βυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσ-  
 bylonian till the Christ, generations four-  
 σαις.  
 teen.

<sup>18</sup>Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως  
 Of the now Jesus Christ the birth thus  
 ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ  
 was. Being espoused for the mother of him  
 Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν  
 Mary to the Joseph, before either came together  
 αὐτούς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύ-  
 them, she was found in womb having by a spir-  
 ματος ἁγίου. <sup>19</sup>Ἰωσήφ δὲ ὁ ἄνθρωπος αὐτῆς, δι-  
 it holy. Joseph and the husband of her,  
 καιὸς ὢν καὶ μὴ θέλων αὐτὴν παραδειγμα-  
 a just man being and not willing her to public-  
 τισαί, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.  
 ly expose, was inclined secretly to release her.  
<sup>20</sup>Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγ-  
 These but of him thinking on, lo a mes-

CHONIAH and his BRO-  
 TIERS, near the time of  
 the CARRYING-AWAY to  
 Babylon.

12 And after the CAR-  
 RYING-AWAY to Babylon,  
 from Jechoniah descended  
 SALATHIEL; from Sala-  
 thiel, ZERUBBABEL;

13 from Zerubbabel, A-  
 BIUD; from Abiud, ELIA-  
 KIM; from Eliakim, AZOR;

14 from Azor, ZADOC;  
 from Zadoc, ACHIM; from  
 Achim, ELIUD;

15 from Eliud, ELEA-  
 ZAR; from Eleazar, MAT-  
 THIAN; from Matthan, JA-  
 COB;

16 and from Jacob, JO-  
 SEPH, the HUSBAND of  
 Mary, of whom was born  
 THAT Jesus, who is NA-  
 MED Christ.

17 † [All the GENERA-  
 TIONS, then, from Abra-  
 ham to David, are four-  
 teen Generations; from  
 David till the CARRYING-  
 AWAY to Babylon, four-  
 teen Generations; and  
 from the CARRYING-AWAY  
 to Babylon till the MES-  
 SIAH, fourteen Genera-  
 tions.]

18 Now the †NATIVITY  
 of the \*CHRIST Jesus was  
 thus: Mary his MOTHER  
 had been pledged to JO-  
 SEPH; but before they  
 united, she was discov-  
 ered to be pregnant by  
 the holy Spirit.

19 Then Joseph, her af-  
 fianced HUSBAND, being a  
 just man, and unwilling  
 to expose her, purposed to  
 †divorce her privately.

20 But while he was  
 reflecting on these things,

\* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss.  
 † 18. Fifth year before the common Anno Domini.

‡ 18. Luke 1, 27.      ‡ 19. Deut. xxiv. 1.



γελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ,  
senger of a Lord in a dream appeared to him,  
 λέγων· Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβή-  
saying: Joseph, son of David, not thou shouldst  
 θῆς παραλαβεῖν Μαριάμ τὴν γυναῖκα σου· τὸ  
feast to take Mary the wife of thee; that  
 γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματος ἑστίν  
for in her being formed, by a spirit is  
 ἁγίου· <sup>21</sup>τέξεται δὲ υἱόν, καὶ καλέ-  
holy; she shall bear and a son, and thou shalt  
 σεῖς τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώ-  
call the name of him Jesus; he for shall  
 σει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐ-  
save the people of him from the sins of  
 τῶν· <sup>22</sup>(Τοῦτο δὲ ὅλον γέγονεν ἵνα πλη-  
them: (This and all was done, so that might be  
 ρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ  
fulfilled the word spoken by the Lord through  
 τοῦ προφήτου, λέγοντος· <sup>23</sup>«Ἰδοὺ, ἡ παρθένος  
the prophet, saying; "Lo, the virgin  
 ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ  
in womb shall have, and shall bear a son, and  
 καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.» ὃ  
they shall call the name of him Emmanuel; which  
 ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν \* [ὁ]  
is being translated, with us [thee]  
 Θεός).

<sup>21</sup>Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου,  
Being aroused and the Joseph from the sleep,  
 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυ-  
he did as commanded to him the messenger of a  
 ρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, <sup>25</sup>καὶ  
Lord, and took the wife of him, but  
 οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε \* [τὸν]  
not he knew her till she brought forth [the]  
 υἱόν \* [αὐτῆς τὸν πρωτότοκον·] καὶ ἐκάλεσε  
son [of her the first-born;] and called  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
the name of him Jesus.

ΚΕΦ. 6'. 2.

<sup>1</sup>Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς  
The and Jesus being born in Bethlehem of the  
 Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως,  
Judea, in days of Herod the king,  
 ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς  
lo, wise-man from an east country came into  
 Ἱερουσόλυμα, λέγοντες· <sup>2</sup>Ποῦ ἐστὶν ὁ τεχθεὶς  
Jerusalem, saying: Where is the new-born  
 βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ  
king of the Jews? we saw for of him

behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt call his NAME †Jesus; for he will save his PEOPLE from their SINS."

22 (All this occurred that the WORD SPOKEN by the Lord through the PROPHET, might be verified, saying:

23 †"Behold! the VIRGIN shall conceive, and "bear a Son, and his "NAME shall be called "Imma-nu-el;" which sig-  
 fies, God with us.)

24 And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

25 but he knew her not, till ‡she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, †Magians from the East, came into Jerusalem; saying:

2 "Where is the NEW-BORN KING of the JEWS?

\* VATICAN MANUSCRIPT—23, a God. 25. a Son. 25. of her the first-born.—omit; so Lachmann and Tischendorf. 3. the KING Herod.

† 21. Jesus—Heb. *Yahva-Shua*, i. e., *Yak-shua*, or *Joshua*. *YAU*, or *JAH*, I shall be; and *SHUA*, *Powerful*—hence the name signifies, *I shall be the Powerful*. "Thou shalt call his name JESUS" for this reason, "Because HE will save his PEOPLE from their SINS." See Acts vii. 45; Heb. iv. 8, and Appendix. word *Jesus*.

‡ 23. Heb. *IMMA*, with *NU*, us; and *EL*, God—the future name of Jesus; showing that he will be "a God with us." It is not emphatically "GOD" who will be with his people under the name of Immanuel; but "God," in the same sense in which it is said "The WORD was God."—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

† 21. Luke i. 31; ii. 21. ‡ 21. Isa. lix. 20; Rom. xi. 26, 27. ‡ 23. Isa. vii. 14. ‡ 25. Luke ii. 7.

τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν  
the star in the rising, and are come  
προσκυνῆσαι αὐτῷ. <sup>3</sup>Ἀκούσας δὲ Ἡρώδης ὁ  
to do homage to him. Having heard and Herod the  
βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα  
king was alarmed, and all Jerusalem  
μετ' αὐτοῦ. <sup>4</sup>καὶ συναγαγὼν πάντας τοὺς  
with him; and having called together all the  
ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθά-  
chief-priests and scribes of the people, he in-  
νετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾷ-  
quired of them where the Anointed should be  
ται. <sup>5</sup>Οἱ δὲ εἶπον αὐτῷ. Ἐν Βηθλεέμ τῆς  
born. They and said to him; In Bethlehem of the  
Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προ-  
Judea; thus for is written by the proph-  
φήτου. <sup>6</sup>«Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδα-  
et; "And thou Bethlehem, land of Juda; by no  
μῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα·  
means least art among the princes of Juda;  
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις  
out of thee for shall come forth a prince, who  
ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ.» <sup>7</sup>Τότε  
shall govern the people of me, the Israel." Then  
Ἡρώδης λάθρα καλέσας τοὺς μάγους,  
Herod privately having called the wise-men,  
ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινο-  
learned exactly from them the time of the appear-  
μένου ἀστέρος, <sup>8</sup>καὶ πέμψας αὐτοὺς εἰς Βηθ-  
ing a star, and sending them into Beth-  
λεέμ, εἶπε· Πορευθέντες, ἀκριβῶς ἐξετάσατε  
leem, he said: Passing on your way, exactly inquire  
περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε,  
about the infant; as soon as and you have found,  
ἀπαγγείλατέ μοι, ὅπως καὶ ἐγὼ ἐλθὼν προσκυ-  
bring word to me, that I also going pay  
νήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες τοῦ βασιλέως  
homage to him. They and having heard of the king  
ἐπορεύθησαν. Καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον  
departed. And lo, the star, which they saw  
ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν  
in the rising, went before them, till going  
ἐστη ἐπάνω οὗ ᾧ τὸ παιδίον. <sup>10</sup>Ἰδόντες  
it stood over where was the infant. Seeing  
δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην  
and the star, they rejoiced a joy very  
σφόδρα. <sup>11</sup>καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶ-  
great; and being come into the house, they  
δον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐ-  
saw the infant with Mary the mother of  
τοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ  
it, and falling down did homage to it, and  
ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσή-  
opening the treasures of them, they of-  
νεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίθον καὶ  
fered to it gifts, gold and frankincense and  
σμύρναν. <sup>12</sup>Καὶ χρηματισθέντες κατ' ὄναρ μὴ  
myrrh. And being warned in a dream not

for we saw his STAR at its RISING, and are come to do him homage."

3 Now \*Herod, the KING, having heard, was alarmed, and All Jerusa-lem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, "In Bethlehem, of JU-DEA;" for thus it is written by the PROPHET:

6 † "And thou Bethlehem, "Land of JUDAH, art by "no means least as to the "PRINCES of Judah; for "out of thee shall come "forth a Prince, who shall "rule my PEOPLE ISRAEL."

7 Then Herod, having secretly called the MAGI-ANS, ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, "Go, search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOT-HER: and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankin-cense, and Myrrh.

12 And being warned in

\* VATICAN MANUSCRIPT.—3. the KING Herod.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7. called in the E. T. "obisance."—Campbell.

‡ 6. Micah v. 2.

ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ  
to return to Herod, by another way  
ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.  
they withdrew into the country of them.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοῦ, ἄγγε-  
Having withdrawn but of them, lo, a mes-  
σος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ,  
senger of a Lord appears in a dream to the Joseph,  
λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ  
saying; Arising take the infant and  
τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον,  
the mother of it, and flee into Egypt,  
καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοι· μέλλει γὰρ  
and be thou there, till I speak to thee; is about for  
Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι  
Herod to seek the infant, to kill  
αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον  
it. He then arising took the infant  
καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρη-  
and the mother of it by night, and went  
σεν εἰς Αἴγυπτον· 15 καὶ ἦν ἐκεῖ ἕως τῆς  
into Egypt; and he was there till the  
τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ  
death of Herod; that might be fulfilled the  
ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου,  
word spoken by the Lord through the prophet,  
λέγοντος· «Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν  
saying; "Out of Egypt I called the son  
μου.»  
of me."

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ  
Then Herod seeing that he was mocked by  
τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστεί-  
the wise-men, was enraged much; and sending  
λας ἀνείλε πάντας τοὺς ἱαῖδας τοὺς ἐν  
forth he slew all the boys the in  
Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ  
Bethleem and in all the borders of her, from  
διοετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν  
two years and under, according to the time which  
ἤκρῖβωσε παρὰ τῶν μάγων. 17 Τότε  
he exactly learnt from the wise-men. Then

ἐπληρώθη τὸ ρηθὲν ὑπὸ Ἰερεμίου τοῦ  
was fulfilled the word spoken by Jeremiah the  
προφήτου, λέγοντος· 18 «Φωνὴ ἐν Ραμᾷ ἠκού-  
prophet, saying; "A voice in Rama was  
σθη, \* [θρήνος καὶ] κλαυθμὸς καὶ ὀδυρμὸς  
heard, [lamentation and] weeping and mourning  
πολὺς· Ραχὴλ κλαίουσα τὰ τέκνα αὐτῆς·  
great; Rachel bemoaning the children of her;  
καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ  
and not is willing to be comforted because not  
εἰσίν.»  
they are."

a Dream not to return to Herod, they went HOME by Another Way.

13 But they having \*re-  
tired into their own COUN-  
TRY, behold! an Angel of  
the Lord \*appeared to JO-  
SEPH in a Dream, saying:  
"Arise, take the CHILD  
and his MOTHER, and fly to  
Egypt; and remain there,  
till I speak to thee; for  
Herod is about to seek the  
CHILD to DESTROY him."

14 Then HE, arising,  
took the CHILD and his  
MOTHER, by night, and  
withdrew to Egypt;

15 and remained there  
till the DECEASE of Herod;  
so that the WORD SPOKEN  
by the \*Lord through the  
PROPHET might be verified,  
saying: † "From Egypt I  
have called back my SON."

16 Then Herod, perceiv-  
ing That he had been de-  
ceived by the MAGIANS,  
was greatly enraged; and  
despatching emissaries he  
slew all † the MALE CHIL-  
DREN in Bethlehem and in  
All its VICINITY, from the  
age of Two-years and  
under, according to the  
TIME which he accurately  
learnt from the MAGIANS.

17 Then was verified the  
WORD SPOKEN \*through  
Jeremiah the PROPHET,  
saying,

18 † "A Voice was heard  
"in Ramah, Weeping and  
"great Mourning; Rachel  
"bemoaning her CHILDREN,  
"and unwilling to be com-  
"forted, Because they are  
"no more."

\* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

\* 17. through Jeremiah—Lachmann & Tischendorf. VATICAN MANUSCRIPT—18. lam-  
entation and—omit.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In  
nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city  
not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen  
and Jerome say that the Hebrew term rendered in Ramah, by the LXX, should be trans-  
lated, on high. Matthew, or his translator, followed the Septuagint.

† 15. Hoshea xi. 1. † 18. Jer. xxxi. 15.

<sup>10</sup>Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ, λέγων· <sup>20</sup>Ἐγερθεῖς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. <sup>21</sup>Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. <sup>22</sup>Ἀκούσας δέ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. <sup>23</sup>Καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

arite he will be called.

## ΚΕΦ. γ'. 3.

<sup>1</sup>Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, [καὶ] λέγων· <sup>2</sup>Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. <sup>3</sup>Οὗτος γὰρ ἐστὶν ὁ ρηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος· «Φωνὴ βοῶντος ἐν τῇ

19 When Herod was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

20 "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE."

21 Then HE, arising, took the CHILD and his MOTHER, and \*entered into the Land of Israel;

22 but hearing that Archelaus was reigning over JUDEA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

23 and coming into a City named †Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called †a Nazarite."

## CHAPTER III.

1 Now in those DAYS appeared John the IMMERSEUR, in the †DESERT of JUDEA, publicly announcing,

2 † "Reform!" because the ROYAL MAJESTY of the HEAVENS has approached."

3 For this is HE of whom Isaiah the PROPHET SPOKE, saying: ‡ "A voice

\* VATICAN MANUSCRIPT.—21. entered into.

† 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Tertullus, before Felix, as being "a ringleader of the sect of the Nazarites," Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a *Nazar*, or branch.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a spare population. See Joshua xv. 61, 62, where mention is made of "six cities with their villages," in the wilderness. ‡ 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—Gannett. 2. *Basilia* means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm, or reign*. The prophet Daniel uses kings and kingdoms synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," (Luke i. 76); and to point out the Messiah. See John i. 6-8, 29-31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."

‡ 3. Isa. xi. 3.

ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας  
desert, make you ready the way of a Lord, straight  
ποιεῖτε τὰς τρίβους αὐτοῦ.»  
make ye the beaten tracks of him."

Ἀὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα  
He and the John had the outer garment  
αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερμα-  
of him from hairs of a camel, and a belt made  
τινὴν περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφή  
of skin around the loins of him; the and food  
αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον. Ὅτε  
of him was locusts and honey wild. Then  
ἔξεπορεύετο πρὸς αὐτὸν Ἱερουσόλυμα, καὶ  
went out to him Jerusalem, and  
πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περιχώρος τοῦ  
all the Judea, and all the country about of the  
Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ  
Jordan, and were dipped into the Jordan  
ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας  
by him, confessing the sins  
αὐτῶν.  
of them.

Ἦδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδ-  
Seeing and many of the Pharisees and Sad-  
δουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ,  
ducees coming to the dipping of him,  
εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν,  
he said to them; O broods of venomous serpents,  
τίς ὑπέδειξεν ὑμῖν φεγεῖν ἀπὸ τῆς μελλούσης  
who pointed out to you to flee from the coming  
ὀργῆς; Ποιήσατε οὖν καρπὸν ἄξιον τῆς  
wrath? Bring forth then fruit worthy of the  
μετανοίας, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς·  
reformation, and not think to say in yourselves;  
Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ  
A father we have the Abraam; I say for  
ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων  
to you, that is able the God out of the stones  
τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. <sup>10</sup> Ἦδη  
these to raise up children to the Abraam. Now  
δὲ \*[καὶ] ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν  
and [even] the axe to the root of the  
δένδρων κείται· πᾶν οὖν δένδρον μὴ  
trees lies; every therefore tree not  
ποιῶν καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς  
bearing fruit good, is cut down, and into  
πῦρ βάλλεται. <sup>11</sup> Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν  
a fire is cast. I indeed dip you in  
ῥέματι, εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχό-  
water, into reformation; he but after of me  
μενός ἰσχυρότερός μου ἔστιν, οὗ οὐκ εἰμὶ  
coming, mightier of me is, of whom not I am  
ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς  
worthy the sandals to carry; he you  
βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. <sup>12</sup> Ὅς  
will dip in spirit holy and fire. Of whom

"proclaiming in the DES-  
"ERT, 'Prepare the WAY  
"for the Lord, make the  
"HIGHWAYS straight for  
"him.'"

4 Now JOHN wore a  
MANTLE of Camel's Hair,  
with a leathern Girdle en-  
circling his WAIST; and  
his FOOD was Locusts and  
wild Honey.

5 Then resorted to him  
Jerusalem, and All JUD-  
EA, and All the COUN-  
TRY along the JORDAN;

6 and were immersed by  
him in the \*River JORDAN,  
confessing their SINS.

7 But seeing many of  
the PHARISEES and Sad-  
ducees coming to \*the  
IMMERSION, he said to  
them; †"O Progeny of  
Vipers! who has admon-  
ished you to fly from the  
APPROACHING VENGEANCE?

8 Produce, then, Fruit  
worthy of REFORMATION:

9 and presume not to  
say to yourselves, 'We  
have a Father.—ABRA-  
HAM;' for I assure you,  
That God is able out of  
these STONES to raise up  
Children to ABRAHAM.

10 Even now the AXE  
lies at the ROOT of the  
TREES; Every Tree, there-  
fore, not producing good  
Fruit, is cut down, and  
cast into a Fire.

11 I, indeed, †immerse  
you in Water in order to  
Reformation; but HE who  
is COMING after me, is  
more powerful than I,  
†Whose SANDALS I am not  
worthy to carry; ‡he will  
immerse you in holy  
Spirit and in Fire.

\* VATICAN MANUSCRIPT.—6. the River JORDAN. 7. the IMMERSION. 10. even—omit.

† 11. immerse you in Water. *Baptizo*, and its root *Bapto*, signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en hudas en to Iordanee*.—Campbell. 11. Whose SANDALS. &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius.

‡ 7. Luke iii. 7-9. † 11. Acts i. 5; ii. 2-4; xi. 16.

τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ  
the winnowing shovel in the hand of him, and  
διακαθαριεῖ τὴν ἄλωνα  
he will thoroughly cleanse the threshing floor  
αὐτοῦ· καὶ συνάξει τὸν σίτον αὐτοῦ  
of him; and he will gather the wheat of him  
εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον καύσει  
into the storehouse, the but chaff he will burn up  
πυρὶ ἀσβέστω.  
in fire inextinguishable.

<sup>13</sup>Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς  
Then comes the Jesus from the  
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν  
Galilee to the Jordan to the  
Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. <sup>14</sup>Ὁ  
John, of the to be dipped by him. The  
δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων· Ἐγὼ  
but John refused him saying; I  
χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ  
need to have by thee to be dipped, and thou  
ἔρχῃ πρὸς με; <sup>15</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
comest to me? Answering and the Jesus  
εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὕτω γὰρ πρέπει  
said to him; Permit now; thus for becoming  
ἔστιν ἡμῖν, πληρῶσαι πᾶσαν δικαιοσύνην. Τότε  
it is to us, to fulfil all righteousness. Then  
ἱφίησιν αὐτόν. <sup>16</sup>Καὶ βαπτισθεὶς  
he suffered him. And having been dipped  
ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος·  
the Jesus went up immediately from the water;  
καὶ ἰδοὺ, ἀνεώχθησαν \* [αὐτῷ] οἱ οὐρανοί,  
and lo, were opened [to him] the heavens,  
καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον  
and was seen the spirit of the God descending  
ὡσεὶ περιστεράν, [καὶ] ἐρχόμενον ἐπ' αὐτόν.  
like a dove, [and] coming on him.  
<sup>17</sup>Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα·  
And lo, a voice out of the heavens, saying;  
Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ  
This is the son of me the beloved, in whom  
εὐδόκησα.  
I delight.

ΚΕΦ. δ'. 4.

<sup>1</sup>Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον  
Then the Jesus was led into the desert  
ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ  
by the spirit, to be tempted by the  
διαβόλου. <sup>2</sup>Καὶ νηστεύσας ἡμέρας τεσσαράκον-  
accuser. And fasting days forty  
τα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνα-  
and nights forty, after he was  
σε. <sup>3</sup>Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν·  
hungry. And coming to him the tempter, said;  
Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ, ἵνα οἱ λίθοι  
If a son thou be of the God, speak, that the stones  
οὗτοι ἄρτοι γένωνται. <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπε·  
these loaves may become. He but answering said;

12 Whose WINNOWER  
SHOVEL is in his HAND,  
and he will effectually  
cleanse his THRESHING-  
FLOOR; he will gather his  
WHEAT into \*his GRANARY,  
but the CHAFF he will  
consume with Fire inex-  
tinguishable."

13 Then comes JESUS  
from GALILEE to the JOR-  
DAN, to be IMMERSSED by  
JOHN.

14 But \*HE refused  
him, saying; "I have  
Need to be immersed by  
thee, and thou comest to  
me!"

15 But JESUS answer-  
ing, said to him; "Permit  
it now; for thus it is be-  
coming us to establish  
Every Ordinance." Then  
John suffered him.

16 And JESUS being im-  
mersed, went up from the  
WATER; and, behold! in-  
stantly the HEAVENS were  
opened, and \*the Spirit  
of God appeared, descend-  
ing, like a Dove, and  
†resting on him.

17 And, behold! a Voice  
from the HEAVENS, say-  
ing; †"This is my SON,  
the BELOVED, in whom I  
delight."

CHAP. IV.

1 Then JESUS was con-  
ducted by the SPIRIT into  
the DESERT, to be tempt-  
ed by the ENEMY.

2 And after fasting forty  
Days and forty Nights,  
he was hungry.

3 Then the TEMPTER  
approaching him, said;  
"If thou be a Son of  
God, command that these  
STONES become Loaves."

4 But HE answering,

\* VATICAN MANUSCRIPT.—12. his GRANARY 14. HE refused. 16. to him—omit. 16. the Spirit of God. 16. and—omit.

† 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

‡ 16. Isa. xl. 2; lxi. 1. ‡ 17. Isa. xlii. 1; Luke ix. 35.

Γέγραπται· «Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται  
It is written: "Not by bread alone shall live  
ἄνθρωπος· ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομέ-  
a man; but by every word proceeding  
νω διὰ στόματος Θεοῦ.»  
from mouth of God."

Ἔτι τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς  
Then takes him the accuser into  
τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ  
the holy city, and places him on the  
πτερυγίον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ· Εἰ  
wing of the temple, and says to him; If  
υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέ-  
a son thou be of the God, cast thyself down; it  
γραπται γάρ· «Ὅτι τοῖς ἀγγέλοις αὐτοῦ  
is written for; "That to the messengers of him  
ἐντελεῖται περὶ σοῦ· καὶ ἐπὶ χειρῶν  
he will give charge of thee; and on hands  
ἀρουσί σε, μήποτε προσκόψῃς πρὸς  
they shall raise thee, lest thou strike against  
λίθον τὸν πόδα σου.» Ἐφη αὐτῷ ὁ  
a stone the foot of thee." Said to him the  
Ἰησοῦς· Πάλιν γέγραπται· «Οὐκ ἐκ-  
Jesus; Again it is written: "Not thou shalt  
πειράσῃς Κύριον τὸν Θεόν σου.»  
put to the proof Lord the God of thee."

Ἐπάλιν παραλαμβάνει αὐτὸν ὁ διάβολος  
Again takes him the accuser  
εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐ-  
into a mountain high exceedingly, and shows to  
τῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν  
him all the kingdoms of the world and the  
δόξαν αὐτῶν, καὶ λέγει αὐτῷ· Ταῦτα πάντα  
glory of them, and says to him: These all  
σοὶ δώσω, ἐὰν πεσὼν προσκυ-  
to thee I will give, if falling down thou wilt do  
νήσῃς μοι. Ἔτι τότε λέγει αὐτῷ ὁ Ἰησοῦς·  
homage to me. Then says to him the Jesus:  
Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται  
Go thou behind of me, adversary; it is written  
γάρ· «Κύριον τὸν Θεόν σου προσκυνήσεις,  
for: "Lord the God of thee thou shalt worship,  
καὶ αὐτῷ μόνῳ λατρεύσεις.» Ἔτι τότε  
and to him only thou shalt render service." Then  
ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι  
leaves him the accuser; and lo, messengers  
προσῆλθον καὶ διηκόνουν αὐτῷ.  
came and ministered to him.

Ἄκουσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης  
Hearing now the Jesus, that John

παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.  
was delivered up, he withdrew into the Galilee.

Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατώκη-  
And having left the Nazareth, coming dwelt  
σεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν  
at Capernaum the by the sea-side, in  
ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· ἵνα πλη-  
borders of Zabulon and Nephthali; that might

said; "It is written,  
‡ 'MAN shall not live by  
'Bread only, but by Every  
'Word proceeding from  
'the Mouth of God.'"

5 Then the ENEMY con-  
ducts him into the HOLY  
City, and places him on the  
BATTLEMENT of the  
TEMPLE,

6 and says to him, "If  
thou be a Son of God,  
cast thyself down; for it  
is written, † 'He will give  
his ANGELS charge of  
'thee; they shall uphold  
'thee on their Hands, lest  
'thou strike thy FOOT a-  
'gainst a Stone.'"

7 JESUS answered:  
"Again, it is written,  
‡ 'Thou shalt not try the  
'Lord thy GOD.'"

8 Again, the ENEMY  
takes him to a very high  
Mountain, and shows him  
All the KINGDOMS of the  
† WORLD, and the GLORY  
of them;

9 and says to him;  
"All these will I give thee,  
if prostrating thou wilt  
worship me."

10 Then Jesus says to  
him; "Get thee behind  
me, Adversary; for it is  
written, ‡ 'Thou shalt  
'worship the Lord thy  
'God, and him only shalt  
'thou serve.'"

11 Then the ENEMY  
leaves him; and behold!  
Angels came and minis-  
tered to him.

12 Now JESUS, hearing  
That John was imprison-  
ed, retired into GALILEE;

13 and, having left NA-  
ZARETH, resided at THAT  
Capernaum, by the lake,  
in the Confines of Zebulon  
and Naphtali;

\* VATICAN MANUSCRIPT.—4. MAN.

† S. WORLD. *Kosmos*, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13: though in Luke iv. 5. *hee oikoumenee* is found, which may possibly include the Roman empire, in which acception it is frequently used.

‡ 4. Deut. viii. 3. ‡ 6. Ps. xci. 11, 12. ‡ 7. Deut. vi. 16. ‡ 10. Deut. vi. 13.

ορωθῇ τὸ ρηθὲν διὰ Ἡσαΐου τοῦ  
be fulfilled the word spoken through Isaiah the  
προφήτου, λέγοντος· <sup>15</sup>«Γῆ Ζαβουλὼν καὶ γῆ  
prophet, saying: "Land of Zabulon and land  
Νεφθαλεὶμ ὁδὸν θαλάσσης πέραν τοῦ Ἰορ-  
Nephtholim way of the sea by the Jor-  
δάνου, Γαλιλαία τῶν ἐθνῶν. <sup>16</sup>Ὁ λαὸς ὁ  
dan, Galilee of the nations. The people who  
καθήμενος ἐν σκότει εἶδε φῶς μέγα· καὶ  
are sitting in darkness saw a light great; and  
τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θά-  
to those sitting in a region even a shade of  
νάτου, φῶς ἀνέτειλεν αὐτοῖς.»  
death, a light has arisen to them."

<sup>17</sup>Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν,  
From that time began the Jesus to proclaim,  
καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασι-  
and to say; Reform; has come nigh for the  
λεῖα τῶν οὐρανῶν.  
royal dignity of the heavens.

<sup>18</sup>Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
Walking and by the sea of the  
Γαλιλαίας, εἶδε δύο ἀδελφούς, Σίμωνα τὸν  
Galilee, he saw two brothers, Simon the  
λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελ-  
called Peter, and Andrew the brother  
φὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν  
of him, casting a fishing-net into the  
θάλασσαν· ἦσαν γὰρ ἀλιεῖς. <sup>19</sup>Καὶ λέγει αὐ-  
sea; they were for fishers. And he says to  
τοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς  
them; Come behind of me, and I will make you  
ἀλιεῖς ἀνθρώπων. <sup>20</sup>Οἱ δὲ εὐθέως ἀφέντες  
fishers of men. They and immediately leaving  
τὰ δίκτυα, ἠκολούθησαν αὐτῷ. <sup>21</sup>Καὶ προβάς  
the nets, followed him. And going on  
ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰά-  
from thence, he saw other two brothers, James  
κωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν  
the of the Zebedee and John the  
ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβε-  
brother of him in the ship with Zebe-  
δαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας  
dee of the father of them, mending  
τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. <sup>22</sup>Οἱ  
the nets of them; and he called them. They  
δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πα-  
and forthwith leaving the ship and the fa-  
τέρα αὐτῶν, ἠκολούθησαν αὐτῷ.  
ther of them, followed him.

<sup>23</sup>Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ  
And went about all the Galilee the  
Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐ-  
Jesus, teaching in the synagogues of  
τῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς  
them, and preaching the glad tidings of the  
βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ  
kingdom, and curing every disease and  
πᾶσαν μαλακίαν ἐν τῷ λαῷ.  
every malady among the people.

14 so that the word  
SPOKEN through Isaiah  
the PROPHET, might be  
verified, saying;

15 † "Land of Zebulon  
"and Land of Naphtali,  
"situate near the lake, on  
"the JORDAN, Galilee of  
"the NATIONS;

16 "THAT PEOPLE, dwell-  
"ing in Darkness, saw  
"a great Light; and to  
"THOSE INHABITING a Re-  
"gion, even a Shadow of  
"Death, a Light arose."

17 From that time JE-  
SUS began to proclaim,  
and to say; "Reform; for  
the ROYAL MAJESTY of the  
HEAVENS has approached."

18 And walking by the  
LAKE of GALILEE, he saw  
Two Brothers, THAT Si-  
mon who is SURNAMED  
Peter, and Andrew his  
BROTHER, casting a Drag  
into the LAKE; for they  
were Fishermen.

19 And he says to them,  
"Follow me; and I will  
make you Fishers of Men."

20 And THEY, immedi-  
ately leaving the NETS,  
followed him.

21 And going forward  
from thence, he saw Other  
Two Brothers, James the  
son of ZEBEDEE, and John  
his BROTHER, in the BOAT  
with Zebedee their FA-  
THER, repairing their  
NETS; and he called them.

22 And THEY, instantly  
leaving the BOAT and their  
FATHER, followed him.

23 And \*JESUS jour-  
neyed throughout All GA-  
LILEE, teaching in their  
SYNAGOGUES, and pro-  
claiming the GLAD TIDINGS  
of the KINGDOM, and heal-  
ing Every kind of Dis-  
ease and Infirmary among  
the PEOPLE.

\* VATICAN MANUSCRIPT.—23. he went about throughout All.

† 15. Isa. ix. 1, 2.



<sup>24</sup>Καὶ ἀπῆλθεν ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν  
And went the report of him into all the  
Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς  
Syria; and they brought to him all the  
κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βα-  
sick having, various diseases and tor-  
σάνοις συνεχομένους, \* [καὶ] δαιμονιζομένους,  
ments seized with, [and] demoniacs,  
καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ  
and lunatics, and paralytics; and  
ἔθεράπεισεν αὐτούς. <sup>25</sup>Καὶ ἠκολούθησαν αὐτῷ  
he cured them. And followed to him  
ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας, καὶ Δεκα-  
crowds great from the Galilee, and Deca-  
πόλεως, καὶ Ἱερουσολύμων, καὶ Ἰουδαίας,  
polis, and from Jerusalem, and Judea,  
καὶ πέραν τοῦ Ἰορδάνου.  
and beyond of the Jordan.

ΚΕΦ. ε' 5.

<sup>1</sup>Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ  
Seeing and the multitudes, he went up to the  
ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον \* [αὐ-  
mountain; and having seated himself, came [to  
τῷ] οἱ μαθηταὶ αὐτοῦ· <sup>2</sup>καὶ ἀνοίξας τὸ στόμα  
him] the disciples of him; and opening the mouth  
αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων· <sup>3</sup>Μακάριοι  
of him, he taught them, saying; Blessed  
οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ  
the poor to the spirit; because of them is the  
βασιλεία τῶν οὐρανῶν. <sup>4</sup>Μακάριοι οἱ πεν-  
kingdom of the heavens. Blessed the mourn-  
θοῦντες, ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup>Μακά-  
ers, for they shall be comforted. Bless-  
ριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν  
ed the meek, for they shall inherit the  
γῆν. <sup>6</sup>Μακάριοι οἱ πεινῶντες καὶ διψῶντες  
earth. Blessed the hungering and thirsting  
τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.  
the righteousness, for they shall be satisfied.  
<sup>7</sup>Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθή-  
Blessed the merciful, for they shall  
σονται.  
obtain mercy.

<sup>8</sup>Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ  
Blessed the clean to the heart, for they  
τὸν Θεὸν ὄψονται. <sup>9</sup>Μακάριοι οἱ εἰρηνοποιοί,  
the God shall see. Blessed the peace-makers,  
ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. <sup>10</sup>Μακάριοι  
for they sons of God shall be called. Blessed  
οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,  
those being persecuted on account of righteousness,

<sup>24</sup> And his fame spread through All SYRIA; and they brought him All the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

<sup>25</sup> And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judæa, and from the vicinity of the Jordan.

CHAPTER V.

<sup>1</sup> And beholding the CROWDS, he ascended the † MOUNTAIN, and having sat down, his DISCIPLES \* came up:

<sup>2</sup> And opening his MOUTH, he taught them, saying:

<sup>3</sup> "Happy the † POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

<sup>4</sup> Happy the † MOURNERS; seeing that they will be consoled!

<sup>5</sup> Happy the † MEEK; because they will possess the LAND!

<sup>6</sup> Happy † they who HUNGER and THIRST (for righteousness); since they will be satisfied!

<sup>7</sup> Happy the MERCIFUL; because they will receive mercies!

<sup>8</sup> Happy the † PURE (in heart); for they will behold God!

<sup>9</sup> Happy the PEACEMAKERS; because they will be called Sons of God!

<sup>10</sup> Happy the † PERSECUTED on account of

\* VATICAN MANUSCRIPT—24. and—omit.

† 1. came up. 1. to him—omit.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.

† 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "in spirit." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun are in the dative case, and convey the same meaning as our preposition *in*.

† 3. Luke vi. 20; James ii. 5.

† 4. Isa. lxi. 2, 3.

† 5. Ps. xxxvii. 11, 20.

† 6. Isa. lv. 1.

† 8. 1 John iii. 2, 3.



λύση μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>20</sup>Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν, πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

enter into the kingdom of the heavens.

<sup>21</sup>Ἰκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις·

You have heard, that it was said to the ancients;

«Οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.» <sup>22</sup>Εγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐ-

to you, that all the being angry to the brother of

τοῦ, \* [εἰκῆ], ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐ-

him, [without cause,] liable shall be to the tribunal; who and ever shall say to the brother of

τοῦ, Ρακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται

him, fellow, liable shall be to the Sanhedrim; who and ever shall say; O fool, liable shall be

εἰς τὴν γέενναν τοῦ πυρός. <sup>23</sup>Εὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει

bring the gift of thee to the altar and there

μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τι

remember, that the brother of thee has somewhat

κατὰ σοῦ, <sup>24</sup>ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον δια-

the altar, and go, first be thou

λάληθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν

reconciled to the brother of thee, and then coming

πρόσφερε τὸ δῶρόν σου. <sup>25</sup>Ἰσθι εὐνοῶν

offer the gift of thee be thou willing to agree

τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ

with the opponent of thee quickly, while thou art

ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σὲ παραδῶ

in the way with him; lest thee deliver up

ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς [σὲ παρα-

the opponent to the judge, and the judge [thee de-

δῶ] τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν

liver up] to the officer, and into prison

ἁλῇθῃ. <sup>26</sup>Ἀμὴν λέγω σοι, οὐ μὴ

thou shalt be cast. Indeed I say to thee, by no

shall violate one of the LEAST of these COMMANDS, and shall teach MEN so, will be called little in the KINGDOM of the HEAVENS, but whoever shall practise and teach them, will be called great in the KINGDOM of the HEAVENS.

<sup>20</sup>For I tell you, that unless your RIGHTEOUSNESS excel that of the SCRIBES and Pharisees, you shall never enter into the KINGDOM of the HEAVENS.

<sup>21</sup>You have heard that it was said to the ANCIENTS, †Thou shalt not 'kill; and whoever shall 'kill, will be †amenable 'to the JUDGES.'

<sup>22</sup>But I say to you, That every one BEING ANGRY with his BROTHER, shall be amenable to the JUDGES; and whoever shall say to his BROTHER, FOOL! will be subject to the HIGH COUNCIL; but whoever shall say, Apostate wretch! will be obnoxious to the BURNING of GEHENNA.

<sup>23</sup>If therefore, thou bring thy GIFT to the ALTAR, and there recollect That thy BROTHER has ought against thee,

<sup>24</sup>leave there thy GIFT before the altar, and go, first be reconciled to thy BROTHER, then come, and present thy GIFT.

<sup>25</sup>Agree quickly with thy PROSECUTOR, while thou art on the ROAD with him; lest the PROSECUTOR deliver thee to the JUDGE, and the JUDGE to the OFFICER, and thou be cast into Prison.

<sup>26</sup>Indeed, I say to thee,

\* VATICAN MANUSCRIPT—22. without cause—omit. 25. deliver thee—omit.

† 21. The Jews had a Common Court consisting of *twenty-three* men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of *seventy-two* men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former.

ἐξέλθῃς ἐκείθεν, ἕως ἄν ἀπο-  
means thou wilt come out thence, till thou hast  
δῶς τὸν ἔσχατον κοδράντην.  
paid the last farthing.

27 Ἥκούσατε, ὅτι ἐρρέθη· «Οὐ μοιχεύ-  
You have heard, that it was said: "Not thou  
σεις.» 28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς  
shalt commit adultery." I but say to you, that all

ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐ-  
who looking at a woman in order to lust after

τῆς, ἥδη ἡμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.  
her, already has debauched her in the heart of him.

29 Εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς σκανδαλίζει  
If and the eye of thee the right ensnare

σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ.  
thee, tear out it, and cast it from thee.

συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν  
it is profitable for to thee, that should perish one

τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά  
of the members of thee, and not whole the body

σου βληθῇ εἰς γέενναν. 30 Καὶ εἰ  
her, and cast from thee; it is profitable for

ἡ δεξιὰ σου χειρὶ σκανδαλίζει σε, ἔκκοψον  
the right of thee hand ensnare thee, cut off

αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ  
her, and cast from thee; it is profitable for to

σοι ἵνα ἀπόληται ἓν τῶν μελῶν  
thee that should perish one of the members

σου, καὶ μὴ ὅλον τὸ σῶμά σου βλη-  
of thee, and not whole the body of thee should be

θῇ εἰς γέενναν.  
cast into Gehenna.

31 Ἐρρέθη δέ, «ὅτι ὃς ἂν ἀπολύσῃ  
It was said and, "that whoever shall release

τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.»  
the wife of him, let him give her a bill of di-

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπο-  
vorce." I but say to you, that whoever may re-

λύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου  
lease the wife of him, except on account

πορνείας, ποιεῖ αὐτὴν μοιχεῖσθαι·  
of fornication, makes her to commit adultery;

καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχεύ-  
and whoever her being divorced, may marry, com-

ται.

mits adultery.

33 Πάλιν ἠκούσατε, ὅτι ἐρρέθη τοῖς  
Again you have heard, that it was said to the

ἀρχαίοις· «Οὐκ ἐπιορκήσεις· ἀποδώ-  
ancients; "Not thou shalt swear falsely; shalt

σεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.»  
perform but to the Lord the oaths of thee."

Thou wilt by no means  
be released, till thou hast  
paid the LAST Farthing.

27 You have heard That  
it was said, †'Thou shalt  
'not commit adultery;'

28 but I say to you,  
That every man GAZING  
AT a Woman, in order to  
CHERISH IMPURE DESIRE,  
has already committed  
lewdness with her in his  
HEART.

29 Therefore, if thy  
RIGHT EYE insnare thee,  
pluck it out, and throw it  
away: it is better for thee  
to lose one of thy MEM-  
BERS, than that thy Whole  
BODY should be cast into  
Gehenna.

30 And if thy RIGHT  
Hand insnare thee, cut it  
off, and throw it away: it  
is better for thee to lose  
one of thy MEMBERS, than  
that thy Whole BODY  
should \*be cast into Ge-  
henna.

31 And it was said,  
†'Whoever shall dismiss  
'his WIFE, let him give  
'her a Writ of Divorce.'

32 But I say to you,  
That \*EVERY-ONE who DIS-  
MISSES his WIFE, except  
on account of Whoredom,  
causes her to commit  
adultery; and \*HE who  
MARRIES the divorced wo-  
man, commits adultery.

33 †Again, you have  
heard That it was said to  
the ANCIENTS; †'Thou  
'shalt not perjure thyself,  
'but shalt perform to the  
'LORD thine OATHS;'

\* VATICAN MANUSCRIPT.—30. go away 32. EVERY-ONE who DIVORCES. 32. HE who MARRIES.

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

† 27. Exod. xx. 14. † 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12. † 33. Deut. xxiii. 21-23; Num. xxx. 2.

34'Εγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε  
I but say to you not swear at all; not even  
ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·  
by the heaven, for a throne it is of the God;  
35μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν  
nor by the earth, for a footstool it is of the feet  
αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶ  
of him; neither by Jerusalem, for a city it is  
τοῦ μεγάλου βασιλέως· 36μήτε ἐν τῇ κεφαλῇ  
of the great king; nor by the head  
σου ὁμόσης, ὅτι οὐ δύνασαι μίαν  
of thee shalt thou swear, for not thou art able one  
τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 37'Εστω  
hair white or black to make. Let be  
δὲ ὁ λόγος ὑμῶν· ναὶ ναὶ· οὐ οὐ· τὸ δέ  
but the word of you; yes yes; no no; that for  
περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν.  
over and above of these, of the evil is.

38'Ἠκούσατε ὅτι ἐρρέθη· «Ὁφθαλμὸν ἀντὶ  
You have heard, that it was said; "An eye for  
ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.» 39'Εγὼ  
an eye, and a tooth for a tooth." I  
δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ'  
but say to you, not resist the evil; but  
ὅστις σὲ ραπίσει ἐπὶ τὴν δεξιάν σου  
whoever thee shall slap upon the right of thee  
σιαγόνα, στρέφον αὐτῷ καὶ τὴν ἄλλην· 40καὶ  
cheek, turn to him also the other; and  
τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά  
to the purposing thee to sue at law, and the tunic  
σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·  
of thee to take, give up to him also the mantle;  
41καὶ ὅστις σὲ ἀγγαρεύσει μίλιον ἓν, ὑπάγε  
and whoever thee shall force to go mile one, go  
μετ' αὐτοῦ δύο. 42Τῷ αἰτοῦντί σε δίδου· καὶ  
with him two. To the asking thee do thou give; and  
τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι, μὴ ἀπο-  
the wishing from thee to borrow money, not do  
στραφῆς.  
thou repulse.

43'Ἠκούσατε ὅτι ἐρρέθη· «Ἀγαπή-  
You have heard, that it was said; "Thou shalt  
σεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρὸν  
love the neighbor of thee, and hate the enemy  
σου.» 44'Εγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς  
of thee." I but say to you, love the  
ἐχθρούς ὑμῶν, \* [εὐλογεῖτε τοὺς καταρωμένους  
enemies of you, [bless those cursing  
ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς] καὶ  
you, good do to those hating you] and  
προσεύχεσθε ὑπὲρ τῶν [ἐπηρεαζόντων ὑμᾶς  
pray for those [injuring you  
καὶ] διωκόντων ὑμᾶς· 45ὅπως γένησθε υἱοὶ  
and] persecuting you; that you may be sons

34 but I say to you,  
†Swear not at all; neither  
by the HEAVEN, for it is  
God's Throne;

35 nor by the EARTH,  
because it is a Footstool  
for his FEET; neither shalt  
thou swear by Jerusalem,  
for it is the †city of the  
GREAT KING;

36 nor by the HEAD,  
because thou canst not  
make One Hair white or  
black.

37 But let your Yes be  
yes; and your No, no: for  
whatever EXCEEDS these,  
proceeds from EVIL.

38 You have heard That  
it was said, †'Eye for Eye,  
'and Tooth for Tooth;'

39 but I say to you,  
†oppose not the INJURI-  
OUS PERSON; but if any  
one strike thee on thy  
RIGHT Cheek, turn to  
him also the LEFT;

40 and WHOEVER WILL  
sue thee for thy COAT, let  
him have the MANTLE also.

41 And if a man †press  
thee to go one †Mile with  
him, go two.

42 †Give to HIM who  
SOLICITS thee; and HIM,  
who WOULD borrow from  
thee, do not reject.

43 You have heard That  
it was said, †'Thou shalt  
love thy NEIGHBOR, and  
'hate thine ENEMY;'

44 but I say to you,  
Love your ENEMIES, and  
pray for THOSE who  
\*PERSECUTE you;

45 that you may re-

\* VATICAN MANUSCRIPT—44. bless THOSE who CURSE you, do good to THOSE who HATE you—omit. 44. PERSECUTE you.

† 41. An allusion to the *Angari*, or couriers of the Persians, who had authority to impress into their servicemen, horses, and ships, or anything which came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *million*, or mile, measured a thousand paces.

‡ 34. James v. 12. ‡ 35. Psal. xlviii. 2. ‡ 38. Exod. xxi. 24; Deut. xix. 21. ‡ 39. Prov. xx. 22; xxiv. 29; Rom. xii. 17-19. ‡ 43. Deut. xv. 7-11. ‡ 43. Lev. xix. 18; Deut. xxiii. 6.

τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· διὰ τὸν  
of the Father of you, of the in heavens; for the  
ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγα-  
sun of him it rises on evil and good,  
θοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.  
and it rains on just and unjust.

46 Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς,  
If for you love those loving you,  
τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι  
what reward have you? not even the tax-gatherers  
τὸ αὐτὸ ποιοῦσι; 47 καὶ ἐὰν ἀσπάσησθε τοὺς  
the same do? and if you salute the  
ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;  
brothers of you only, what more do you?  
οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; 48 Ἔσεσθε  
not even the Gentiles so do? Shall be  
οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ Πατὴρ ὑμῶν, ὁ  
therefore you perfect, as the Father of you, who  
ἐν τοῖς οὐρανοῖς, τέλειος ἐστί.  
in the heavens, perfect is.

## ΚΕΦ. στ' 6.

1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποι-  
Take heed the righteousness of you not to  
εἶν ἐμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεα-  
do in the presence of the men, so as to be  
θῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ  
exhibited to them; if but otherwise, reward not  
ἔχετε παρὰ τῷ Πατρὶ ὑμῶν, τῷ ἐν τοῖς  
you have with to the Father of you, to the in the  
οὐρανοῖς. 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ  
heavens. When then thou doest alms, not  
σαλλίσῃς ἐμπροσθέν σου, ὥσπερ οἱ  
sound a trumpet in the presence of thee, like the  
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν  
hypocrites do in the synagogues and in  
ταῖς ὁμαῖς, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώ-  
the streets, that they may have praise of the  
πων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν  
men. Indeed I say to you, they obtain the reward  
αὐτῶν. 3 Σοὺ δὲ ποιοῦντος ἐλεημοσύνην, μὴ  
of them. Of thee but doing alms giving, not  
γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ  
let it know the left of thee, what does the  
δεξιὰ σου· 4 ὅπως ἡ σου ἡ ἐλεημοσύνη  
right of thee; that maybe of thee the almsgiving  
ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου, ὁ βλέπων  
in the secret; and the Father of thee, who seeing  
ἐν τῷ κρυπτῷ, \* [αὐτὸς] ἀποδώσει σοι  
in the secret, [himself] will give back to thee  
\* [ἐν τῷ φανερῷ].  
[in the clear light].

5 Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ  
And when thou prayest, not thou shalt be like the  
ὑποκριταί· διὰ φιλοῦσιν ἐν ταῖς συναγωγαῖς  
hypocrites; for they love in the synagogues  
καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες  
and in the corners of the wide places standing

semble THAT FATHER of  
yours in the HEAVENS,  
who makes his SUN arise  
on Bad and Good, and  
sends rain on Just and  
Unjust.

46 For if you love THEM  
only who LOVE you, What  
Reward can you expect?  
Do not even the TAX-  
GATHERERS the SAME?

47 And if you salute  
your BRETHREN only, in  
what do you excel? Do  
not even the GENTILES  
\*the SAME?

48 † Be You therefore  
perfect, even as \*your  
HEAVENLY FATHER is per-  
fect.

## CHAPTER VI.

1 Beware, that you per-  
form not your RELIGIOUS  
DUTIES before MEN, in  
order to be OBSERVED by  
them; otherwise, you will  
obtain no Reward from  
THAT FATHER of yours in  
the HEAVENS.

2 When, therefore, thou  
† givest Alms, proclaim it  
not by † sound of trumpet,  
as the HYPOCRITES do, in  
the ASSEMBLIES and in  
the STREETS, that they  
may be extolled by MEN.  
Indeed, I say to you, They  
have their REWARD.

3 But thou, when giv-  
ing Alms, let not thy  
LEFT hand know what  
thy RIGHT hand does;

4 so that Thine ALMS  
may be PRIVATE; and  
THAT FATHER of thine,  
who SEES in SECRET, will  
recompense thee.

5 And when \*you pray,  
you shall not imitate the  
HYPOCRITES, for they are  
fond of standing up in the  
ASSEMBLIES and at the  
CORNERS of the OPEN

\* VATICAN MANUSCRIPT—47. the SAME. 5. you pray, you shall not.

48. your HEAVENLY FATHER is perfect.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge*. Erasmus and Beza justly observe, that *theatrandi* in verse 1 is a theatrical word; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to *music* of the stage.

† 48. Luke vi. 36; Eph. v. 1. † 2. Rom. xii. 3.

προσεύχεσθαι, ὥπως ἂν φανῶσι τοῖς ἀνθρώ-  
to pray, that they may appear to the men.

ποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν  
Indeed I say to you, that they have in full the

μισθὸν αὐτῶν. Ὅσὺ δέ, ὅταν προσεύχη,  
reward of them. Thou but, when thou prayest,

εἰσελθε εἰς τὸ ταμεῖόν σου, καὶ κλείσας  
enter into the retired place of thee, and locking

τὴν θύραν σου, πρόσευξαι τῷ Πατρὶ σου,  
the door of thee, pray thou to the Father of thee,

τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατὴρ σου, ὁ  
to the in the secret; and the Father of thee, who

δύεων ἐν τῷ κρυπτῷ, ἀποδώσει σοι \* [ἐν  
seeing in the secret place, will give to thee [in

τῷ φανερῷ.] Ὑποπροσευχόμενοι δὲ μὴ βαττολο-  
the clear-light.] Praying but not bab-

γήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γάρ  
ble, like the Gentiles; they imagine for

ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.  
that in the wordiness of them they shall be heard.

Ἐμὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γάρ  
Not therefore you may be like to them; knows for

ὁ Πατὴρ ὑμῶν, ὧν χρεῖαν ἔχετε,  
the Father of you, of what things need you have,

πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Ὁὕτως οὖν  
before of the you ask him. In this way then

προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν, ὁ ἐν τοῖς  
pray you; Father of us, who in the

οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου·  
heavens, revered the name of thee;

ἵνα ἐλθῇ τὸ ἡ βασιλεία σου· γενηθήτω τὸ  
let come the kingdom of thee; let be done the

θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·  
will of thee, as in heaven, also on the earth;

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν  
the bread of us the sufficient give thou to us

σήμερον· <sup>12</sup>καὶ ἄφες ἡμῖν τὰ ὀφειλήματα  
to-day; and discharge to us the debts

ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις  
of us, as even we discharge to the debtors

ἡμῶν· <sup>13</sup>καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
of us and not bring us into temptation,

ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. <sup>14</sup>Ἐάν  
but save us from the evil. If

γάρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα  
for you forgive to the men the faults

αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ  
of them, will forgive also to you the Father

ὑμῶν ὁ οὐράνιος· <sup>15</sup>ἐάν δὲ μὴ ἀφῆτε τοῖς  
of you the heavenly, if but not forgive to the

ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ  
men the faults of them, neither

ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
the Father of you will forgive the faults of you.

<sup>16</sup>Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ  
When and you fast, not be, like the

ὑποκριταί, σκυθρωποί· ἀφανίζονται γὰρ τὰ  
hypocrites, of a sad face; they disfigure for the

SQUARES to pray, so as to be OBSERVED by MEN. In-  
deed, I say to you, They have their REWARD.

6 But thou, when thou wouldst pray, enter into thy PRIVATE ROOM, and having closed the DOOR, pray to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine, who SEES IN SECRET, will recompense thee.

7 And in prayer, ‡use not foolish repetitions, as the \*HYPOCRITES; for they think that by using MANY WORDS that they will be accepted.

8 Therefore, do not imitate them; for \*GOD your FATHER knows your Ne-cessities, before you ASK him.

9 Thus, then, pray you : ‡OUR Father, THOU in the HEAVENS, Revered be thy NAME !

10 let thy ‡KINGDOM come; thy WILL be done upon EARTH, even as in Heaven.

11 Give us This-day our NECESSARY FOOD ;

12 and ‡forgive us our DEBTS, as \*we have for-given our DEBTORS ;

13 and ‡abandon us not to Trial, but ‡preserve us from EVIL.

14 For if you ‡forgive MEN their OFFENCES, your HEAVENLY FATHER will also forgive you ;

15 but if you ‡forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you ‡fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort

\* VATICAN MANUSCRIPT.—7. HYPOCRITES. 8. God your FATHER. 12. we have forgiven.

‡ 7. Eccle. v. 2. ‡ 9. Luke xi. 2. ‡ 10. Dan. ii. 44. ‡ 12. Matt. xviii. 21-35, ‡ 13. 1 Cor. x. 13. ‡ 13. John xvii. 15. ‡ 14. Mark xi. 25, 26. ‡ 15. James ii. 13. ‡ 16. Isa. lviii. 5.

πρόσωπα αὐτῶν, ὥπως φανῶσι τοῖς ἀνθρώποις  
faces of them, so that they may seem to the men  
νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι  
to be fasting. Indeed I say to you, that they obtain  
τὸν μισθὸν αὐτῶν. <sup>17</sup>Σὺ δὲ νηστεύων, ἀλειψαί  
the reward of them. Thou but fasting anoint  
σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου  
of thee the head, and the face of thee  
νίψαι, <sup>18</sup>ὥπως μὴ φανῇς τοῖς ἀνθρώποις νη-  
wash, so that not thou mayest seem to the men  
στεύων, ἀλλὰ τῷ Πατρὶ σου, τῷ ἐν τῷ κρυ-  
fasting, but to the Father of thee, that in the se-  
πτῷ· καὶ ὁ Πατὴρ σου, ὁ βλέπων ἐν τῷ  
cret; and the Father of thee, who seeing in the  
κρυπτῷ, ἀποδώσει σοι.  
secret, will give to thee.

<sup>19</sup>Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς  
Not lay up to you treasures on the  
γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου  
earth, where moth and rust destroys, and where  
κλέπται διορύσσουσι καὶ κλέπτουσιν. <sup>20</sup>Θησαυ-  
thieves dig through and steal; lay  
ρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου  
up but to you treasures in heaven, where  
οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου  
neither moth nor rust destroys, and where  
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.  
thieves not dig through nor steal.  
<sup>21</sup>Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ  
Where for is the treasure of you, there  
ἔσται καὶ ἡ καρδία ὑμῶν. <sup>22</sup>Ὁ λύχνος  
will be also and the heart of you. The lamp  
τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. Ἐὰν οὖν ὁ  
of the body is the eye. If therefore the  
ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά  
eye of thee sound may be, whole the body  
σου φωτεινὸν ἔσται. <sup>23</sup>Ἐὰν δὲ ὁ ὀφθαλμός  
of thee enlightened will be. If but the eye  
σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκο-  
of thee evil may be, whole the body of thee  
τεινὸν ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοί,  
darkness will be. If then the light, that in thee,  
σκότος ἐστί, τὸ σκότος πόσον;  
darkness is, the darkness how great?

<sup>24</sup>Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῦν· ἢ  
No one is able two lords to serve; either  
γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπή-  
for the one he will hate, and the other he will  
σει· ἢ ἐνὸς ἀνρέξεται, καὶ τοῦ ἑτέρου κατα-  
love; or one he will cling to, and the other he  
φρονήσει. Οὐ δύνασθε Θεῷ δουλεῦν καὶ  
will slight. Not you are able God to serve and  
μαμωνᾷ. <sup>25</sup>Διὰ τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶ-  
mammon. For this I say to you; Not be over care-  
τε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί  
ful the life of you, what you may eat, and what  
πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύ-  
you may drink; nor to the body of you, what you

their FEATURES, that they  
may seem fasting to MEN.  
Indeed, I say to you, They  
have their REWARD.

17 But thou, when fast-  
ing, anoint thy head, and  
wash thy face;

18 that thy fasting may  
not appear to MEN, but to  
THAT FATHER of thine who  
is INVISIBLE; and THAT  
FATHER of thine who SEES  
in SECRET, will recom-  
pense thee.

19 Do not accumulate  
for yourselves ‡Treasures  
upon the EARTH, where  
Moth and Rust consume,  
and where Thieves break  
through and steal;

20 but deposit for your-  
selves Treasures in Heav-  
en where neither Moth  
nor Rust can consume,  
and where Thieves break  
not through, nor steal.

21 For where \*thy  
TREASURE is, there \*thy  
HEART will also be.

22 ‡The LAMP of the  
BODY is \*thine EYE; if,  
therefore, thine EYE be  
clear, thy Whole BODY  
will be enlightened;

23 but if thine EYE be  
dim, thy Whole BODY will  
be darkened. If, then,  
THAT LIGHT which is in  
thee be Darkness, how  
great is that DARKNESS!

24 No man can serve  
Two Masters; for either  
he will hate ONE, and love  
the OTHER; or, at least,  
he will attend to One,  
and neglect the OTHER.  
You cannot serve God  
and †Mammon.

25 Therefore, I charge  
you, ‡Be not anxious a-  
bout your LIFE, what you  
shall eat, or what you  
shall drink; nor about

\* VATICAN MANUSCRIPT.—21. thy TREASURE. 21. thy HEART. 22. thine EYE.

† 24. Mammon is a Syriac word for riches, which our Lord beautifully represents as a person whom the folly of men had deified.

‡ 19. Prov. xxiii. 4; 1 Tim. vi. 10, 17-19. ‡ 22. Luke xi. 34. ‡ 24. Luke xvi. 13. ‡ 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.



σησθε. Οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς  
 may put on. Not the life more is the  
 τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; <sup>26</sup> Ἐμ-  
 food, and the body the clothing? Look  
 βλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ  
 attentively at the birds of the heaven, for not  
 σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν  
 they sow, nor reap, nor gather  
 εἰς ἀποθήκας· καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος  
 into barns; and the Father of you the heavenly  
 τρέφει αὐτά. Οὐχ ὑμεῖς μᾶλλον διαφέρετε  
 feeds them. Not you greatly excel  
 αὐτῶν; <sup>27</sup> Τίς δὲ ἐξ ὑμῶν μεριμνῶν  
 them? Which and by of you being over careful  
 δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
 is able to add to the age of him  
 πηχυν ἓνα; <sup>28</sup> Καὶ περὶ ἐνδύματος τί μεριμνᾷ-  
 span one? And about clothing why he over care-  
 τε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς  
 ful? Consider the lilies of the field how  
 αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· <sup>29</sup> Ἀέγω δὲ  
 it grows; not it labors, nor spins; I say but  
 ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ  
 to you, that not even Solomon in all the glory  
 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. <sup>30</sup> Εἰ δὲ  
 of him was clothed like one of these. If then  
 τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ  
 the grass of the field, to-day existing and  
 αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς  
 to-morrow into an oven is being cast, the God  
 οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς,  
 so clothes, not much more you,  
 ὀλιγόπιστοι; <sup>31</sup> Μὴ οὖν μεριμνή-  
 O you of weak faith? Not therefore you may be over  
 σητε, λέγοντες· Τί φάγομεν, ἢ τί  
 careful, saying: What may we eat, or what  
 πίωμεν, ἢ τί περιβαλλώμεθα; <sup>32</sup> Πάντα  
 may we drink, or what may we put on? All  
 γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ  
 for these the Gentiles seeks; knows for the  
 Πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρῄζετε τού-  
 Father of you the heavenly, that you have need of  
 τῶν ἀπάντων. <sup>33</sup> Ζητεῖτε δὲ πρῶτον τὴν βασι-  
 these all. Seek you but first the king-  
 λείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ,  
 dom of the God and the righteousness of him,  
 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. <sup>34</sup> Μὴ  
 and these all shall be superadded to you. Not  
 οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ  
 therefore be over careful for the morrow; the for  
 αὔριον μεριμνήσει \* [τὰ] ἑαυτῆς.  
 morrow will be over careful [the] of herself.  
 Ἄρκετόν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.  
 Enough to the day the trouble of her.

your BODY, what you shall wear. Is not the LIFE of more value than FOOD, and the BODY than RAI-MENT?

26 Observe the BIRDS of HEAVEN; they sow not, nor reap, nor gather into Store-houses; ‡but your HEAVENLY FATHER feeds them. Are not you of greater value than they?

27 Besides, which of you, by being anxious, can prolong his LIFE one Moment?

28 And why are you anxious about Raiment? Mark the †LILIES of the FIELD. How do they grow? They neither labor nor spin;

29 yet I tell you. That not even Solomon in All his SPLENDOR, was ar-rayed like one of these.

30 If, then, God so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Fur-nace,) how much more you, O you distrustful!

31 Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

32 for all the nations require these things; and your HEAVENLY FATHER knows That you have need of all these things.

33 But ‡seek you first his RIGHTEOUSNESS and KINGDOM; and all these things shall be superadd-ed to you.

34 Be not anxious, then, about the MORROW; for the MORROW will claim anxiety for itself. Suffi-cient for each DAY is its OWN TROUBLE.

\* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM. 34. the things of—omit.

† 28. *Syriac*—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea*, a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagon lily*, which grows profusely in Galilee, and is of a brilliant red color.

‡ 26. Job. xxxviii. 41; Ps. cxlvii. 9. ‡ 33. Luke xii. 31.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Μὴ κρίνετε, ἵνα μὴ κριθῆτε.  
Not do you judge, that not you may be judged.  
<sup>2</sup>Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθή-  
In what for judgment you judge, you shall be  
σεσθῆ· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρη-  
judged; and in what measure you measure, it shall  
θήσεται ὑμῖν. <sup>3</sup>Τὶ δὲ βλέπετε τὸ κάρφος,  
measured to you. Why and seest thou the splinter,  
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν  
that in the eye of the brother of thee, that  
δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατα-  
but in thine-own eye beam not perceiv-  
νοεῖς; <sup>4</sup>ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου·  
est? or how wilt thou say to the brother of thee;  
Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ  
Allow me, I can pull the splinter from the  
ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ  
eye of thee; and lo, the beam in the  
ὀφθαλμῷ σου; <sup>5</sup>Ὑποκριτά, ἐκβαλε πρῶτον τὴν  
eye of thee? O hypocrite, pull first the  
δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε δια-  
beam out of the eye of thee, and then thou  
βλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ  
shalt see clearly to pull the splinter out of the  
ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.  
eye of the brother of thee.  
<sup>6</sup>Μὴ δῶτε τὸ ἅγιον τοῖς κυσί, μηδὲ  
Not you may give the holy to the dogs, neither  
βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν  
cast the pearls of you before the  
χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς  
swine; lest they should trample them under the  
ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.  
feet of them, and turning they should rend you.  
<sup>7</sup>Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε καὶ  
Ask, and it shall be given to you; seek and  
εὕρήσετε· κρούετε καὶ ἀνοιγήσεται ὑ-  
you shall find; knock and it shall be opened to  
μῖν. <sup>8</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ  
you. All for the asking receives; and tho  
ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοιγή-  
seeking finds; and to the knocking it shall be  
σεται. <sup>9</sup>Ἡ τίς \* [ἔστιν] ἐξ ὑμῶν ἄνθρωπος,  
opened. Or what [is there] of you a man,  
ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον  
who if ask the son of him bread, not a stone  
ἐπιδώσει αὐτῷ; <sup>10</sup>καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ  
will give to him? or if a fish he asks, not  
ὄφιν ἐπιδώσει αὐτῷ; <sup>11</sup>Εἰ οὖν ὑμεῖς, πονηροὶ  
a serpent will give to him? If then you, bad ones  
ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς  
being, know gifts good to give to the  
τέκνοις ὑμῶν, πόσω μάλλον ὁ Πατὴρ ὑ-  
children of you, how much more the Father of  
μῶν, ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς  
you, that in the heavens, give good to those  
αἰτοῦσιν αὐτόν; <sup>12</sup>Πάντα οὖν, ὅσα ἂν  
asking him? All therefore, as much so ever

CHAPTER VII.

1 †Judge not, that you may not be judged;  
2 for as you Judge, you will be judged; and †by the Measure you dis-  
pense, it will be measured to you.  
3 †And why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not the THORN in THINE-OWN Eye?  
4 or, how wilt thou say to thy BROTHER, Let me take the SPLINTER from thine EYE; and, behold, a THORN in thine-own EYE?  
5 Hypocrite! first ex-  
tract the THORN from thine-own EYE, and then thou wilt see clearly to take the SPLINTER from thy BROTHER'S EYE.  
6 †Give not SACRED THINGS to DOGS, nor throw your PEARLS before SWINE; lest they tread them under their FEET, or turning again they tear you.  
7 †Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:  
8 for †EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door\* is opened.  
9 Indeed, †What Man among you, who, if his SON request Bread, will offer him a Stone?  
10 or, if he ask for a Fish, will give him a Ser-  
pent?  
11 If you, then, being evil, know how to impart good Gifts to your CHIL-  
DREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

\* VATICAN MANUSCRIPT—8. is opened. 9. is there—omit.

† 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 12. † 2. Mark iv. 24. † 3. Luke vi. 61. † 6. Prov. ix. 7, 8; xxiii. 9. † 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5. † 8. Prov. viii. 17; Jer. xxix. 12, 13. † 9. Luke xi. 11-13.

ἐλθετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι,  
 ou may will that should do to you the men,  
 ἵτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ  
 ven so also you do to them; this for  
 σιν ὁ νόμος καὶ οἱ προφῆται.  
 s the law and the prophets.

12 Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι  
 Enter you in through the strait gate; for  
 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ  
 wide the gate, and broad the road that  
 πάγουσα εἰς τὴν ἀπώλειαν· καὶ πολλοὶ εἰσιν  
 leading into the perdition; and many are  
 εἰσερχόμενοι δι' αὐτῆς. 13 Τὴν στενὴν  
 hose entering through her. How strait  
 πύλην, καὶ τεθλιμμένην ἡ ὁδὸς ἡ ἀπάγουσα  
 be gate, and difficult the road that leading  
 εἰς τὴν ζωὴν· καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες  
 nto the life; and few are they finding  
 αὐτήν.  
 her.

14 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν,  
 Beware ye and of the false prophets,  
 ἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προ-  
 who come to you in clothing of  
 φητῶν, ἔσωθεν δὲ εἰσιν λύκοι ἄρπαγες. 15 Ἀπὸ  
 heep, within but they are wolves ravenous. By  
 τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι  
 be fruits of them you shall know them. What  
 συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ  
 o they gather from thorns a cluster of grapes, or  
 ἀπὸ τριβόλων σῦκα; 16 Οὕτω πᾶν δένδρον  
 rom thistles figs? So every tree  
 ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν  
 good fruits good bears; the but corrupt  
 δένδρον καρποὺς πονηροὺς ποιεῖ. 17 Οὐ δύναται  
 tree fruits evil bears. Not is possible  
 δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν,  
 tree good fruits evil to bear,  
 οὔδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.  
 neither tree corrupt fruits good to bear.  
 18 Πᾶν δένδρον, μὴ ποιῶν καρπὸν καλόν, ἐκ-  
 every tree, not bearing fruit good, is  
 κόπτεται καὶ εἰς πῦρ βάλλεται. 19 Ἀραγε ἀπὸ  
 cut down and into a fire is cast. Therefore by  
 τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.  
 the fruits of them you shall know them.

20 Οὐ πᾶς ὁ λέγων μοι· Κύριε, κύριε, εἰσε-  
 Not all who saying to me; O Lord, O Lord, shall  
 εἰσεσθῆναι εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ'  
 enter into the kingdom of the heavens; but  
 ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου, τοῦ  
 he doing the will of the Father of me, of that  
 ἐν οὐρανοῖς. 21 Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ  
 in heavens. Many shall say to me in that  
 ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι  
 the day; O Lord, O Lord, not to the thy name  
 προσεφητεῦσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια  
 ave we prophesied, and to the thy name demons

12 ‡Whatever you wish  
 that MEN should do to  
 you, do you the same to  
 them; for this is the LAW  
 and the PROPHETS.

13 ‡Enter in through  
 the NARROW Gate; for  
 wide is the GATE of DE-  
 STRUCTION, and broad  
 THAT WAY LEADING thi-  
 ther; and MANY are they  
 who enter through it.

14 How narrow is the  
 GATE of LIFE! how diffi-  
 cult THAT WAY LEADING  
 thither! and how FEW  
 are they who FIND it.

15 ‡Beware of FALSE  
 TEACHERS, who come to  
 you in the Garb of Sheep,  
 while inwardly they are  
 ravenous Wolves.

16 ‡By their FRUITS  
 you will discover them.  
 Are Grapes gathered from  
 Thorns, or Figs from  
 Thistles?

17 ‡Every good Tree  
 yields good Fruit; but  
 the BAD tree produces  
 bad Fruit.

18 A good Tree cannot  
 yield bad Fruit; nor a  
 bad Tree, good Fruit.

19 ‡(Every Tree not  
 producing good Fruit, is  
 cut down, and cast into  
 a Fire.)

20 Therefore, by their  
 FRUITS you will discover  
 them.

21 Not EVERY-ONE who  
 SAYS to me, ‡Master,  
 Master, will enter into  
 the KINGDOM of the HEA-  
 VENS; but HE who PER-  
 FORMS the WILL of THAT  
 FATHER of mine in \*the  
 HEAVENS.

22 Many will say to me  
 in That DAY, Master,  
 Master, have we not  
 taught in THY Name?  
 and in THY Name expelled

\* VATICAN MANUSCRIPT—21. the HEAVENS.

‡ 12. Luke vi. 31. ‡ 13. Luke xiii. 24. ‡ 15. 2 Pet. ii. 1-3; 1 John iv. 1;  
 Acts xv. 28-30. ‡ 16. Luke vi. 43. ‡ 17. Matt. xii. 33. ‡ 19. Matt. iii. 10.  
 ‡ 21. Matt. xxv. 11; Luke vi. 46, xiii. 25; Rom. ii. 13; James i. 22.

ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις  
have we cast out, and to the thy name wonders  
πολλὰς ἐποιήσαμεν; <sup>23</sup>Καὶ τότε ὁμολογήσω  
many have we done? And then I will declare  
αὐτοῖς· "Ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχω-  
to them; Because never I knew you; depart  
ρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
from me those working the lawlessness.

<sup>24</sup>Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους  
All therefore whoever hears of me the words  
τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀν-  
these, and does them, I will compare him to a  
δρῖ φρονίμῳ, ὅστις ὠκοδόμησε τὴν οἰκίαν  
man prudent, who built the house  
αὐτοῦ ἐπὶ τὴν πέτραν· <sup>25</sup>καὶ κατέβη ἡ βροχή,  
of him upon the rock; and fell down the rain,  
καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι,  
and came the floods, and blew the winds,  
καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ  
and beat against the house that; and not  
ἔπεσε· τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν.  
it fell; it was founded for on the rock.

<sup>26</sup>Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τού-  
And all who hearing of me the words these  
τους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται  
and not doing them, shall be compared  
ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησε τὴν οἰκίαν  
to a man foolish, who built the house  
αὐτοῦ ἐπὶ τὴν ἄμμον· <sup>27</sup>καὶ κατέβη ἡ βροχή,  
of him upon the sand; and fell down the rain,  
καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι,  
and came the floods, and blew the winds,  
καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε·  
and dashed against the house that, and it fell;  
καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.  
and was the fall her great.

<sup>28</sup>Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ  
And it came to pass, when had finished the  
Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο  
Jesus the words these, were astounded  
οἱ ὄχλοι ἐπὶ τῇ διδασκίᾳ αὐτοῦ. <sup>29</sup>Ἦν γὰρ  
the crowds at the teaching of him. He was for  
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ  
teaching them as authority having, and not  
ὡς οἱ γραμματεῖς.  
as the scribes.

## ΚΕΦ. η'. 8.

<sup>1</sup>Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους,  
Coming down and to him from the mountain,  
ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. <sup>2</sup>Καὶ ἰδοῦ,  
followed after him crowds great. And lo,  
λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε,  
a leper coming prostrated to him, saying; O sir,  
ἐάν θέλῃς δύνασαι με καθαρίσαι. <sup>3</sup>Καὶ  
if thou wilt, thou art able me to cleanse. And  
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ  
putting forth the hand, he touched him the  
Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ  
Jesus, saying; I will, be thou cleansed. And

Demons? and in THY  
Name performed many  
Wonders?

<sup>23</sup> And then I will  
plainly declare to them,  
† I never approved of you.  
Depart from me, YOU who  
PRACTISE INIQUITY.

<sup>24</sup> † Therefore, whoever  
hears these PRECEPTS of  
Mine, and obeys them, \* he  
will be compared to a  
prudent Man, who built  
\* HIS House on the ROCK;

<sup>25</sup> for though the RAIN  
fell, and the TORRENTS  
came, and the WINDS  
blew, and rushed upon  
that HOUSE, it fell not,  
because it was founded  
on the ROCK.

<sup>26</sup> But EVERY-ONE who  
HEARS these PRECEPTS of  
Mine, and disobeys them,  
will be compared to a  
foolish Man, who built  
\* HIS House on the SAND;

<sup>27</sup> for when the RAIN  
fell, and the TORRENTS  
came, and the WINDS  
blew, and dashed against  
that HOUSE, it fell, and  
great was its RUIN."

<sup>28</sup> And it happened,  
when JESUS had finished  
this DISCOURSE, that † the  
PEOPLE were struck with  
awe at his mode of IN-  
STRUCTION.

<sup>29</sup> for he taught them  
as possessing Authority,  
and not as \* their SCRIBES.

## CHAPTER VIII.

<sup>1</sup> Being come down  
from the MOUNTAIN, fol-  
lowed by great Crowds,

<sup>2</sup> behold, † a Leper com-  
ing, prostrated himself,  
saying, "Sir, if thou wilt,  
thou canst cleanse me."

<sup>3</sup> And JESUS extending  
his HAND, touched him,  
saying, "I will; be thou  
clean;" and instantly he

\* VATICAN MANUSCRIPT.—24. he will be compared. 24. HIS House. 26. HIS House. 29. their SCRIBES.

† 23. Luke xiii. 27. † 24. Luke vi. 47-49. † 28. Mark i. 22; Luke iv. 32.  
‡ 2. Mark i. 40-44; Luke v. 12-14.

ἐνθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. \*Καὶ immediately was cleansed of him the leprosy. And λέγει αὐτῷ ὁ Ἰησοῦς· "Ὅρα μηδενὶ εἰπῆς· says to him the Jesus; See no one thou tell; ἀλλὰ ὕπαγε, σεαυτὸν δείξον τῷ ιερεῖ, καὶ but go, thyself show to the priest, and προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωϋ- offer the gift, which commanded Moses, σῆς εἰς μαρτύριον αὐτοῖς. for a witness to them.

†Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ, Having entered and to him into Capernaum, προσῆλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν came to him a centurion, addressing αὐτόν, \*καὶ λέγων· Κύριε, ὁ παῖς μου δέβλη- him, and saying; O sir, the boy of me is laid ται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανι- in the house a paralytic, greatly being ζόμενος. †Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ afflicted. And says to him the Jesus; I ἐλθὼν θεραπεύσω αὐτόν. †Καὶ ἀποκριθεὶς ὁ coming will heal him. And answering the ἑκατόνταρχος εἶπεν· Κύριε, οὐκ εἰμὶ ἱκανὸς centurion said; O sir, not I am fit

ἵνα μου ὑπὸ τὴν στέγην εἰσελθῇ· that of me under the the roof thou shouldst enter; ἀλλὰ μόνον εἰπε λόγῳ, καὶ ἰαθήσεται ὁ παῖς but only speak a word, and will be healed the boy μου. †Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξου- of me. Even for I a man am under autho- σίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέ- rity, having under myself soldiers; and I γω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ say to this; Go, and he goes; and ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ to another; Come, and he comes; and to the slave μου· Ποίησον τοῦτο, καὶ ποιεῖ. †Ἀκούσας of me; Do this, and he does. Hearing δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς and the Jesus, was astonished, and said to those ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν following; Indeed I say to you, not even in τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. †Ἀέ- the Israel so great faith I have found. I γω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ say but to you, that many from east and δυσσημῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ west will come, and will lie down with

was †purified from His LEPROSY.

4 Then JESUS says to him, "See that thou tell no one; but go, †show thyself to the PRIEST, and present the †OBOLATION enjoined by Moses, for †Notifying [the cure] to the people."

5 †And having entered Capernaum, a †Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 \*He says to him, "I am coming, and will cure him."

8 \*And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my roof; but only command by word, and my SERVANT will be cured:

9 for even I am a man \*appointed under Authority, having soldiers under me, say to this one, 'Go' and he goes; to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

10 And JESUS listening, was astonished, and said to THOSE WALKING with him, "Indeed, I say to you, I have not found So-great Faith \*among any in ISRAEL:

11 and I assure you, †That many will come from the East and from

\* VATICAN MANUSCRIPT—7. He says. 8. And the CENTURION. 9. appointed under. 10. among any in.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—Townson. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so Geo. Campbell translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

† 4. Lev. xiv. 9-32. † 5. Luke vii. 1-10. † 11. Luke xiii. 29.

'Αβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασι-  
 Abraam and Isaac and Jacob in the king-  
 λείᾳ τῶν οὐρανῶν. <sup>12</sup>Οἱ δὲ υἱοὶ τῆς βασιλείας  
 of the heavens. The but sons of the kingdom  
 ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·  
 shall be cast out into the darkness the outer;  
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ θρυγμὸς τῶν  
 there will be the weeping and the gnashing of the  
 ὀδόντων. <sup>13</sup>Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατον-  
 teeth. And said the Jesus to the centurion;  
 τάρχη· Ὑπάγε \* [καὶ] ὥς ἐπίστευσας γενη-  
 Go [and] as thou hast believed let it  
 θήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν  
 be done to thee. And was healed the boy of him in  
 τῇ ὥρᾳ ἐκείνῃ.  
 the hour that.

<sup>14</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέ-  
 And coming the Jesus into the house of Pe-  
 τρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλη-  
 ter, saw the mother-in-law of him being laid  
 μένην καὶ πυρεσσουσαν. <sup>15</sup>Καὶ ἥψατο τῆς  
 down and burning with fever. And he touched the  
 χειρὸς αὐτῆς, καὶ ἀπῆκεν αὐτὴν ὁ πυρετός·  
 hand of her, and left her the fever;  
 καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. <sup>16</sup>Ὁψίας  
 and arose, and ministered to them. Evening  
 δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζο-  
 now being come, they brought to him being pos-  
 μένους πολλοὺς· καὶ ἐξέβαλε τὰ πνεύματα  
 sessed many; and he cast out the spirits  
 λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθε-  
 by a word, and all those sickness having he  
 ράπειρσεν. <sup>17</sup>Ὅπως πληρωθῇ τὸ ρηθὲν  
 healed; that might be fulfilled the words spoken  
 διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· «Αὐ-  
 through Esaias the prophet, saying; "Him-  
 τὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς  
 self the weakness of us he took away, and the  
 νόσους ἐβάστασεν.»  
 diseases he removed."

<sup>18</sup>Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ  
 Seeing and the Jesus great multitudes about  
 αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.  
 him, he gave orders to depart to the other side.  
<sup>19</sup>Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐ-  
 And coming one scribe, said to  
 τῷ· Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐάν  
 him; O teacher, I will follow thee, where ever  
 ἀπέρχῃ. <sup>20</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ  
 thou goest. And says to him the Jesus; The  
 ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ  
 foxes dens they have, and the birds of the

the West, and will recline  
 with Abraham and Isaac  
 and Jacob, in the KING-  
 DOM of the HEAVENS;

<sup>12</sup> but the SONS of  
 the KINGDOM will be  
 driven into the OUTER  
 DARKNESS, where will be  
 WEeping and GNASHING  
 of TEETH."

<sup>13</sup> Then JESUS said to  
 the CENTURION, "Go; be  
 it done to thee as thou  
 hast believed." And \*the  
 SERVANT WAS IMMEDI-  
 ATELY restored.

<sup>14</sup> Then JESUS enter-  
 ing into Peter's HOUSE,  
 saw his WIFE'S MOTHER  
 lying sick of a fever:

<sup>15</sup> and he touched her  
 HAND, and the FEVER left  
 her; and she arose, and  
 entertained \*him.

<sup>16</sup> Now, in the even-  
 ing, they brought to him  
 many demoniacs; and he  
 expelled the SPIRITS with  
 a Word, and cured ALL  
 the SICK;

<sup>17</sup> that the WORD SPO-  
 KEN through Isaiah the  
 PROPHET might be veri-  
 fied, saying, † "He has  
 "himself carried off our  
 "INFIRMITIES, and borne  
 "our DISTRESSES."

<sup>18</sup> And JESUS seeing  
 \*a Crowd about him, gave  
 orders to pass to the †OP-  
 POSITE-SIDE.

<sup>19</sup> And a certain Scribe  
 approaching, said to him,  
 † "Rabbi, I will follow thee  
 wherever thou goest."

<sup>20</sup> And JESUS says to  
 him, "The FOXES have  
 Holes, and the BIRDS of

\* VATICAN MANUSCRIPT.—13. and—omit. 13. the SERVANT. 15. him. 18. a Crowd.

† 12. Our Lord continues the image of a feast; the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness.—Wetstein. † 17. "This man beareth away our sins, and for us he is in sorrow."—Thomson's Septuagint translation of Isa. liii. 4. † 18. Opposite side or shore of the Lake Gennesareth. Crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—Campbell.

† 12. Matt. xxi. 43. † 14. Mark i. 29-31; Luke iv. 38. † 16. Mark i. 32; Luke iv. 40. † 17. Isa. liii. 4. † 19. Luke ix. 57.

οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώ-  
heaven nests; the but son of the man  
που οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνει.  
not he has, where the head he may rest.

21<sup>o</sup> Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ·  
Another and of the disciples of him said to him;  
Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ  
O master, permit thou me first to go, and  
θάψαι τὸν πατέρα μου. 22<sup>o</sup> Ὁ δὲ Ἰησοῦς εἶπεν  
to bury the father of me. The but Jesus said  
αὐτῷ· Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς  
to him; Follow me, and leave the dead ones  
θάψαι τοὺς ἑαυτῶν νεκροὺς.  
to bury the of themselves dead ones.

23<sup>o</sup> Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἤκο-  
And entering to him into the ship, fol-  
λούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24<sup>o</sup> Καὶ ἰδοῦ,  
lowed to him the disciples of him. And lo,  
σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε  
a commotion great arose in the sea, so as  
τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων·  
the ship to cover by the waves;

αὐτὸς δὲ ἐκάθευδε. 25<sup>o</sup> Καὶ προσελθόντες οἱ  
he but was asleep. And coming the  
μαθηταὶ ἤγειραν αὐτόν, λέγοντες· Κύριε, σῶ-  
disciples awoke him, saying; O master, do  
σον \* [ἡμᾶς,] ἀπολλύμεθα. 26<sup>o</sup> Καὶ λέγει αὐ-  
thou save [us] we perish. And he says to  
τοῖς· Τί δειλοὶ ἐστε, ὀλιγόπιστοι;  
them; How timid you are, O you of weak faith?  
Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ  
Then arising he rebuked the winds and  
τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.  
the sea; and there was a calm great.

27<sup>o</sup> Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες·  
The and men were astonished, saying;  
Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι  
What is this, that even the winds  
καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;  
and the sea hearken to him?

28<sup>o</sup> Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν  
And coming to him to the other side, into the  
χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο  
country of the Gergesenes, met him two  
δαιμονιζόμενοι, ἐκ τῶν μνημεῖων ἐξερχόμε-  
being demonized, out of the sepulchres coming  
νοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ  
forth, hence very, so that not to be able any one  
παρελθεῖν διὰ τῆς ὁδοῦ ἐκεῖνης. 29<sup>o</sup> Καὶ ἰδοῦ,  
to pass along by the way that. And lo,  
ἐκραξαν λέγοντες· Τί ἡμῖν καὶ σοί,  
they cried out saying: What to us and to thee,  
υἱὲ τοῦ Θεοῦ; Ἦλθες ὧδε πρὸ καὶ  
O son of the God? Comest thou here before a des-  
ροῦ βασανίσαι ἡμᾶς; 30<sup>o</sup> Ἦν δὲ μα-  
tined time to torment us? There was now at some  
κρᾶν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν  
distance from them a herd of swine many

HEAVEN places of shelter,  
but the SON of MAN has  
not where he may recline  
his HEAD."

21 And another, one of  
\*the DISCIPLES said to  
him, ‡"Master, permit me  
first to go and bury my  
FATHER."

22 But JESUS \*says to  
him, "Follow me; and  
leave the DEAD ONES to  
inter THEIR own Dead."

23 Then going on board  
\*a Boat, his DISCIPLES  
followed him.

24 ‡And behold, there  
arose a violent Tempest  
in the LAKE, so that the  
BOAT was being covered  
by the BILLOWS; but he  
was asleep.

25 And \*they came and  
awoke him, saying, "Save,  
Master; we perish!"

26 And he says to them,  
"Why are you afraid, O  
you distrustful?" Then  
arising, he rebuked the  
WINDS and the SEA, and  
there was a great Calm.

27 And the MEN were  
astonished, saying, "How  
great is this man! for  
even the WINDS and the  
SEA obey him."

28 ‡And coming to the  
OPPOSITE-SIDE, into the  
REGION of the \*GADA-  
RENES, there met him two  
Demoniacs, coming forth  
from the MONUMENTS, so  
very furious, that no one  
was able to pass along by  
that ROAD.

29 And, behold they  
cried out, saying, "What  
hast thou to do with us,  
O Son of God? Comest  
thou hither before the  
appointed Time, to tor-  
ment us?"

30 Now there was at  
some distance from them  
a great Herd of Swine  
feeding.

\* VATICAN MANUSCRIPT.—21. the DISCIPLES. 22. says. 23. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—omit. 28. GADARENES—so Tischendorf; but Lachmann reads GERASENES.

‡ 21. Luke ix. 59. ‡ 24. Mark iv. 37; Luke viii. 23. ‡ 28. Mark v. 1; Luke viii. 26.

δοσκομένη. <sup>31</sup>Οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup>Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους. Καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. <sup>33</sup>Οἱ δὲ δόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup>Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτόν, παρεκάλουν αὐτόν, ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

## ΚΕΦ. θ'. 9.

<sup>1</sup>Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. <sup>2</sup>Καὶ ἰδοὺ, προσέφερον αὐτῷ, παραλυτικόν, ἐπὶ κλινῆς βεβλημένον. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου. <sup>3</sup>Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup>Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἵνα τί ὑμεῖς ἐνθυμεῖσθε

31 And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

32 And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down †the PRECIPICE into the LAKE, and perished in the WATERS.

33 Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

34 And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

## CHAPTER IX.

1 Then stepping on board \*a Boat, he crossed the lake, and came to his ‡OWN City.

2 And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son, take courage; Thy SINS are forgiven."

3 And behold, some of the SCRIBES said among themselves, "This man blasphemes."

4 But JESUS discerning their THOUGHTS, said,

\* VATICAN MANUSCRIPT—1. a Boat. 2. thee—omit.

† 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side. I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice,' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. Matt. iv. 13. ‡ 2. Mark ii. 3; Luke v. 18.



πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; <sup>5</sup>Τὶ γὰρ ἐστὶν evils in the hearts of you? Which for is  
 εὐκολώτερον; εἰπεῖν· Ἀφεῶνταί σου αἱ ἁμα- easier? to say; Are forgiven of thee the  
 τίας; ἢ εἰπεῖν· Ἑγείραι καὶ περιπάτει; <sup>6</sup>Ἴνα sins? or to say; Arise and walk? That  
 δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ but you may know that authority has the son of the  
 ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (τότε man on the earth to forgive sins; (then  
 λέγει τῷ παραλυτικῷ·) Ἐγερθεὶς ἄρῃ σου he says to the paralytic;) Arising take up of thee  
 τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. the bed, and go into the house of thee.  
<sup>7</sup>Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. And arising he went to the house of him.  
<sup>8</sup>Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξα- Seeing and the crowds wondered, and glorified  
 σαν τὸν Θεόν, τὸν δόντα ἐξουσίαν τοιαύτην the God, that having given authority so great  
 τοῖς ἀνθρώποις. to the men.

<sup>9</sup>Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν And passing on the Jesus from thence, he saw  
 ἄνθρωπον καθήμενον ἐπὶ τῷ τελώνιον, Mat- a man sitting at the custom-house, Mat-  
 θαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει thew being named; and he says to him; Follow  
 μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. <sup>10</sup>Καὶ me. And rising up he followed him. And  
 ἐγένετο, αὐτοῦ ἀνακείμενον ἐν τῇ οἰκίᾳ, it happened, of him reclining at table in the house,  
 καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ and lo, many publicans and sinners  
 ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς coming reclined with the Jesus and the  
 μαθηταῖς αὐτοῦ. <sup>11</sup>Καὶ ἰδόντες οἱ Φαρισαῖοι disciples of him. And seeing the Pharisees  
 εἶπον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί μετὰ τῶν said to the disciples of him; Why with the  
 τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος publicans and sinners eats the teacher  
 ὑμῶν; <sup>12</sup>Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν \* [αὐ- of you? The and Jesus hearing, says [to them;]  
 τοῖς·] Οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰα- No need have those being well of a phy-  
 τροῦ, ἀλλ' οἱ κακῶς ἔχοντες. <sup>13</sup>Πορευθέντες sician, but those sick being. You are going  
 δὲ μάθετε, τί ἐστὶν· «Ἐλεον θέλω, καὶ οὐ but learn, what is; "Mercy I wish, and not  
 θυσίαν.» Οὐ γὰρ ἤλθον καλέσαι δικαίους, a sacrifice." Not for I am come to call just per-  
 ἀλλ' ἁμαρτωλοὺς. sons, but sinners.

"Why do you think evil [things] in your HEARTS?

5 For, which is easier? to say, \*Thy SINS are forgiven; or to say, [with effect,] Arise, and walk?

6 But that you may know that the SON of MAN has Authority on EARTH to forgive Sins," (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

7 And arising, he went to his HOUSE.

8 And the PEOPLE seeing it, \*feared and praised THAT GOD who had GIVEN such Authority to MEN.

9 †And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the †TAX OFFICE; and he says to him, "Follow me." And he arose, and followed him.

10 And it came to pass, as he was reclining at table in his HOUSE, behold, †Many Tribute-takers and †Sinners coming, reclined with JESUS and his DISCIPLES.

11 And the PHARISEES observing it, said to his DISCIPLES, †"Why does your TEACHER eat with TRIBUTE TAKERS and Sinners?"

12 But \*HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK.

13 But go, and learn what that is, †I desire 'Compassion, †and not a 'Sacrifice;' for I came not to call Righteous men, but Sinners."

\* VATICAN MANUSCRIPT.—5. Thy SINS 8. feared—so Lach. and Tisch. 12. HE hearing. 12. to them—omit.

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. the word *hamartoolos*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

† 13. "I desire mercy, rather than sacrifice."—*Septuagint*.

‡ 9. Mark ii. 14; Luke v. 27. ‡ 10. Mark ii. 15; Luke v. 29. ‡ 11. Luke xv. 2. ‡ 13. Hos. vi. 6; Matt. xii. 7.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ  
Then came to him the disciples  
'Ιωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φα-  
of John, saying: Why we and the Pha-  
ρισαῖοι νηστεύομεν \* [πολλά,] οἱ δὲ μαθηταὶ  
risees fast [much,] the but disciples  
σου οὐ νηστεύουσιν; 15 Καὶ εἶπεν αὐτοῖς ὁ  
of thee not fast? And says to them the  
'Ιησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶ-  
Jesus; Not are able the sons of the bridal  
νος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ  
chamber to mourn, in as much with them is the  
νυμφίος; Ἐλεύσονται δὲ ἡμέραι, ὅταν  
bridegroom? Shall come but days, when  
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε  
may be taken from them the bridegroom, and then  
νηστεύσουσιν. 16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα  
they shall fast. No one now puts a patch  
ράκου ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει  
of cloth unfaded on to a mantle old; takes away  
γὰρ τὸ πλῆρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ  
for the patch of it from the mantle, and  
χειρὸν σχίσμα γίνεται. 17 Οὐδὲ βάλλουσιν οἴ-  
worse a rent becomes. Nor do they put wine  
νον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴγε  
new into bottles old; if but not,  
οῤῃγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται,  
burst the bottles, and the wine is spilled,  
καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον  
and the bottles are destroyed; but they put wine  
νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέροι συν-  
new into bottles new, and both are  
τηροῦνται.  
preserved together.

18 Ταῦτα αὐτοῦ λαλοῦντος, αὐτοῖς, ἰδοὺ,  
These of him speaking, of them, lo,  
ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων·  
a ruler certain coming prostrated to him, saying;  
"Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ  
That the daughter of me now is dead; but  
ἐλθὼν ἐπίθεε τὴν χειρὰ σου ἐπ' αὐτήν,  
coming lay the hand of thee upon her,  
καὶ ζήσεται. 19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἦκο-  
and she shall live. And arising the Jesus went  
λούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ  
after him, and the disciples of him. And  
ἰδοὺ, γυνὴ αἰμορροοῦσα δώδεκα ἔτη,  
lo, a woman having a flow of blood twelve years,  
προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ  
approaching behind, touched the tuft of the  
ἱματίου αὐτοῦ. 21 Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐάν  
mantle of him. She said for within herself; If  
μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσο-  
only I can touch the mantle of him, I shall be  
μαι.  
healed.

14 Then John's DISCIPLES accosting him, said, † "We and the PHARISEES fast, why not also thy DISCIPLES?"

15 And JESUS says to them, † "Can the BRIDEMEN mourn, while the BRIDEGROOM is with them? But the TIME will come, when the BRIDEGROOM will be taken from them, ‡ and then they will fast.

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put new Wine into old † Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed: but they put new Wine into new Skins, and both are preserved."

18 † While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, "My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive."

19 And JESUS arising, with his DISCIPLES, followed him.

20 † And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

21 for she said within herself, "If I can only touch his MANTLE, I shall be cured."

VATICAN MANUSCRIPT.—14. much.—omit.

† 15. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—*Samuel Sharpe.*

‡ 14. Mark ii. 18; Luke v. 33. ‡ 15. John iii. 29. ‡ 18. Mark v. 22; Luke viii. 41. ‡ 20. Mark v. 25; Luke viii. 43.

<sup>22</sup>Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν,   
The but Jesus turning and seeing her,   
εἶπε· Θάρσει, θύγατερ· ἡ πίστις σου   
said: Take courage, daughter; the faith of thee   
σεσωζέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς   
has saved thee. And was well the woman from the   
ῥοῦς ἐκείνης. <sup>23</sup>Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν   
hour of that. And coming the Jesus into the   
οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς   
house of the ruler, and seeing the flute-players,   
καὶ τὸν ὄχλον θορυβούμενον, <sup>24</sup>λέγει \* [αὐ-   
and the crowd making a noise, says [to   
τοῖς·] Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κορά-   
them:] Withdraw; not for is dead the girl,   
σιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.   
but sleeps. And they derided him.   
<sup>25</sup>Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρά-   
When but they put out the crowd, he entering took   
τησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κορά-   
hold of the hand of her; and was raised the girl.   
σιον. <sup>26</sup>Καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην   
And went forth the report this into all   
τὴν γῆν ἐκείνην.   
the land that.

<sup>27</sup>Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολού-   
And passing on from there the Jesus, went   
θησαν \* [αὐτῷ] δύο τυφλοί, κράζοντες καὶ   
after [him] two blind men, crying out and   
λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. <sup>28</sup>Ἐλθόν-   
saying: Have pity on us, O son of David. Being   
τι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ   
come and into the house, came to him the   
τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·   
blind men, and says to them the Jesus:   
Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; Λέ-   
Do you believe, that I am able this to do? They   
γοῦσιν αὐτῷ· Ναὶ κύριε. <sup>29</sup>Τότε ἥψατο τῶν   
say to him: Yes O master. Then he touched the   
ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν   
eyes of them, saying: According to the faith   
ὑμῶν γεννηθήτω ὑμῖν. <sup>30</sup>Καὶ ἀνεώχθησαν αὐ-   
of you be it done to you. And were opened of   
τῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς   
them the eyes. And strictly charged them   
ὁ Ἰησοῦς, λέγων· Ὁράτε, μηδεὶς γινωσκέτω.   
the Jesus, saying: See, no one knows.   
<sup>31</sup>Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ   
They but having gone published him in all   
τῇ γῇ ἐκείνῃ. <sup>32</sup>Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ,   
the land that. These and going away, lo,   
προσῆνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαιμονι-   
they brought to him a man dumb, being de-   
ζόμενον. <sup>33</sup>Καὶ ἐκβληθέντος τοῦ δαιμονίου,   
monized. And having cast out the demon,   
ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ ὄχλοι,   
spoke the dumb. And were astonished the crowds,   
λέγοντες· Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσρα-   
saying: Never was it seen thus in to the Israel.

22 JESUS turning, and seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

23 †JESUS being come into the RULER'S HOUSE, and seeing the †FLUTE-PLAYERS and the CROWD making lamentation,

24 says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

25 But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

26 And the REPORT of this [miracle] went forth through All that REGION.

27 And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

28 And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

29 Then he touched their EYES, saying, "Be it done to you according to your FAITH."

30 And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

31 But THEY, having departed, spread his fame through All that LAND.

32 Now, as these men were going out, behold, †there was brought to him a Dumb man, being demonized.

33 And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished,

\* VATICAN MANUSCRIPT—24. to them—omit. 27. him—omit.

† 23. *Servius* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 36.

‡ 23. Mark v. 38; Luke viii. 51. † 32. Matt. xii. 22; Luke xi. 14.

ήλ. <sup>34</sup>ΟΙ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι  
The but Pharisees said: By the prince  
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.  
of the demons he cast out the demons.

<sup>35</sup>Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας  
And went about the Jesus the cities all  
καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς  
and the villages, teaching in the synagogues  
αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς  
of them, and publishing the glad tidings of the  
βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ  
kingdom, and healing every disease and  
πᾶσαν μαλακίαν.  
every malady.

<sup>36</sup>Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη  
Seeing and the crowds, he was moved with pity  
περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρρι-  
for them, because they were jaded and scat-  
μένοι, ὥσει πρόβατα μὴ ἔχοντα ποιμένα.  
tered, like sheep not having a shepherd.  
<sup>37</sup>Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν  
Then he says to the disciples of him: The indeed  
θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. <sup>38</sup>Δεή-  
harvest plenteous, the but laborers few. Im-  
θῆτε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως  
plore then the Lord of the harvest, that  
ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐ-  
he would send out laborers into the harvest of  
τοῦ.  
him.

ΚΕΦ. ι' 10.

<sup>1</sup>Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς  
And having called the twelve disciples  
αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων  
of him, he gave to them authority spirits  
ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θερα-  
unclean, so as to cast out them, and to  
πεῖν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.  
heal every disease and every malady.

<sup>2</sup>Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα  
Of the now twelve apostles the names  
ἐστὶ ταῦτα· Πρῶτος, Σίμων ὁ λεγόμενος  
are these: First, Simon that being called  
Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·  
Peter, and Andrew the brother of him;  
Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ  
James that of the Zebedee, and John the  
ἀδελφὸς αὐτοῦ· <sup>3</sup>Φίλιππος, καὶ Βαρθολο-  
brother of him; Philip, and Bartholo-  
μαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης·  
mew; Thomas, and Matthew the tax-gatherer;  
Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ \* [Λεβθαῖος ὁ  
James that of the Alphaeus, and [Lebbeus the  
ἐπικληθεὶς] Θαδδαῖος· <sup>4</sup>Σίμων ὁ Κανανίτης,  
surnamed] Thaddeus; Simon the Canaanite,  
καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδούς  
and Judas that Iscariot, who even delivered up  
αὐτόν.  
him.

<sup>5</sup>Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
These the twelve sent forth the Jesus,

saying, "Never was it thus seen in ISRAEL!"

34 But the PHARISEES said, † "He expels the DEMONS by the PRINCE of the DEMONS."

35 † And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

36 † And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

37 Then he says to his DISCIPLES, † "The HARVEST indeed is great, but the REAPERS are few;

38 beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

CHAPTER X.

1 And having summoned his TWELVE Disciples, † he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

2 Now these are the NAMES of the TWELVE Apostles; The first, THAT Simon, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BRO-THER;

3 Philip and Bartholo-mew; Thomas, and Mat-thew the TRIBUTE TAK-ER; THAT James, son of ALPHÆUS; and Thaddeus;

4 Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

5 These TWELVE JESUS

\* VATICAN MANUSCRIPT —3. THAT Lebbaeus, surnamed—omit.

† 34. Mark iii. 22; † 35. Mark vi. 6; Luke xiii. 22. † 36. Mark vi. 34; Ezek. xxxiv. 5; Jer. xxxii. 1-4. † 37. Luke x. 2; John iv. 3. † 1. Mark iii. 13; ix. 1.

παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν  
commanding them, saying; Into a road of Gentiles  
μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ  
not you may go, and into a city of Samaritans not  
εἰσελθῃτε. <sup>6</sup>Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρό-  
you may enter. Go you but rather to the sheep  
βάτα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>7</sup>Πορεύομε-  
the perishing house of Israel. Passing on your  
νοὶ δὲ κηρύσσετε, λέγοντες· Ὅτι ἤγγικεν  
way and preach you, saying; That has come nigh  
ἡ βασιλεία τῶν οὐρανῶν. <sup>8</sup>Ἀσθενοῦντας  
the kingdom of the heavens. Those being sick  
θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθα-  
heal, dead ones raise up, lepers cleanse,  
ρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε,  
demons cast out; freely you have received,  
δωρεὰν δότε.  
freely give.

<sup>9</sup>Μὴ κτήσῃθε χρυσόν, μηδὲ ἄργυρον, μηδὲ  
Not provide gold, nor silver, nor  
χαλκόν εἰς τὰς ζώνας ὑμῶν. <sup>10</sup>μὴ πῆραν εἰς  
copper in the belts of you; not a bag for  
ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα,  
a journey nor two tunics, nor sandals,  
μηδὲ ράβδον. Ἄξιός γάρ ὁ ἐργάτης τῆς  
nor a staff. Worthy for the laborer of the  
τροφῆς αὐτοῦ ἐστίν. <sup>11</sup>Εἰς ἣν δ' ἂν πόλιν  
food of him is. Into what and ever city  
ἢ κώμην εἰσελθῃτε, ἐξετάσατε, τίς  
or country-town you may enter, search out, who  
ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μένατε, ἕως ἂν  
in her worthy is; and there abide, till  
ἐξεέλθῃτε. <sup>12</sup>Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν,  
you go thence. Entering and into the house,  
ἀσπάσασθε αὐτήν. <sup>13</sup>Καὶ ἐάν μὲν ἡ ἢ οἰκία  
salute her. And if indeed may be the house  
ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐάν  
worthy, let come the peace of you on her; if  
δὲ μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς  
but not may be worthy, the peace of you to you  
ἐπιστραφήτω. <sup>14</sup>Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς,  
let it turn. And who if not may receive you,  
μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι  
nor hear the words of you, coming out  
τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε  
of the house or of the city that, shake off  
τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <sup>15</sup>Ἀμὴν λέγω  
the dust of the feet of you. Indeed I say  
ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ  
to you, more tolerable will be land of Sodom and  
Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει  
Gomorrhah in a day of trial, than the city  
ἐκείνῃ. <sup>16</sup>Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς  
that. Lo, I send you as  
πρόβατα ἐν μέσῳ λύκων. Γίνεσθε οὖν  
sheep in midst of wolves. Be ye therefore

commissioned, instructing  
them, saying, "Go not  
Away to the Gentiles, and  
enter not any city of the  
Samaritans;

6 †But go rather to the  
PERISHING SHEEP of the  
Stock of Israel.

7 †And as you go, pro-  
claim, saying, 'The KING-  
DOM of the HEAVENS has  
approached.'

8 Heal the Sick, †[raise  
the Dead,] cleanse Lepers,  
expel Demons; freely you  
have received, freely give.

9 Provide neither Gold,  
nor Silver, nor Copper, in  
your †GIRDLES;

10 carry no Traveling  
Bag, no spare Clothes,  
Shoes, or Staff; †for the  
WORKMAN is worthy of  
his MAINTENANCE.

11 And whatever City  
or Village you enter, in-  
quire what worthy person  
resides there; and remain  
with him till you leave  
the place.

12 When you enter the  
HOUSE, salute the family.

13 And if the FAMILY  
be worthy, let the PEACE  
you wish come upon  
them; but if unworthy,  
let your PEACE return  
\*upon yourselves.

14 And whoever will  
not receive you, nor hear  
your WORDS, in departing  
from that HOUSE or CITY,  
shake the DUST off your  
FEET.

15 Indeed, I say to you,  
†it will be more endurable  
for the Land of Sodom  
and Gomorrhah, in a Day  
of Judgment, than for  
that CITY.

16 †Behold! I send you  
forth as Sheep \*into the  
Midst of Wolves; be,

\* VATICAN MANUSCRIPT—13. upon you. 16. into.

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitney, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23.

† 9. Their purses were commonly in their girdles.  
† 6. Isa. liii. 6; Acts xiii. 46. † 7. Mark vi. 8; Luke ix. 3; x. 7. † 10.  
1 Tim. v. 18. † 15. Matt. xi. 23, 24. † 16. Luke v. 3.

φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσεραί.  
wise as the serpents, and artless as the doves.

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων. Παρα-  
Take heed and of the men. They will  
δώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς  
hand over for you to sanhedrims, and in the  
συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· 18 καὶ  
synagogues of them they shall scourge you; and  
ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε  
before governors and also kings you shall be led  
ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς  
on account of me, for a witness to them and to the  
ἔθνεσιν. 19 Ὅταν δὲ παραδίδωσιν ὑμᾶς, μὴ  
nations. When but they shall deliver up you, not  
μεριμνήσητε, πῶς ἢ τί λαλήσητε·  
you may be anxious, how or what you must speak;  
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί  
it shall be given for to you in that the hour, what  
λαλήσετε. 20 Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες,  
you shall speak. Not for you are the speaking,  
ἀλλὰ τὸ πνεῦμα τοῦ Πατρὸς ὑμῶν, τὸ λαλοῦν  
but the spirit of the Father of you, that is speak-  
ἐν ὑμῖν. 21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν  
ing in you. Will give up and a brother a brother  
εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή-  
to death them; and you will be being hated by  
σονται τέκνα ἐπὶ γονεῖς, καὶ θανατώ-  
rise up children against parents, and deliver  
σουσιν αὐτούς· 22 καὶ ἔσεσθε μισούμενοι ὑπὸ  
to death them; and you will be being hated by  
πάντων διὰ τὸ ὄνομά μου. Ὁ δὲ ὑπομείνας  
all for the name of me. The but persevering  
εἰς τέλος, οὗτος σωθήσεται.  
to end, the same shall be saved.

23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει  
When but they persecute you in the city  
ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· κἂν ἐκ  
this, flee into the other; and if out of  
ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλ-  
this they persecute you, flee into the oth-  
λην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέση-  
er. Indeed for I say to you, in no wise you may  
τε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ  
finish the cities of the Israel, till may come  
ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ ἔστι μαθητὴς  
the son of the man. Not is a disciple  
ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν  
above the teacher, nor a slave above the  
κύριον αὐτοῦ. 25 Ἀρκετὸν τῷ μαθητῇ ἵνα  
lord of him. Sufficient to the disciple that  
γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος  
he be as the teacher of him, and the slave  
ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην  
as the lord of him. If the master of the house

therefore, sagacious as SERPENTS, and innocent as DOVES.

17 But beware of these MEN; †for they will deliver you up to High Councils, and scourge you in their SYNAGOGUES;

18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 ‡But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

20 For it is not you that shall SPEAK; but the SPIRIT of your FATHER is THAT which SPEAKS by you.

21 †Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the OTHER; †[and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of \*Israel, till the SON of MAN be come.

24 ‡A Disciple is not above his TEACHER, nor a Servant above his MASTER.

25 It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER.

\* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"The clause is found in MSS D L, and eight others; the *Armenian*, *Saxon*, all the *Itala* except three; *Athan.*, *Theodor.*, *Tertul.*, *August.*, *Ambr.*, and *Juvencus*. *Bengel* in his *Gnomon*, approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

‡ 17. Matt. xxiv. 9. ‡ 19. Mark xiii. 11; Luke xli. 11. ‡ 21. Luke xxi. 16. ‡ 24. Luke vi. 40; John xiii. 16; xv. 20.

Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον  
Beelzebub they have named, how much more  
τοὺς οἰκιακοὺς αὐτοῦ; <sup>26</sup>Μὴ οὖν φοβή-  
the domestics of him? Not therefore you may  
θῆτε αὐτούς. Οὐδὲν γὰρ ἐστὶ κεκαλυμμένον,  
fear them. Nothing for is having been covered,  
ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν  
which not shall be uncovered; and secret,  
ὃ οὐ γνωσθήσεται. <sup>27</sup>Ὁ λέγω ὑμῖν  
which not shall be known. What I say to you  
ἐν τῇ σκοτίᾳ, εἰπατε ἐν τῷ φωτί· καὶ ὃ εἰς  
in the darkness, speak in the light; and what in  
τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.  
the ear you hear, preach you on the house-tops.  
<sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων  
And not be afraid of those killing  
τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυνάμενων ἀπο-  
the body, the but life not being able to  
κτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον  
kill; be afraid but rather that being able  
καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.  
both life and body to destroy in Gehenna.  
<sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ  
Not two sparrows an assarius are sold? and  
ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ  
one of them not shall fall upon the earth with-  
τοῦ Πατρὸς ὑμῶν. <sup>30</sup>Ὑμῶν δὲ καὶ αἱ  
out the Father of you. Of you and even the  
τριχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.  
hairs of the head all being numbered are.  
<sup>31</sup>Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων  
Not therefore fear you; many sparrows  
διαφέρετε ὑμεῖς.  
are better you.

<sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοί  
All therefore whoever shall confess to me  
ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὼ  
in presence of the men, I will confess even I  
ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρὸς μου, τοῦ ἐν  
to him in presence of the Father of me, of that in  
οὐρανοῖς. <sup>33</sup>Ὅστις δ' ἂν ἀρνήσεται με  
heavens. Whoever but if may deny me  
ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτόν  
in presence of the men, I will deny him  
καὶ γὼ ἔμπροσθεν τοῦ Πατρὸς μου, τοῦ ἐν  
even I in presence of the Father of me, of that in  
οὐρανοῖς.  
heavens.

<sup>34</sup>Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν  
Not must you suppose that I am come to send  
εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰ-  
peace upon the earth; not I am come to send  
ρήνην, ἀλλὰ μάχαιραν. <sup>35</sup>Ἦλθον γὰρ διχάσαι  
peace, but a sword. I am come for to set  
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγα-  
a man against the father of him, and a daugh-

If they have called the  
HOUSEHOLDER Beelzebub,  
how much more THOSE of  
his HOUSEHOLD?

<sup>26</sup> ‡ Therefore, fear  
them not; for there is  
nothing concealed, which  
will not be discovered;  
and hid, which will not  
be made known.

<sup>27</sup> What I tell you in  
the DARK, publish in the  
LIGHT; and what is whis-  
pered in your EAR, pro-  
claim from the †HOUSE-  
TOPS.

<sup>28</sup> Be not afraid of  
THOSE who KILL the  
BODY, but cannot destroy  
the [future] †LIFE; but  
rather fear HIM who CAN  
utterly destroy both Life  
and Body in †Gehenna.

<sup>29</sup> Are not Two Spar-  
rows sold for an †Assa-  
rius? Yet neither of them  
shall fall on the GROUND  
without †your FATHER.

<sup>30</sup> And even the HAIRS  
of Your HEAD are all  
numbered.

<sup>31</sup> Fear not, then; you  
are of more value than  
Many Sparrows.

<sup>32</sup> †Whoever, therefore,  
shall acknowledge me be-  
fore MEN, I also will ac-  
knowledge him before  
THAT FATHER of mine in  
\*the HEAVENS.

<sup>33</sup> But whoever shall  
renounce me before MEN,  
I also will renounce him  
before THAT FATHER of  
mine in \*the HEAVENS.

<sup>34</sup> †Think not That I  
am come to send forth  
Peace on this LAND; I  
am come not to send  
Peace, but War.

<sup>35</sup> For my coming will  
set †a Man against his  
FATHER, and a Daughter

\* VATICAN MANUSCRIPT—32. the HEAVENS.

33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8. Josh. ii. 6, Neh. viii. 16. Isa. xv. 3. Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 38. † 29. Assarion—in value about one cent and five mills, or three farthings sterling. † 29. some Greek copies read in this place *tees boulees*—the will of.

‡ 26. Mark iv. 22; Luke viii. 17; xii. 2. ‡ 32. Luke xii. 8; ix. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. ‡ 34. Luke xii. 51. ‡ 35. Micah vii. 6.

τέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμ-  
ter against the mother of her, and a daughter-  
φην κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup>καὶ  
in-law against the mother-in-law of her; and  
ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ.  
enemies of the man, the household of him.

<sup>37</sup>Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ,  
He loving father or mother above me,  
οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ  
not is of me worthy; and he loving son or  
θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος·  
daughter above me, not is of me worthy;  
<sup>38</sup>καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ  
and who not takes the cross of himself, and  
ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος.  
follows after me, not is of me worthy.

<sup>39</sup>Ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν·  
He finding the life of himself, shall lose her;  
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν  
and he having lost the life of himself on account  
ἐμοῦ, εὐρήσει αὐτήν. <sup>40</sup>Ὁ δεχόμενος, ὑμᾶς,  
of me, shall find her. He receiving you,  
ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχε-  
me receives; and he me receiving, re-  
ται τὸν ἀποστείλαντά με. <sup>41</sup>Ὁ δεχόμενος προ-  
ceives him sending me. He receiving a proph-  
φήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου  
et in a name of a prophet, a reward of a prophet  
λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὃ-  
shall obtain; and he receiving a just man in a  
νομα δίκαιου μισθὸν δίκαιου λήψε-  
name of a just man, a reward of a just man shall  
ται. <sup>42</sup>Καὶ ὃς ἕαν ποτίσῃ ἕνα τῶν  
obtain. And who ever may give to one of the  
μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς  
little-ones these a cup of cold only, in  
ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ  
a name of a disciple, indeed I say to you, not not  
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.  
may lose the reward of himself.

ΚΕΦ. ια'. 11.

<sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
And it happened, when has finished the Jesus  
διατάσσω τoῖς δώδεκα μαθηταῖς αὐτοῦ, με-  
charging to the twelve disciples of himself, he  
τέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν  
departed thence, of the to teach and to preach  
ἐν ταῖς πόλεσιν αὐτῶν. <sup>2</sup>Ὁ δὲ Ἰωάννης  
in the cities of them. The and John  
ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ  
having heard in the prison the works of the  
Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐ-  
Anointed, having sent two of the disciples of him-  
τοῦ, <sup>3</sup>εἶπεν αὐτῷ· Σὺ εἰ ὁ ἐρχόμενος, ἢ  
self, said to him: Thou art the coming one, or  
ἕτερον; ἀποροδοκῶμεν; <sup>4</sup>Καὶ ἀποκριθεὶς ὁ  
another; are we to look for? And answering the  
Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεί-  
Jesus said to them: Going away relate

against her MOTHER, and  
a Daughter-in-law against  
her Mother-in-law;

<sup>36</sup> so that a MAN'S En-  
emies will be found in his  
OWN FAMILY.

<sup>37</sup> †HE who LOVES Fa-  
ther or Mother more than  
me, is not worthy of me;  
and HE who LOVES Son  
or Daughter more than  
me, is not worthy of me.

<sup>38</sup> †And he who does not  
take his CROSS, and follow  
me, is not worthy of me.

<sup>39</sup> HE who PRESERVES  
his LIFE shall lose it; but  
HE who LOSES his LIFE,  
on my account, will pre-  
serve it.

<sup>40</sup> †He who RECEIVES  
you, receives me, and HE  
who RECEIVES me, re-  
ceives HIM who SENT me.

<sup>41</sup> HE who ENTER-  
TAINS a Prophet, because  
he is a Prophet, will ob-  
tain a Prophet's Reward;  
and HE who ENTERTAINS  
a Righteous man, because  
he is a Righteous man,  
will obtain a Righteous  
man's Reward.

<sup>42</sup> †And whoever shall  
give a single Cup of Cold  
water, to refresh one of  
these LOWLY ONES, be-  
cause he is my Disciple,  
I assure you, that by no  
means will he lose his  
REWARD."

## CHAPTER XI.

<sup>1</sup> And it occurred when  
JESUS had concluded in-  
structing his TWELVE Dis-  
ciples he departed thence  
to TEACH and to proclaim  
in their CITIES.

<sup>2</sup> †Now JOHN, having  
heard in PRISON of the  
WORKS of the MESSIAH;  
sending \*by his DISCI-  
PLES,

<sup>3</sup> said to him, †"Art  
thou the COMING ONE, or  
are we to expect another?"

<sup>4</sup> And JESUS answering,

\* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

† <sup>37</sup> Luke xiv. 26. † <sup>38</sup> Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33;  
John xii. 25. † <sup>40</sup> Luke x. 16; John xiii. 20. † <sup>42</sup> Mark xi. 41. † 2. Luke vii.  
18. † 3. Gen. xlix. 19; Dan. ix. 24.



λατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε.  
to John what you hear and see;  
τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπα-  
blind ones see again, and lame ones are walk-  
τοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκού-  
ing about, lepers are cleansed, and deaf ones are  
ουσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ  
hearing, dead ones are raised up, and poor ones  
εὐαγγελίζονται. <sup>6</sup>καὶ μακάριός ἐστιν,  
are addressed with joyful news; and blessed is,  
ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.  
whoever not may be offended in me.

Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς  
These and going away, began the Jesus  
λέγειν τοῖς ὄχλοις περὶ Ἰωάννου. Τί ἐξήλ-  
to say to the crowds concerning John; What went  
θετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ  
you out in the desert to see? a reed by  
ἀνέμου σαλευόμενον; <sup>8</sup>Ἀλλὰ τί ἐξήλθετε  
wind being shaken? But what went you out  
ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιε-  
to see? a man in soft garments having been  
σμένον; Ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες,  
clothed? Lo, those the soft (garments) wearing,  
ἐν τοῖς οἴκοις τῶν βασιλέων εἰσιν. <sup>9</sup>Ἀλλὰ  
in the houses of the kings are. But  
τί ἐξήλθετε ἰδεῖν; προφήτην; Ναί, λέγω ὑ-  
what went you out to see? a prophet? Yes, I say to  
μῖν καὶ περισσότερον προφήτου. <sup>10</sup>Οὗτος \* [γὰρ]  
you, and much more of a prophet. This [for]  
ἐστι, περὶ οὗ γέγραπται· «Ἰδοὺ, ἐγὼ ἀπο-  
is, concerning whom it is written: "Lo, I send  
στέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
the messenger of me before the face  
σου, ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσ-  
thee, who shall prepare the way of thee in pre-  
θέν σου.» <sup>11</sup>Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται  
sence of thee." Indeed I say to you, not has risen  
ἐν γεννητοῖς γυναικῶν μείζων, Ἰωάννου τοῦ  
among born of woman greater, of John the  
βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ  
dipper; the but less in the kingdom  
τῶν οὐρανῶν, μείζων αὐτοῦ ἐστιν. <sup>12</sup>Ἀπὸ δὲ  
of the heavens, greater of him is. From and  
τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι,  
the days of John the dipper till now,  
ἡ βασιλεία τῶν οὐρανῶν διάζεται, καὶ  
the kingdom of the heavens has been invaded, and  
διασταὶ ἀρπάξουσιν αὐτήν. <sup>13</sup>Πάντες γὰρ οἱ  
invaders seize on her. All for the  
προφῆται καὶ ὁ νόμος ἕως Ἰωάννου, προε-  
prophets and the law till John, prophe-  
φήτευσαν. <sup>14</sup>Καὶ εἰ θέλετε δέξασθαι, αὐτὸς  
sied. And if you are willing to receive, this

said to them, "Go, tell John what you have heard and seen;

5 †the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

6 And happy is he, who shall not stumble at me."

7 And as they were departing, †JESUS proceeded to say to the CROWDS concerning John, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

8 But why went you out? To see a man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

10 This is he concerning whom it is Written, †Behold! I send my MESSENGER before thy Face, 'who will prepare thy 'WAY before thee!'

11 Indeed, I say to you, Among those born of Women, there has not arisen a greater than John the IMMERSER; yet the LEAST in the KINGDOM of the HEAVENS is superior to him.

12 †And from the DAYS of John the IMMERSER till now, the KINGDOM of the HEAVENS has been forcibly assailed, and the violent seize it.

13 †For All the PROPHETS and the LAW instructed till John.

14 And if you are dis-

\* VATICAN MANUSCRIPT.—7. Why went you out into the DESERT? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c. 9. But why went you out? To see a Prophet? 10. For—omit.

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

‡ 5. Isa. xxxv. 5; lxi. 1. † 7. Luke vii. 24. † 10. Mal. iii. 1; Mark i. 2; Luke i. 76. † 12. Luke xvi. 16.

ἐστὶν Ἡλίας, ὁ μέλλων ἔρχεσθαι. <sup>15</sup>Ὁ ἔχων  
is Elias, that being about to come. He having  
ὦτα \* [ἀκούειν] ἀκουέτω.  
ears [to hear] let him hear.

<sup>16</sup>Τίτι δὲ ὁμοιώσω τὴν γενεάν ταύτην;  
To what but shall I compare the generation this?

Ὅμοία ἐστὶ παιδίους ἐν ἀγοραῖς καθημένους,  
Like it is boys in markets sitting,

καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, <sup>17</sup>\* [καὶ]  
and calling to the companions of them, [and]

λέγουσιν· Ἠυλόησαμεν ὑμῖν, καὶ οὐκ  
saying: We have played on the flute to you, and not

ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ  
you have danced; we have mourned to you, and not  
ἐκόψασθε. <sup>18</sup>Ἦλθε γὰρ Ἰωάννης, μήτε  
you have lamented. Came for John, neither

ἐσθίων μήτε πίνων· καὶ λέγουσι· Δαιμόνιον  
eating nor drinking; and they say; A demon

ἔχει. <sup>19</sup>Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσθίων  
he has. Came the son of the man, eating

καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος  
and drinking; and they say; Lo, a man

φάγος καὶ οἰνοπότης, <sup>20</sup>τελωνῶν  
glutton and a wine drinker, of tax-gatherers

φίλος καὶ ἁματωλῶν. Καὶ ἐδικαιώθη ἡ  
a friend and sinners. But is justified the

σοφία ἀπὸ τῶν τέκνων αὐτῆς.  
wisdom by the children of her.

<sup>20</sup>Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς  
Then he began to reproach the cities, in which

ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ,  
were done the most mighty works of him,

ὅτι οὐ μετενόησαν. <sup>21</sup>Οὐαὶ σοι, Χοραζὶν,  
because not they reformed; Woe to thee, Chorazin,

Οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ  
Woe to thee, Bethsaida; for if in Tyre and

Σιδῶνι ἐγένοντο αἱ δυνάμεις, αἱ  
Sidon had been done the mighty works, those

γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκ-  
being performed in you, long ago would in sack-

κῷ καὶ σποδῷ μετενόησαν. <sup>22</sup>Πλὴν λέγω  
cloth and ashes they have reformed. But I say

ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται  
to you; Tyre and Sidon more tolerable will be

ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. <sup>23</sup>Καὶ σὺ Καπερ-  
in a day of trial, than you. And thou, Caperna-

ναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα,  
naum, which even to the heaven art being exalted,

ἕως ἁδου καταβιβασθήσῃ· ὅτι εἰ ἐν  
to invisibility shalt be brought down; for if in

Σοδόμοις ἐγένοντο αἱ δυνάμεις, αἱ  
Sodom had been done the mighty works, those

γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς  
being done in thee, it had remained till this

posed to receive it, he is  
THAT †Elijah who is to  
come.

<sup>15</sup>He HAVING Ears,  
let him hear.

<sup>16</sup>But to what shall I  
compare this GENERA-  
TION? It is like Boys  
sitting in Public Places,  
and calling to \*OTHERS;

<sup>17</sup>saying, We have  
played to you on the flute,  
but you have not danced;  
we have sung mournful  
songs to you, but you  
have not lamented.

<sup>18</sup>For John came ab-  
staining from meat and  
drink, and they say, He  
has a Demon;

<sup>19</sup>the SON of MAN came  
partaking of meat and  
drink, and they say, Be-  
hold, a Glutton and a Wine  
drinker! an Associate of  
Tribute-takers and Sin-  
ners. But WISDOM is vin-  
dicated by her CHILDREN.

<sup>20</sup>†Then he began to  
censure the CITIES in  
which MOST of his MIRA-  
cles had been performed,  
Because they did not re-  
form.

<sup>21</sup>Woe to thee, Chora-  
zin! woe to thee, Beth-  
saida! For if THOSE  
MIRACLES which are BE-  
ING PERFORMED in you,  
had been done in Tyre  
and Sidon, they would  
long since have reformed  
in Sackcloth and Ashes.

<sup>22</sup>Therefore, I say to  
you, it will be more endu-  
rable for Tyre and Sidon,  
in a Day of Judgment,  
than for you.

<sup>23</sup>And thou, Caperna-  
um, THOU which art BE-  
ING EXALTED to HEAVEN,  
† wilt be brought down to  
†Hades; for if THOSE  
MIRACLES which are BE-  
ING PERFORMED in thee,  
had been done in Sodom,

\* VATICAN MANUSCRIPT.—15. to hear—omit. 16. OTHERS. 17. And—omit.

† 23. Hades—from *a*, not, and *idein*, to see; and literally means *hidden, obscure, in-  
visible*. It is found *eleven* times in the New Testament. In the Common Version, it is  
rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now uni-  
versally admitted to be an incorrect translation. See Appendix—word *hades*.

† 14. Mal. iv. 5; Matt. xvii. 11. † 16. Luke vii. 31. † 20. Luke x. 13. † 23.  
Isa. xiv. 15; Ezek. xxviii. 8.

οἴμενον. <sup>24</sup> Πλὴν λέγω ὑμῖν, ὅτι γῆ Σο-  
day But I say to you, that land of  
δομῶν ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,  
Sodom more tolerable will be in a day of trial,  
ἢ σοί.  
than thee.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς  
on that the occasion answering the Jesus  
εἶπεν· Ἐξομολογοῦμαι σοί, Πάτερ, κύριε τοῦ  
said: I adore thee, O Father, O Lord the  
οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας  
heaven and of the earth, because thou hast hid  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπε-  
these from wise men and discerning men, and thou  
κάλυψας αὐτὰ νηπίοις. <sup>26</sup> Ναί, ὁ Πατήρ, ὅτι  
hast revealed them to babes. Yes, the Father, for  
οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.  
even so it was good in presence of thee.

<sup>27</sup> Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου  
All to me are given by the Father of me;  
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ  
and no one knows the son, if not the  
Πατήρ· οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει,  
Father: neither the Father any one knows,  
εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ  
if not the son, and to whom may be willing the  
υἱός ἀποκαλύψαι. <sup>28</sup> Δεῦτε πρὸς με πάντες οἱ  
son to reveal. Come to me all the  
κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύ-  
toiling and being burdened, and I will  
σω ὑμᾶς. <sup>29</sup> Ἀρατε τὸν ζυγόν μου ἐφ'  
cause to rest you. Take the yoke of me upon  
ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι προῶς  
you, and be informed by me; for meek  
εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε  
I am, and humble to the heart and you shall find  
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. <sup>30</sup> Ὁ γὰρ ζυγός  
a rest to the lives of you. The for yoke  
μου χρηστός, καὶ τὸ φορτίον μου ἕλαφρόν  
of me easy, and the burden of me light  
ἐστίν.  
is.

## ΚΕΦ. ιβ'. 12.

<sup>1</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς  
At that the season passed the Jesus  
τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ  
to the sabbaths through the corn-fields: the and  
μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλ-  
disciples of him were hungry, and began to  
λεῖν στάχνας, καὶ φθίρειν. <sup>2</sup> Οἱ δὲ Φαρισαῖοι  
pluck ears of corn, and to eat. The and Pharisees  
ιδόντες, εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου  
seeing, said to him: Lo, the disciples of thee  
ποιοῦσιν, ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.  
are doing, that is not lawful to do in a sabbath.  
<sup>3</sup> Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, τί  
He but said to them: Not have you known, what

it had remained till THIS-  
DAY.

<sup>24</sup> But I say to you,  
That it will be more  
endurable for the Land  
of Sodom, in a Day of  
Judgment, than for thee."

<sup>25</sup> † On That occasion,  
Jesus said, "I adore thee  
O Father, Lord of HEAV-  
EN and EARTH, Because,  
having concealed these  
things from the Wise and  
Intelligent, thou hast re-  
vealed them to Babes.

<sup>26</sup> Yes, FATHER, For  
thus it was well pleasing  
in thy sight."

<sup>27</sup> † All things are im-  
parted to me by my FA-  
THER; and no one, but  
the FATHER, knows the  
SON; nor does any one  
know the FATHER, except  
the SON, and he to whom  
the SON is pleased to re-  
veal him.

<sup>28</sup> Come to me, All you  
LABORING and burdened  
ones, and I will cause  
you to rest.

<sup>29</sup> Take my YOKE on  
you, and be taught by me;  
For I am meek and lowly  
in HEART; and your LIVES  
will find † a Resting-place.

<sup>30</sup> † For my YOKE is  
easy, and my BURDEN is  
light.

## CHAPTER XII.

<sup>1</sup> At That TIME † JESUS  
on the † SABBATH went  
through the FIELDS OF  
GRAIN; and his DISCI-  
PLES were hungry, and  
began to pluck off Ears of  
Grain, and to eat.

<sup>2</sup> Now the PHARISEES,  
observing, said to him,  
"Behold, thy DISCIPLES  
are doing what is not law-  
ful to do on a Sabbath."

<sup>3</sup> But HE said to them,  
† "Have you not read what

† 1. SABBATH—with us, Saturday, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned.

† 25. Luke x. 21. † 27. Matt. xxviii. 18; John iii. 25; vi. 46; x. 15. † 29. John xiv. 3; Heb. iv. 9-11. † 30. 1 John v. 3. † 1. Mark ii. 23; Luke vi. 1; Deut. xxiii. 25. † 3. 1 Sam. xxi. 1-6.

ἐποίησε Δαυὶδ, ὅτε ἐπείνασε, καὶ οἱ  
did David, when he was hungry, and those  
μετ' αὐτοῦ; ἵπῳ εἰσῆλθεν εἰς τὸν οἶκον τοῦ  
with him? how he entered in the house of the  
Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφα-  
God, and the loaves of the presence did  
γεν, οὓς οὐκ ἔξδὸν ἦν αὐτῷ φαγεῖν, οὐδὲ  
eat, which not lawful was to him to eat, neither  
τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;  
to those with him, except the priests alone?  
5<sup>a</sup> Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς  
Or not have you read in the law, that to the  
σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον  
sabbaths the priests in the temple the sabbath  
θεβηλοῦσι, καὶ ἀναίτιοι εἰσὶ; Ὁ λέγω δὲ ὑμῖν,  
violate, and blameless are? I say but to you,  
ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. Ἐἰ δὲ  
that of the temple greater is here. If but  
ἐγνώκατε, τί ἐστίν· «Ἐλεον θέλω, καὶ  
you had known, what is; "Mercy I desire, and  
οὐ θυσίαν»· οὐκ ἂν κατεδικάσατε  
not a sacrifice;" not would you have condemned  
τοὺς ἀναίτιους. <sup>8</sup>Κύριος γὰρ ἐστὶ τοῦ σαβ-  
the blameless. A lord for is of the sab-  
βάτου ὁ υἱὸς τοῦ ἀνθρώπου.  
bath the son of the man.

<sup>9</sup>Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν  
And passing on from thence, he came into the  
συναγωγὴν αὐτῶν. <sup>10</sup>Καὶ ἰδοὺ, ἄνθρωπος  
synagogue of them. And lo, a man  
ἦν τὴν χεῖρα ἔχων ξηράν. Καὶ ἐπηρώ-  
there was the hand having withered. And they  
τησαν αὐτόν, λέγοντες· Εἰ ἔξεστι τοῖς  
asked him, saying: If it is lawful to the  
σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐ-  
sabbaths to heal? that they might accuse him.  
τοῦ. <sup>11</sup>Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἐστὶ ἐξ  
He but said to them; What shall be among  
ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν,  
you a man, who shall have sheep one,  
καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βό-  
and if should fall this to the sabbath into a  
θυνον, οὐχὶ κρατήσῃ αὐτό, καὶ ἐγερεῖ;  
pit, not seize it, and raise it up?  
<sup>12</sup>Πόσω οὖν διαφέρει ἄνθρωπος προβάτου;  
How much then is superior a man of a sheep?  
Ὡστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν.  
So that it is lawful to the sabbath good to do.  
<sup>13</sup>Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν  
Then he says to the man; Stretch out the  
χεῖρά σου. Καὶ ἐξέτεινε· καὶ ἀπο-  
hand of thee. And he stretched it out; and it was  
κατεστάθη ὅλη, ὡς ἡ ἄλλη.  
restored whole, as the other.

<sup>14</sup>Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ'  
The then Pharisees a council held against

David did, when \*he was hungry, and THOSE who were with him?

4 how he †entered into the TABERNACLE of GOD, and ate the LOAVES of the PRESENCE, which were not lawful for him to eat, nor for THOSE who were with him, but for the PRIESTS alone?

5 ‡Or, have you not read in the LAW, that †the PRIESTS in the TEMPLE profane the REST to be observed on the SABBATHS and are blameless?

6 But I say to you, That one greater than the TEMPLE is here.

7 If, then, you had known what this is; †I 'desire Compassion, and 'not a Sacrifice,' you would not have condemned the INNOCENT;

8 for the SON of MAN is Master of the SABBATH."

9 ‡And having left that place, he went into their SYNAGOGUE;

10 and behold, there was a Man who had \*a withered Hand. They asked JESUS, with a design to accuse him, †"Is it lawful to heal on the SABBATH?"

11 And HE answered them, "What Man is there among you, who, having one Sheep, †if it fall into a pit on the SABBATH, will not lay hold on it, and lift it out?"

12 Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the SABBATH."

13 Then he says to the MAN, "Stretch out Thine HAND." And he stretched it out; and it was restored to soundness, like the other.

14 Then the PHARI-

\* VATICAN MANUSCRIPT.—3. he was. 10. a withered Hand.

† 4. By comparing 1 Sam. xxi. 1-6, and Lev. xxiv. 5-9, it will appear that this also transpired on a Sabbath. † 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

‡ 5. Lev. xxiv. 5; Num. xxviii. 9. † 7. Hos. vi. 6; Matt. ix. 13. † 9. Mark iii. 1; Luke vi. 6. † 10. Luke xiii. 14; xiv. 3; John ix. 16. † 11. Exod. xxiii. 4, 5; Deut. xxi. 1-4.

αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.  
him going out, how him they might destroy.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν·  
The but Jesus knowing withdrew from thence;

καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθε-  
and followed him crowds great; and he  
ράπευσεν αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐ-  
healed them all, and charged

τοῖς, ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν· 17 ὅπως  
them that not known him they should make; so that  
πληρωθῇ τὸ ρηθὲν διὰ  
it might be fulfilled the word spoken through

Ἡσαίου τοῦ προφήτου λέγοντος· 18 «Ἰδοὺ, ὁ  
Isaiah the prophet, saying; "Lo, the

παῖς μου, ὃν ἠρέτισα, ὁ ἀγαπητός  
servant of me, whom I have chosen, the beloved

μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου·  
of me, in whom takes delight the soul of me:

θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν  
I will put the spirit of me upon him, and judg-

τοῖς ἔθνεσιν ἀπαγγελεῖ. 19 Οὐκ ἐρί-  
ment to the nations he shall declare. Not he shall

σει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν  
strive, nor cry out, nor shall hear any one in

ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· 20 ἀλάμον  
the wide places the voice of him; a reed

συντετριμμένον οὐ κατεάξει, καὶ λίνον  
having been bruised not he shall break, and flax

τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ  
smoking not he shall quench; till he bring forth

εἰς νίκην τὴν κρίσιν. 21 Καὶ τῷ ὀνόματι  
to a victory the judgment. And to the name

αὐτοῦ ἔθνη ἐλπιοῦσιν.»  
of him nations will hope."

22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος,  
Then was brought to him a demoniac,

τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν,  
blind and dumb; and he healed him,

ὥστε τὸν τυφλὸν καὶ κωφόν καὶ λαλεῖν καὶ  
so that the blind and dumb both to speak and

βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι,  
to see. And were amazed all the crowds,

καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ;  
and said: Not this is the son of David?

24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
The and Pharisees hearing, said: This

οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
not casts out the demons, if not by the Beel-

ζεβούλ, ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ  
zebul, a prince of the demons. Knowing but

ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐ-  
the Jesus the thoughts of them, said to

τοῖς· Πᾶσα βασιλεία μερισθεῖσα κατ' ἑαυτῆς,  
them: Every kingdom being divided against itself,

SEES, departing, held a Council concerning him, how they might destroy him.

15 But JESUS knowing it, withdrew from them, and \*many followed him, and he healed them all;

16 and charged them not to make him known:

17 so that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying;

18 †† "Behold, my SER-  
VANT, whom I have cho-  
sen, my BELOVED, in  
whom I take delight: I  
will put my SPIRIT upon  
him, and he shall pro-  
claim Justice to the NA-  
TIONS.

19 "He will not strive  
nor cry out, nor will any  
one hear his VOICE in  
the OPEN SQUARES.

20 "He will not break  
a bruised Reed, and a  
dimly burning Taper he  
will not extinguish, till  
he send forth the JUDG-  
MENT to victory.

21 "The nations also  
will hope in his name."

22 † Then \*they brought  
to him a demoniac, blind  
and dumb; and he cured  
him, so that \*the DUMB  
man spake and saw.

23 And All the PEOPLE  
with amazement, asked,  
"Is this the SON of Da-  
vid?"

24 But the PHARISEES  
hearing them said, "This  
man could not expel DE-  
MONS, except through  
Beelzebul, the Prince of  
the DEMONS."

25 And \*he knowing  
their thoughts, said unto  
them, "Every Kingdom  
being divided against it-

\* VATICAN MANUSCRIPT.—15. many followed. 22. they brought. 22. the DUMB man spake and saw. 25. he knowing.

† 18. The following is from the Septuagint version of Isa. xlii. 1. translated by Thom-  
son:—"Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath  
embraced him. I have put my spirit upon him; he will publish judgment to the nations;  
he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A  
bruised reed he will not break, nor will he quench smoking flax, but will bring forth judg-  
ment unto truth,—and in his name shall the nations trust (or hope)." The words  
Jacob and Israel, added by the authors of the Septuagint, have obscured this prophecy.

† 18. Isa. xlii. 1. † 22. Luke xi. 14, 24; Mark iii. 22.

ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα  
 is laid waste; and every city or house being divided  
 καθ' ἑαυτῆς, οὐ σταθήσεται. <sup>26</sup>Καὶ εἰ ὁ Σα-  
 against itself, not will stand. And if the ad-  
 τανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν  
 versary the adversary casts out, with himself  
 ἐμερίσθῃ· πῶς οὖν σταθήσεται ἡ βασι-  
 he is at variance; how then will stand the king-  
 λεία αὐτοῦ; <sup>27</sup>Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκ-  
 dom of him? And if I by Beelzebul cast  
 βάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι  
 out the demons, the sons of you by whom  
 ἐκβάλλουσι; Διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται  
 do they cast out? In this they of you shall be  
 κριταί. <sup>28</sup>Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλ-  
 judges. If but by spirit of God I cast out  
 λω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ'  
 the demons, then has suddenly come among  
 ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. <sup>29</sup>Ἡ πῶς δύναται  
 you the majesty of the God. Or how is able  
 τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ,  
 any one to enter into the house of the strong man,  
 καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν  
 and the household stuff of him to plunder, if  
 μὴ πρῶτον δέσῃ τὸν ἰσχυρόν; καὶ  
 not first he should bind the strong man? and  
 τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. <sup>30</sup>Ὁ μὴ  
 then the house of him he shall plunder. He not  
 ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ  
 being with me, against me is; and he not  
 συνάγων μετ' ἐμοῦ, σκορπίζει. <sup>31</sup>Διὰ τοῦτο  
 gathering with me, scatters. Therefore this  
 λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία  
 I say to you; All sin and evil-speaking  
 ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύ-  
 shall be forgiven to the men; the but of the spir-  
 ματος βλασφημία οὐκ ἀφεθήσεται \* [τοῖς ἀν-  
 it evil-speaking not shall be forgiven [to the  
 θρώποις·] <sup>32</sup>καὶ ὃς ἂν εἴπῃ λόγον κατὰ  
 men;] and who ever may speak a word against  
 τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·  
 of the son of the man, it shall be forgiven to him;  
 ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος  
 who but ever may speak against of the spirit  
 τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε  
 of the holy, not it shall be forgiven to him, neither  
 ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.  
 In this the age, nor in the coming.  
<sup>33</sup>Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν  
 Either make you the tree good, and the  
 καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον  
 fruits of him good; or make you the tree  
 σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ  
 corrupt, and the fruits of him corrupt; by

self, is desolated; and No City or House being divided against itself, can stand.

<sup>26</sup> Now if the ADVERSARY expel the ADVERSARY, he is at variance with himself; how then will his KINGDOM stand?

<sup>27</sup> Besides, if I through Beelzebul expel DEMONS, through whom do your SONS expel them? Therefore, they will be Your Judges.

<sup>28</sup> But, if it be by Divine co-operation that I cast out DEMONS, then †GOD'S ROYAL MAJESTY has unexpectedly appeared among you.

<sup>29</sup> Moreover, how can any one enter the STRONG one's HOUSE, and plunder his GOODS, unless he first bind the STRONG one? and then indeed he may plunder his HOUSE.

<sup>30</sup> HE who is not with me, is against me; and HE who GATHERS not with me, scatters.

<sup>31</sup> †Therefore, I say to you, Though every other Sin and Blasphemy will be forgiven \*to YOU MEN; yet the BLASPHEMY of the SPIRIT will not be forgiven.

<sup>32</sup> For whoever may speak a Word against the SON of MAN, it \*†will be forgiven him; but he who may speak against the HOLY SPIRIT, \*it will in no wise be forgiven him, neither in this nor in the coming AGE.

<sup>33</sup> †Either call the TREE good, and its FRUIT good; or call the TREE bad, and its FRUIT bad; for we

\* VATICAN MANUSCRIPT.—31. to YOU MEN. 31. to MEN—omit. 32. not be forgiven him. 32. in no wise be forgiven him.

† 28. See note on *Basileia*, Matt. iii. 2. It is not according to fact, to make Jesus say that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself. These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

† 32. The Vat. MS. here reads, "It shall not be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

† 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. † 33. Matt. vii. 17; Luke vi. 43, 44.

γάρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. <sup>34</sup>Γεν-  
for the fruit the tree is known. O  
νήματα ἐχιδνῶν, πῶς δύνασθε  
broods of venomous serpents, how are you able  
ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ  
good (things) to speak, evil (men) being? out of for  
τοῦ περισσεύματος τῆς καρδίας τὸ στόμα  
the fulness of the heart the mouth  
λαλεῖ. <sup>35</sup>Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγα-  
speaks. The good man out of the good  
θοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ· καὶ  
treasure brings forth the good (things); and  
ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ  
the evil man out of the evil treasure  
ἐκβάλλει πονηρὰ. <sup>36</sup>Λέγω δὲ ὑμῖν, ὅτι  
brings forth evil (things). I say but to you, that  
πᾶν ῥῆμα ἀργόν, ὃ ἐάν λαλήσωσιν οἱ ἄνθρω-  
every word idle, which if may speak the men,  
ποι, ἀποδώσουσι, περὶ αὐτοῦ λόγον  
they shall give account, concerning this word  
ἐν ἡμέρᾳ κρίσεως. <sup>37</sup>Ἐκ γὰρ τῶν λόγων σου  
in a day of trial. By for the words of thee  
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου  
thou shalt be acquitted, and by the words of thee  
καταδικασθήσῃ.  
thou shalt be condemned.

<sup>38</sup>Τότε ἀπεκρίθησαν τινὲς τῶν γραμματέων  
Then answered some of the scribes  
\*[καὶ Φαρισαίων,] λέγοντες· Διδάσκαλε, θέ-  
[and Pharisees,] saying; O teacher, we  
λομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. <sup>39</sup>Ὁ δὲ ἀπο-  
wish from thee a sign to see. He but an-  
κρίθεις εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ  
swearing said to them: A generation evil and  
μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ  
adulterous a sign demands; and a sign not  
δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ  
shall be given to her, if not the sign of Jonas the  
προφήτου. <sup>40</sup>Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ  
prophet. Like as for was Jonas in the  
κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς  
belly of the fish three days and three  
νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου  
nights; so shall be the son of the man  
ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς  
in the heart of the earth three days and three  
νύκτας. <sup>41</sup>Ἄνδρες Νινευῖται ἀναστήσονται ἐν  
nights. Men Ninevites shall stand up in  
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ  
the judgment against the generation of this, and  
κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν  
shall give judgment against her; for they reformed

know the TREE by the  
FRUIT.

<sup>34</sup>O Progeny of Vipers!  
‡how can you, being evil,  
speak good things? for  
out of the EXUBERANCE  
of the HEART the mouth  
speaks.

<sup>35</sup>‡The GOOD Man out  
of his GOOD Treasure pro-  
duces \*good things; and  
the EVIL Man out of his  
BAD Treasure produces  
evil things.

<sup>36</sup>But I say to you,  
That for Every pernicious  
Word which MEN may  
utter, they shall be Re-  
sponsible, on a Day of  
Judgment.

<sup>37</sup>For by thy words  
thou wilt be acquitted;  
and by thy words thou  
wilt be condemned."

<sup>38</sup>‡Then some of the  
SCRIBES \*answered him,  
saying, "Teacher, we de-  
sire to witness †a Sign  
from thee."

<sup>39</sup>But HE answering,  
said to them, ‡"A wicked  
and faithless Generation  
demands a Sign; but no  
Sign will be given it, ex-  
cept the SIGN of Jonah  
the PROPHET.

<sup>40</sup>‡For as Jonah was  
Three Days and Three  
Nights in the STOMACH  
of the GREAT FISH; so  
will the SON of MAN be  
Three Days and Three  
Nights †in the HEART of  
the EARTH.

<sup>41</sup>The Ninevites will  
stand up in the JUDG-  
MENT against this GENER-  
ATION, and cause it to  
be condemned; ‡For they

\* VATICAN MANUSCRIPT.—35. of the HEART.—omit. 35. good things. 38. and Pharisees—omit. 38. answering him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from heaven—some celestial phenomenon—which would be the strongest test of Jesus' pretensions.—Bloomfield. † 40. That is, simply, in the earth. So Tyre is said to be in the heart of the sea, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city.—Trollope.

‡ 34. Matt. iii. 7; xxiii. 33. ‡ 35. Luke vi. 45. ‡ 38. Luke xi. 29. ‡ 39. Matt. xvi. 4. ‡ 40. Jonah i. 17. ‡ 41. Jonan iii. 5.

εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλείον Ἰωνᾶ  
at the preaching of Jonas; and lo a greater of Jonas  
ᾤδε. <sup>42</sup>Βασίλισσα νότου ἐγεροθήσεται ἐν τῇ  
here. Queen of south shall rise up in the

κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατα-  
judgment against the generation of this, and shall  
κρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν  
give judgment against her; for she came from the  
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σο-  
ends of the earth to hear the wisdom of  
λομώνος· καὶ ἰδοὺ, πλείον Σολομώνος ᾤδε.  
Solomon; and lo, a greater of Solomon here.

<sup>43</sup>Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ  
When but the unclean spirit may come out

ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύ-  
from the man, it wanders about through dry  
δρων τόπων ζητοῦν ἀνάπανσιν, καὶ οὐχ εὐ-  
places seeking a resting-place, and not it

ρίσκει. <sup>44</sup>Τότε λέγει· Ἐπιστρέψω εἰς τὸν  
finds. Then it says; I will return into the  
οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὗρίσκει  
house of me, whence I came. And coming it finds

σκολάζοντα, σεσαρωμένον, καὶ κεκοσμη-  
it being empty, having been swept, and having been  
μένον. <sup>45</sup>Τότε πορεύεται, καὶ παραλαμβάνει  
set in order. Then it goes, and takes

μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα, πονηρό-  
with itself seven other spirits, more wick-  
τερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ  
ed of itself, and they entering finds an abode

ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου  
there; and becomes the last (state) of the man  
ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται  
that worse of the first. Thus will be

καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.  
and the generation this the wicked.

<sup>46</sup>Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ,  
While and he is talking to the crowds, lo,  
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκισαν  
the mother and the brothers of him stood

ἔξω, ζητοῦντες αὐτῷ λαλῆσαι \* [<sup>47</sup>Εἶπε δέ τις  
without, seeking to him to speak [Said then one

αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί  
to him; Lo, the mother of thee and the brothers

σου ἔξω ἐστήκασιν, ζητοῦντες σοι λαλῆσαι.]  
of thee without stand, seeking to thee to speak.]

<sup>48</sup>Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ·  
He but answering said to the man informing him;

Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνας εἰσὶν οἱ  
Who is the mother of me? and who are the

ἀδελφοί μου; <sup>49</sup>Καὶ ἐκτείνας τὴν χεῖρα  
brothers of me? And stretching out the hand

αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν· Ἰδοὺ,  
of him towards the disciples of him, said: Lo,

reformed at the WARNING  
of Jonah; and behold,  
something greater than  
Jonah is here.

<sup>42</sup>†The Queen of the  
†South will rise up at  
the JUDGMENT against this  
GENERATION, and cause  
it to be condemned; for  
she came from a DISTANT  
LAND to hear the WIS-  
DOM of Solomon; and be-  
hold, something greater  
than Solomon is here.

<sup>43</sup>†When the IMPURE  
Spirit is gone out of the  
MAN, it roves through  
Parched Deserts, seeking  
a Place of Rest, and finds  
it not.

<sup>44</sup>Then it says, I will  
return to my HOUSE,  
whence I came. And  
coming, it finds it empty,  
swept, and furnished.

<sup>45</sup>It then departs, and  
takes with itself Seven  
Other Spirits, more wicked  
than itself, and entering,  
they abide there; and  
†the LAST state of that  
MAN is worse than the  
FIRST. Thus will it also  
be with this EVIL GEN-  
ERATION.

<sup>46</sup>While he was yet  
talking to the CROWDS,  
†behold, his MOTHER and  
his BROTHERS stood with-  
out, desiring to speak to  
him.

<sup>47</sup>\*[And one said to  
him, "Behold, thy MOTH-  
ER and thy BROTHERS are  
standing without, wish-  
ing to speak to thee."]

<sup>48</sup>But HE answering,  
said to the PERSON IN-  
FORMING him, †"Who is  
my MOTHER? and who  
are my BROTHERS?"

<sup>49</sup>And extending his  
HAND towards his DISCI-  
PLES, he said, "Behold

\* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—omit.

† 42. In the Old Testament—*Sheba*. † 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not be but a great comfort to them. It appears from Luke viii. 2, Susanna, Joanna, Mary Madalene, and others were then with him.

† 42. 1 Kings x. 1; 2 Chron. ix. 1. † 43. Luke xi. 24. † 45. Heb. vi. 4; x. 26; 2 Pet. ii. 20-22. † 46. Mark iii. 31; Luke viii. 19.



ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. <sup>50</sup>Ὅστις  
the mother of me, and the brothers of me. Whoever  
γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρὸς μου,  
for may do the will of the Father of me,  
τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ  
that in heavens, the same of me a brother and  
ἀδελφή καὶ μήτηρ ἐστίν.  
a sister and a mother is.

## ΚΕΦ. ιγ'. 13.

<sup>1</sup>Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς  
In but the day that departing the Jesus  
ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν·  
from the house, he sat by the sea;  
<sup>2</sup>καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί,  
and were gathered to him crowds great,  
ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι·  
so that he into the ship entering to be seated;  
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.  
and all the crowd on the shore stood.  
<sup>3</sup>Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς,  
And he spake to them much in parables,  
λέγων· Ἴδού, ἐξηλθεν ὁ σπείρων τοῦ σπείρειν.  
saying: Lo, went out the sower of the (seed) to

<sup>4</sup>Καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν  
sow. And in the sowing it, some indeed  
ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ  
fell on the path; and came the birds,  
καὶ κατέφαγεν αὐτά. <sup>5</sup>Ἄλλα δὲ ἔπεσεν  
and ate them. Others and fell  
ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχε γῆν πολλήν·  
on the rocky ground where not it had earth much;  
καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ ἔχειν  
and immediately sprung up, through the not to have  
βάθος γῆς· ὁ ἡλίου δὲ ἀνατείλαντος, ἐκρυ-  
a depth of earth; sun and having arisen, it was  
μυτίσθη· καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξη-  
scorched; and through the not to have a root, was  
ρανθή. <sup>7</sup>Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας  
dried up. Others and fell among the thorns;  
καὶ ἀνέθησαν αἱ ἀκάνθαι, καὶ ἀπέπνιξαν  
and sprung up the thorns, and choked  
αὐτά. <sup>8</sup>Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν  
them. Others and fell on the ground the  
καλήν· καὶ ἐδίδου καρπὸν, ὁ μὲν ἑκατὸν  
good; and bore fruit, the one a hundred,  
ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. <sup>9</sup>Ὁ ἔχων  
the other sixty, the other thirty. He having  
ὦτα ἀκούειν, ἀκουέτω. <sup>10</sup>Καὶ προσελθόντες  
ears to hear, let him hear. And coming  
οἱ μαθηταὶ εἶπον αὐτῷ· Διατί ἐν παραβολαῖς  
the disciples said to him: Why in parables

my MOTHER, and my BROTHERS!

<sup>50</sup> For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

## CHAPTER XIII.

<sup>1</sup> On that DAY, JESUS, having gone out of the HOUSE, sat by the SIDE of the LAKE;

<sup>2</sup> but so many People gathered around him, that he entered \*a Boat, and sat down; and All the PEOPLE stood on the SHORE.

<sup>3</sup> Then he discoursed much to them in Parables, saying; † "Behold, the SOWER went forth to SOW.

<sup>4</sup> And in SOWING, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

<sup>5</sup> And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated, through not HAVING a Depth of \*EARTH;

<sup>6</sup> † and when the Sun had risen, they were scorched, and HAVING NO Root, they withered.

<sup>7</sup> And others fell among † THORNS: and the THORNS choked them.

<sup>8</sup> But others fell on GOOD GROUND, and yielded Increase; ONE a hundred, ONE sixty, and ONE thirty.

<sup>9</sup> HE HAVING Ears to hear, let him hear.

<sup>10</sup> † Then the DISCIPLES approaching, said to him, "Why dost thou

\* VATICAN MANUSCRIPT.—2. a Boat. 5. EARTH.

† 4. The ordinary roads or paths in the East lead often along the edge of the field, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—Hackett.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overspread with clouds. The seed then springs up even in stony ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—Rosenmuller.

† 7. among THORNS—or rather. "upon thorny ground." The field sown may be considered to consist of the different varieties of soil specified; viz., the rocky, the thorny, and the good ground.

‡ 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. ‡ 1. Mark iv. 1. ‡ 3. Luke viii. 5.

‡ 10. Mark iv. 10; Luke viii. 9.

λαλεῖς αὐτοῖς; <sup>11</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν  
speakest thou to them? He and answering said  
αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ  
to them: Because to you it is given to know the  
μυστήρια τῆς βασιλείας τῶν οὐρανῶν· ἐκεί-  
secrets of the kingdom of the heavens; to  
νοῖς δὲ οὐ δέδοται. <sup>12</sup>Ὅστις γὰρ ἔχει, δο-  
them but not it is given. Whoever for has, it  
θήσεται αὐτῷ, καὶ περισσευθή-  
shall be given to him, and he will be gifted with  
σεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει,  
abundance; Whoever but not has, even what he has,  
ἀρθησεται ἀπ' αὐτοῦ. <sup>13</sup>Διὰ τοῦτο ἐν πα-  
shall be taken from him. Therefore this in par-  
αβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέ-  
ables to them I speak, for seeing not they  
πουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ  
see, and hearing not they hear, neither  
συνιοῦσι. <sup>14</sup>Καὶ ἀναπληροῦται αὐτοῖς ἡ  
do they understand. And is fulfilled to them the  
προφητεία Ἡσαΐου, ἡ λέγουσα· «Ἀκοῇ  
prophecy of Esaias, that saying: "By hearing  
ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ  
you shall hear, and not not may you understand; and  
βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup>Ε-  
seeing you will see, and not not you may see. Has  
παχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ  
grown fat for the heart of the people this, and  
τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς  
with the ears heavily they hear, and the eyes  
αὐτῶν ἐκάμυσαν, μήποτε ἴδωσι τοῖς  
of them they shut, lest they should see with the  
ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι,  
eyes, and with the ears they should hear,  
καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπι-  
and with the heart should understand, and they  
στρέψωσι, καὶ ἰάσομαι αὐτούς.» <sup>16</sup>Ὑμῶν  
should turn, and I should heal them." Of you  
δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσι· καὶ  
but blessed the eyes for they see; and  
τὰ ὅτα \* [ὕμῶν,] ὅτι ἀκούει. <sup>17</sup>Ἀμὴν γὰρ  
the ears [of you,] for they hear. Indeed for  
λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι  
I say to you, that many prophets and righteous men  
ἐπεθύμησαν ἰδεῖν, ἃ βλέπετε, καὶ οὐκ εἶδον·  
have desired to see, what you see, and not saw;  
καὶ ἀκοῦσαι, ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.  
and to hear, what you hear, and not heard.

<sup>18</sup>Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν  
You therefore hear the parable  
τοῦ σπειρόντος. <sup>19</sup>Παντὸς ἀκούοντος τὸν λόγον  
of the sower. Any one hearing the word  
τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ  
of the kingdom, and not understanding, comes the

speak to them in Para-  
bles?"

<sup>11</sup> He answering, said  
to them, "Because You  
are permitted to know the  
SECRETS of the KINGDOM  
of the HEAVENS; but to  
them this privilege is not  
given.

<sup>12</sup> For whoever has, to  
him more will be given,  
and he shall abound; but  
whoever has not, from  
him will be taken even  
that which he has.

<sup>13</sup> For this reason I  
speak to them in Para-  
bles; Because seeing, they  
do not perceive; and hear-  
ing, they do not under-  
stand; nor do they regard.

<sup>14</sup> And in them is ful-  
filled THAT PROPHECY of  
Isaiah, which says; ‡ "By  
'Hearing you will hear,  
'though you may not un-  
'derstand; and seeing, you  
'will see, though you may  
'not perceive.

<sup>15</sup> For the UNDER-  
'STANDING of this PEO-  
'PLE is stupified; they  
'hear heavily with their  
'EARS, and their EYES  
'they close; lest seeing  
'with their EYES, and  
'hearing with their EARS,  
'and comprehending with  
'their MIND, they should  
'retrace their steps, and  
'I should restore them.'

<sup>16</sup> ‡ But blessed are  
Your EYES, because they  
see; and EARS, because  
they hear.

<sup>17</sup> For indeed I say to  
you, ‡ That Many Pro-  
phets and Righteous men  
have desired to see what  
you behold, but have not  
seen; and to hear what  
you hear, but have not  
heard.

<sup>18</sup> ‡ Understand you,  
therefore the PARABLE of  
the SOWER.

<sup>19</sup> When any one hears  
the ‡ WORD of the KING-

\* VATICAN MANUSCRIPT.—16. your—omit.

‡ 14. Isa. vi. 9; John xii. 39; Acts xxviii. 26; Rom. xi. 8. ‡ 16. Luke x. 23.  
‡ 17. 1 Peter i. 10, 11. ‡ 18. Mark iv. 13; Luke viii. 11, 19. Matt. iv. 23.

πονηρός, καὶ ἀρπάζει τὸ ἐσπαρμένον  
wicked( one), and snatches that having been sown  
ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν, ὁ παρὰ τὴν  
in the heart of him; this is, that on the  
ὁδὸν σπαρεῖς. 20<sup>ο</sup> ὁ δὲ ἐπὶ τὰ πετρώδη  
path being sown. That but on the rocky ground  
σπαρεῖς, οὗτός ἐστιν, ὁ τὸν λόγον ἀκούων  
being sown, this is, who the word hearing  
καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν. 21<sup>ο</sup> οὐκ  
and forthwith with joy receiving it; not  
ἔχει δὲ ρίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός  
he has but a root in himself, but transient  
ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ  
is; arising and trial or persecution through  
τὸν λόγον, εὐθὺς σκανδαλίζεται. 22<sup>ο</sup> ὁ  
the word, immediately he is offended. That  
δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν, ὁ  
but into the thorns being sown, this is, who  
τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος  
the word hearing, and the care of the age  
τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει  
this, and the delusion of the riches chokes  
τὸν λόγον· καὶ ἄκαρπος γίνεται. 23<sup>ο</sup> ὁ δὲ ἐπὶ  
the word; and unfruitful becomes. That but on  
τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν, ὁ  
the ground the good being sown, this is, who  
τὸν λόγον ἀκούων, καὶ συνιὼν· ὃς δὴ  
the word hearing, and understanding; who really  
καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατόν, ὁ  
bears fruit, and yields, the one a hundred, the  
δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.  
other sixty, the other thirty.

24<sup>ο</sup> Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέ-  
Another parable he proposed to them, say-  
γων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν  
ing: May be compared the kingdom of the heavens  
ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ  
to a man sowing good seed in the field  
αὐτοῦ. 25<sup>ο</sup> Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους,  
of him. In and the to sleep the men,  
ἦλθεν αὐτοῦ ὁ ἐχθρός, καὶ ἔσπειρε ζιζάνια  
came of him the enemy, and sowed darnel  
ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν. 26<sup>ο</sup> Ὅτε  
through midst of the wheat; and went forth. When  
δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίη-  
and was spring up the blade and fruit yield-  
σε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27<sup>ο</sup> Προσελ-  
ed, then appeared also the darnel. Coming

dom, but considers it not,  
the EVIL one comes and  
snatches away THAT hav-  
ing been sown in his  
HEART. This explains  
THAT which was SOWN  
by the ROAD.

20 THAT which was  
sown on ROCKY GROUND,  
denotes him, WHO HEAR-  
ING the WORD, receives  
it immediately with Joy;

21 yet, it having no  
Root in his mind, he re-  
tains it only a short time;  
for when Affliction or Per-  
secution arises, on ac-  
count of the word, he  
instantly stumbles.

22 THAT which was  
sown among THORNS, de-  
notes THAT HEARER, in  
whom the CARES of \*the  
AGE and the DECEPTIVE-  
NESS of RICHES, choke  
the word, and render it  
unproductive.

23 But THAT which was  
sown on GOOD SOIL, and  
produced fruit, ONE a  
hundred, ONE sixty, and  
ONE thirty, denotes HIM,  
who not only hears and  
considers, but obeys the  
WORD.

24 He proposed to  
them another Parable,  
saying, The KINGDOM of  
the HEAVENS may be  
compared to the FIELD in  
which the Owner sowed  
Good Grain:

25 but while the MEN  
SLEPT, HIS ENEMY came  
and sowed †Darnel a-  
mong the WHEAT, and  
went away.

26 When the BLADE  
shot up, and put forth  
the Ear, then appeared  
also the DARNEL.

\* VATICAN MANUSCRIPT.—22. the AGE.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mis- taken them quite invariably for some species of grain, such as wheat or barley."

θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον  
and the slaves of the householder, said  
αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας  
to him; O lord, not good seed didst thou sow  
ἐν τῷ σῶ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;  
in the thy field? whence then has it darnel?

28<sup>ο</sup> Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο  
He and said to them: An enemy a man this  
ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις  
has done. The and slaves said to him: Dost thou

οὖν ἀπελθόντες συλλέξωμεν αὐτά;  
wish then going forth we should gather them?

29<sup>ο</sup> Ὁ δὲ ἔφη· Οὐ· μήποτε, συλλέγοντες τὰ  
He and said: No; lest, gathering the  
ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν  
darnel, you should root up with them the

σίτον. 30<sup>ο</sup> Ἀφετε συναξάνεσθαι ἀμφοτέρα  
wheat. Leave them to grow together both

μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερι-  
till the harvest; and in time of the har-

σμοῦ ἔρω τοῖς θερισταῖς· Συλλέξατε  
vest I will say to the harvesters: Gather you

πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτά εἰς  
first the darnel, and bind you them into

δέσμας, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ  
bundles, for the to burn them; the but

σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.  
wheat bring together into the barn of me.

31<sup>ο</sup> Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέ-  
Another parable he proposed to them, say-

γων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
ing: Like is the kingdom of the heavens

κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος  
to a grain of mustard, which taking a man

ἐσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. 32<sup>ο</sup> Ὁ μικρότερον  
sowed in the field of him. Which less

μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ  
indeed is of all of the seeds; when but

αὐξηθῇ, μείζον τῶν λαχάνων ἐστὶ, καὶ  
it may be grown, a greater of the herbs is, and

γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινά τοῦ  
becomes a tree, so that to come the birds of the

οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις  
heaven, and to make nests in the branches

αὐτοῦ.  
of it.

33<sup>ο</sup> Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία  
Another parable he spake to them; Like

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν  
is the kingdom of the heavens to leaven, which

λαβοῦσα γυνὴ ἐνέκρουσεν εἰς ἀλεύρου σάτα  
taking a woman mixed in of meal measures

τορία, ἕως οὗ ἐζυμώθη ὅλον. 34<sup>ο</sup> Ταῦτα πάντα  
three, till of it was leavened whole. These all

27 And the SERVANTS  
of the HOUSEHOLDER,  
coming said to him,  
Master, thou didst sow  
Good Seed in THY Field;  
whence, then, has it Dar-  
nel?

28 He replied, An Ene-  
my has done this. \*And  
THEY say to him, Dost  
thou wish then, that we  
should weed them out?

29 And HE said, No;  
lest in weeding out the  
DARNEL, you also tear  
up the WHEAT.

30 Let both grow to-  
gether till the HARVEST;  
and in the TIME of HAR-  
VEST, I will say to the  
REAPERS, First gather  
the DARNEL, and bind it  
in Bundles for BURNING;  
‡then bring together the  
wheat into my GRANARY."

31 † Another Parable  
he proposed to them,  
saying; The KINGDOM  
of the HEAVENS is like  
to a Grain of Mustard,  
which a Man planted in  
his FIELD;

32 which indeed is one  
of the †least of All  
SEEDS; but when grown  
it is larger than any  
HERB, †and becomes a  
Tree, so that the BIRDS  
of HEAVEN come and  
build their nests on its  
BRANCHIES.

33 † Another Parable  
he sake to them; "The  
KINGDOM of the HEAVENS  
resembles Leaven, which  
a Woman taking, mingled  
in three †Measures of  
Meal, till the whole fer-  
mented."

\* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 20, that like a grain of mustard seed was become proverbial for expressing a very small quantity.—Geo. Campbell. † 32. And becomes a tree. It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalaphtha mentions one "into which he was wont to climb, as men are wont to climb into a fig-tree." Trench quotes a traveler in Chili who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah.

‡ 30. Matt. iii. 12. ‡ 31. Mark iv. 30; Luke xiii. 18. ‡ 33. Luke xiii. 20.

ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις,  
spake the Jesus in parables to the crowds,  
καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς. 35  
and without a parable not he spake to them; so  
πῶς πληρωθῇ τὸ ρηθὲν διὰ  
that it might be fulfilled the words spoken through  
τοῦ προφήτου, λέγοντος· «Ἀνοίξω ἐν πα-  
the prophet, saying: 'I will open in para-  
ραβολαῖς τὸ στόμα μου· ἐρεῦξομαι  
ables the mouth of me; I will openly declare  
κεκρυμμένα ἀπὸ καταβολῆς \* [κό-  
things having been hid from a beginning [of the  
σμου.]»  
world.]»

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν  
Then leaving the crowds, went into the  
οἰκίαν ὁ Ἰησοῦς. Καὶ προσῆλθον αὐτῷ οἱ  
house the Jesus. And came to him the  
μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν  
disciples of him, saying: Explain to us the  
παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 Ὁ δὲ  
parable of the darnels of the field. He and  
ἀποκριθεὶς εἶπεν \* [αὐτοῖς.] Ὁ σπείρων τὸ  
answering said [to them:] He sowing the  
καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·  
good seed, is the son of the man;  
38 δὲ ἀγρός, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν  
the and field, is the world; the and good  
σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ  
seed, they are the sons of the kingdom; the  
δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ πονηροῦ. 39  
and darnel, are the sons of the wicked (one); the  
δὲ ἐχθρὸς ὁ σπείρας αὐτά, ἐστὶν ὁ διάβολος·  
and enemy, he having sown them, is the adver-  
ὁ δὲ θερισμός, συντέλεια τοῦ αἰῶνος ἐστίν·  
sary; the and harvest, end of the age is;  
οἱ δὲ θερισταί, ἄγγελοι εἰσιν. 40 Ὡστερ  
the and reapers, messengers are. As  
οὖν συνλέγεται τὰ ζιζάνια, καὶ πυρὶ  
therefore are gathered the darnel, and in a fire  
καίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ  
are burned; so will it be in the end of the  
αἰῶνος τούτου. 41 Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώ-  
age this. Will send the son of the man  
που τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν  
the messengers of him, and they will gather  
ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα  
out of the kingdom of him all the seducers  
καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βα-  
and those working the lawlessness, and they  
λοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός·  
will cast them into the furnace of the fire;

34 All these things JESUS communicated to the CROWDS in Parables, and without a Comparison he taught them not;

35 so that the WORD SPOKEN through the PROPHECY might be verified, saying; † ‡ "I will "open my mouth in para-  
bles, I will openly de-  
clare things having been  
"hid from the beginning."

36 Then \*JESUS leav-  
ing the PEOPLE, retired  
to the HOUSE; and his  
disciples approached him,  
saying, "Explain to us  
the PARABLE of the DAR-  
NEL in the FIELD."

37 He answering, said,  
"He who sows the GOOD  
Seed is the SON of MAN;

38 the FIELD is the  
WORLD; the GOOD Seed  
are the SONS of the  
KINGDOM; the DARNEL  
are the SONS of the EVIL  
one;

39 THAT ENEMY who  
SOWED them is the AD-  
VERSARY; the HARVEST is  
the End of the \*Age; and  
the REAPERS are Messen-  
gers.

40 As therefore the  
DARNEL is gathered and  
burned in a Fire, so will  
it be in the END of \*the  
AGE.

41 The SON of MAN will  
‡ send forth his MESSEN-  
GERS, who will gather out  
of his KINGDOM All SE-  
DUCERS and INIQUITOUS  
PERSONS;

42 ‡ and will throw  
them into the FURNACE

\* VATICAN MANUSCRIPT.—35. of the World—omit. 36. he left. 37. to them—omit. 39. Age. 40. the AGE.

† 35. "I will open my mouth in parables: I will utter dark sayings which have been from the beginning."—Sir. L. C. L. Brenton's Septuagint translation of Psa. lxxviii. 2.

‡ 40. To translate *aiōon*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix.

‡ 35. Psa. lxxviii. 2. ‡ 41. Matt. xxii. 7. ‡ 42. Matt. iii. 12.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ θρυγμὸς τῶν  
there shall be the weeping and the gnashing of the  
ὀδόντων. <sup>43</sup>Τότε οἱ δίκαιοι ἐκλάμπουσιν, ὡς ὁ  
teeth. Then the righteous shall shine, as the  
ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.  
sun, in the kingdom of the father of them.  
'Ο ἔχων ὦτα \* [ἀκούειν,] ἀκουέτω.  
He having ears [to hear,] let him hear.

<sup>44</sup>\* [Πάλιν] ὁμοία ἐστὶν ἡ βασιλεία τῶν  
[Again] like is the kingdom of the  
οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,  
heaven to a treasure having been hid in the field,  
ὃν εὗρων ἄνθρωπος ἐκρυψε, καὶ ἀπὸ τῆς  
which finding a man he hides, and from the  
χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει  
joy of him he goes, and all as much he has  
πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.  
sells, and buys the field that.

<sup>45</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-  
Again like is the kingdom of the heav-  
νῶν \* [ἄνθρωπῳ] ἐμπόρῳ, ζητοῦντι καλοὺς  
en [to a man] a merchant, seeking choice  
μαργαρίτας. <sup>46</sup>Εὗρων δὲ ἓνα πολύτιμον μαρ-  
pearls. Finding and one costly pearl,  
γαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε,  
going he sold all as much as he had,  
καὶ ἠγόρασεν αὐτόν.  
and bought it.

<sup>47</sup>Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρα-  
Again like is the kingdom of the heav-  
νῶν, σαγήνη, βληθεῖση εἰς τὴν θάλασσαν,  
en, to a drag-net, being cast into the sea,  
καὶ ἐκ παντὸς γένους συναγαγούσῃ. <sup>48</sup>ἣν ὅτε  
and of every kind bringing together; which when  
ἐπληρώθη, ἀναδιβάσαντες ἐπὶ τὸν αἰγιαλόν,  
it is full, drawing to the shore,

καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγ-  
and sitting down they collected the good into ves-  
γεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup>Οὕτως ἔσται  
sels, the but bad away they cast. So it will be  
ἐν τῇ συντελείᾳ τοῦ αἰῶνος. Ἐξελεύσονται οἱ  
in the end of the age. Shall go forth the  
ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ  
messengers, and shall separate the wicked from  
μέσου τῶν δικαίων, <sup>50</sup>καὶ βαλοῦσιν αὐτοὺς  
among the just, and shall cast them

εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ  
into the furnace of the fire; therefore will be the  
κλαυθμὸς καὶ ὁ θρυγμὸς τῶν ὀδόντων. <sup>51</sup>\* [Λέ-  
weeping and the gnashing of the teeth. [Says  
γει αὐτοῖς ὁ Ἰησοῦς.] Συνήκατε ταῦτα  
to them the Jesus.] Have you understood these

πάντα; Λέγουσιν αὐτῷ· Ναί [κύριε.]  
things all? They say to him: Yes [O lord.]

<sup>52</sup>\* Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς  
He then said to them: Therefore this every  
γραμματοῦς, μαθητευθεὶς τῇ βασιλείᾳ τῶν  
scribe, being instructed to the kingdom of the

of FIRE; there will be the  
weeping and the gnashing  
of TEETH.

<sup>43</sup>† Then will the RIGH-  
TIOUS be resplendent as  
the SUN in the KINGDOM  
of their FATHER. HE who  
HAS ears, let him hear.

<sup>44</sup> The KINGDOM of the  
HEAVENS is like a hidden  
Treasure in a FIELD,  
which, a Man finding, he  
covers up, and, from his  
JOY, he goes and sells all  
that he has, and buys  
that FIELD.

<sup>45</sup> Again, the KING-  
DOM of the HEAVENS is  
like a Pearl of Great  
value;

<sup>46</sup> which † a Merchant,  
who was seeking Choice  
Pearls, having found,  
went and sold all that he  
had, and bought it.

<sup>47</sup> Again, the KING-  
DOM of the HEAVENS re-  
sembles a Drag-net, being  
cast into the SEA, and en-  
closing fishes of Every  
Kind;

<sup>48</sup> which, when it is  
full, they draw to the  
SHORE, and sitting down,  
gather the GOOD into ves-  
sels, but throw the USE-  
LESS away.

<sup>49</sup> So will it be at the  
END of the AGE. The  
MESSENGERS will go forth,  
and will separate the  
WICKED from among the  
RIGHTEOUS;

<sup>50</sup> and will throw  
them into the FURNACE  
of FIRE; there will be  
the WEEPING and the  
GNASHING of TEETH.

<sup>51</sup> Have you under-  
stood all these things?"  
They answered, "Yes."

<sup>52</sup> Then HE said to  
them, "Every Scribe  
therefore, being instruc-  
ted \*in the KINGDOM of

\* VATICAN MANUSCRIPT.—43. to hear—omit. 44. Again—omit 45. Man—omit.  
51. JESUS says to them—omit. 51. Lord—omit. 52. in.

† 46. Such as those found in the East, who travel about buying or exchanging jewels,  
or other valuables.

‡ 43. Dan. xii. 3.

οὐρανῶν, ὁμοίός ἐστι ἀνθρώπῳ οἰκοδεσπότη,  
heavens, like is to a man an householder,  
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ  
who brings out of the treasury of him new  
καὶ παλαιά.  
and old.

<sup>53</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ  
And it came to pass, when had concluded the  
'Ιησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖ.  
Jesus the parables these, he departed thence.  
θεν. <sup>54</sup>Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδί-  
And coming into the country of him, he  
δασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε  
taught them in the synagogue of them, so as  
ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν. Πόθεν τοῦ-  
to astonish them, and to say, Whence this  
τω ἡ σοφία αὕτη, καὶ αἱ δυνάμεις; <sup>55</sup>Οὐχ  
the wisdom this, and these powers? Not  
οὕτως ἐστὶν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ  
this is the of the carpenter son? Not the mother  
αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ  
of him is called Mary? and the brothers of him  
'Ιάκωβος, καὶ 'Ιωσῆς, καὶ Σίμων, καὶ 'Ιού-  
James, and Josés, and Simon, and Judas?  
δας; <sup>56</sup>καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς  
and the sisters of him not all with  
ἡμᾶς εἰσι; πόθεν οὖν τούτω ταῦτα πάντα;  
us are? whence then this these all  
<sup>57</sup>Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 'Ο δὲ 'Ιησοῦς  
And they found a difficulty in him. The and Jesus  
εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ  
said to them: Not is a prophet unhonored, if  
μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ  
not in the country of him, and in the house  
αὐτοῦ. <sup>58</sup>Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολ-  
of him. And not he did do there mighty works  
λάς, διὰ τὴν ἀπιστίαν αὐτῶν.  
many, because of the unbelief of them.

ΚΕΦ. ιδ'. 14.

<sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν 'Ηρώδης  
At that the time heard Herod  
ὁ τετράρχης τὴν ἀκοὴν 'Ιησοῦ, <sup>2</sup>καὶ εἶπε  
the tetrarch the fame of Jesus, and said  
τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν 'Ιωάννης ὁ  
to the servants of him: This is the John the  
βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ  
dipper; he is raised from the dead, and  
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν  
therefore this the mighty powers work in  
αὐτῷ. <sup>3</sup>Ὁ γάρ 'Ηρώδης, κρατήσας τὸν 'Ιωάν-  
him. The for Herod, seizing the John,  
νην, ἔδωκεν αὐτόν, καὶ ἔθετο ἐν φυλακῇ,  
had bound him, and put in prison,

the HEAVENS, is like a  
Householder, who pro-  
duces from his TREASURY,  
new things and old."

<sup>53</sup> And it occurred  
when JESUS had con-  
cluded these PARABLES,  
he departed thence.

<sup>54</sup> ‡ And coming into  
his OWN CITY he so  
taught the inhabitants in  
their SYNAGOGUE, that  
they were astonished, and  
said, "Whence has this  
man, this WISDOM, and  
these MIRACULOUS POW-  
ERS?"

<sup>55</sup> ‡ Is not this the  
CARPENTER'S SON? is not  
his MOTHER called Mary?  
and do not his BROTHERS,  
James, and † Josés, and  
Simon, and Judas,

<sup>56</sup> and all his † SIS-  
TERS, live with us?  
Whence, then, has he  
all these things?"

<sup>57</sup> And they ‡stum-  
bled at him. But JESUS  
said to them, "A Prophet  
is not without honor, ex-  
cept in his OWN COUNTRY,  
and in his own FAMILY."

<sup>58</sup> ‡ And he did not  
perform many Miracles  
there, because of their  
UNBELIEF.

CHAPTER XIV.

<sup>1</sup> At That TIME, † Her-  
od the † TETRARCH, hear-  
ing of the FAME of Jesus,

<sup>2</sup> said to his SERVANTS,  
"This is John the IM-  
MERSER; he is raised from  
the DEAD; and therefore  
MIRACLES are performed  
by him."

<sup>3</sup> For † HEROD \*then  
had caused JOHN to be  
seized, bound, and put in  
\*PRISON, on account of

\* VATICAN MANUSCRIPT.—3. then had. 3. PRISON.  
† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 55.  
Joseph—so read Lachmann, Tischendorf, and Tittman. † 56. According to Theophy-  
lact, the names of the sisters of Jesus were Mary and Salome. † 1. Properly, the gover-  
nor of the fourth part of a country; commonly used as a title inferior to a KING, and  
denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great.  
The name KING is sometimes given to tetrarchs. See verse 9.—Geo. Campbell.  
‡ 51. Matt. ii. 23; Mark vi. 1. ‡ 55. John vi. 42. ‡ 57. Matt. xi. 6; Isa.  
viii. 14; Rom. ix. 32, 33; 1 Peter ii. 8. ‡ 58. Mark vi. 5, 6.  
‡ 1. Mark vi. 14; Luke ix. 7. ‡ 3. Mark vi. 17; Luke iii. 19, 20.

διὰ ἑρῳδιάδα τὴν γυναῖκα Φιλίππου  
on account of Herodias the wife of Philip  
τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup>Ἐλεγε γὰρ αὐτῷ ὁ  
the brother of him. He said for to him the  
Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν.  
John: Not it is lawful to thee to have her.

<sup>5</sup>Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν  
And wishing him to destroy, he feared the  
ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. <sup>6</sup>Γε-  
people, for as a prophet him they esteemed. Birth-  
νεσιῶν δὲ ἀγομένων τοῦ Ἡρώδου, ὡρχή-  
day of but was being held of the Herod, danced  
σατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ  
the daughter of the Herodias in the

μέσῳ· καὶ ἤρεσε τῷ Ἡρώδῃ· <sup>7</sup>ὅθεν μεθ'  
midst; and pleased the Herod; whereupon with  
ὄρκου ὠμολόγησεν αὐτῇ δοῦναι, ὃ ἂν  
an oath he promised to her to give, what soever  
αἰτήσεται. <sup>8</sup>Ἡ δέ, προβιβασθεῖσα ὑπὸ τῆς  
she might ask. She and, being incited by the  
μητρὸς αὐτῆς, Δός μοι, φησίν, ὧδε ἐπὶ  
mother of her, Give to me, she said, here upon  
πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.  
a plate the head of John the dipper.

<sup>9</sup>Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὄρκους  
And was sorry the king; because of but the oaths  
καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆ-  
and those reclining at table, he commanded it to be  
ναι. <sup>10</sup>Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάν-  
given. And sending he cut off the head of the John  
νην ἐν τῇ φυλακῇ. <sup>11</sup>Καὶ ἠνέχθη ἡ κεφαλὴ  
in the prison. And was brought the head

αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ·  
of him on a plate, and it was given to the little  
καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup>Καὶ  
girl; and she brought it to the mother of her. And  
προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ σῶ-  
coming the disciples of him took the body,  
μα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγει-  
and they buried it; and departing they told  
λαν τῷ Ἰησοῦ.  
it to the Jesus.

<sup>13</sup>Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν  
And having heard the Jesus, withdrew  
ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ'  
from thence in a ship into a desert place by  
ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολού-  
himself; and having heard the crowds, they fol-  
θησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων. <sup>14</sup>Καὶ  
lowed him by land from the cities. And  
ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον· καὶ  
coming out the Jesus saw great a crowd; and  
ἐσπλαγγνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσεν  
he was moved with pity towards them, and healed  
τοὺς ἀρρώστους αὐτῶν.  
the sick of them.

† Herodias, his BROTHER  
Philip's WIFE;

4 for John had said to him, ‡ "It is not lawful for thee to have her."

5 And wishing to kill him, he feared the PEOPLE, † Because they esteemed him as a Prophet.

6 But when HEROD'S Birth-day was kept, the † DAUGHTER of HERODIAS danced in the MIDST, and pleased HEROD;

7 whereon he promised with an Oath to give her whatever she might request.

8 And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."

9 And the \*KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.

10 Accordingly, by his order, JOHN was beheaded in the PRISON.

11 And his HEAD was brought on a Platter, and presented to the GIRL; and she carried it to her MOTHER.

12 And his DISCIPLES coming, carried off \*the DEAD-BODY, and buried it; and departing, told JESUS.

13 † And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And \*coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

\* VATICAN MANUSCRIPT.—3. PRISON. 9. KING, being sorry on account of the OATHS and the GUESTS, commanded. 12. the DEAD-BODY 14. he went.

† 3. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. 6. Named Salome, daughter of Herodias by her former husband.—*Josephus*, Ant. xviii. v. 4.

‡ 4. Lev. xviii. 16; xx. 21. † 5. Matt. xxi. 26; Luke xx. 6. † 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2.



15 Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ  
Evening and having come, came to him the  
μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ  
disciples of him, saying: A desert is the  
τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον  
place, and the hour has passed by; dismiss  
τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας  
the crowds, that going into the villages,  
ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς  
they may buy themselves victuals. The but Jesus  
εἶπεν αὐτοῖς· Οὐ χρειαν ἔχουσιν ἀπελθεῖν·  
said to them; No need they have to go away;  
δοτε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν  
give to them you to eat. They and say  
αὐτῷ· Οὐκ ἔχομεν ὧδε, εἰ μὴ πέντε ἄρτους  
to him: Not we have here, except five loaves  
καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπε· Φέρετέ μοι  
and two fishes. He and said: Bring to me  
αὐτοὺς ὧδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνα-  
them here. And directing the crowds to re-  
κλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε  
cline upon the grass, taking the five  
ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς  
loaves, and the two fishes, looking up to  
τὸν οὐρανόν, εὐλόγησε· καὶ κλάσας, ἔδωκε  
the heaven, he gave praise; and breaking, he gave  
τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ  
to the disciples the loaves, the and disciples  
τοῖς ὄχλοις. 20 Καὶ ἔφαγον πάντες, καὶ ἔχορτά-  
to the crowds. And they ate all, and were  
τάσθησαν· καὶ ἦραν τὸ περισσεῦον  
filled; and they took up the over and above  
τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.  
of the fragments, twelve baskets full.  
21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὥσει πεντα-  
Those and eating were men about five-  
κισχίλιοι, χωρὶς γυναικῶν καὶ παιδιῶν. 22 Καὶ  
thousand, besides women and children. And  
εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς  
immediately he urged the disciples to enter into  
τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν,  
the ship, and to go before him to the other side,  
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 Καὶ  
while he should dismiss the crowds. And  
ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ  
having sent away the crowds, he went up into the  
ὄρος κατ' ἰδίαν προσεύξασθαι. Ὁψίας δὲ  
mountain by himself to pray. Evening and  
γενομένης, μόνος ἦν ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη  
having come, alone he was there. The and ship now  
μέσον τῆς θαλάσσης ἦν, βασανιζόμενον  
in the midst of the sea was, having been tossed

15 †And †Evening hav-  
ing arrived, \*the DISCI-  
PLES came to him, saying,  
"The PLACE is a Desert,  
and the HOUR is now  
past; dismiss the crowds,  
that they may go to the  
VILLAGES, and buy them-  
selves Provisions."

16 But JESUS said to  
them, "They need not de-  
part; you supply them."

17 THEY, however, re-  
plied to him, "We have  
here only Five Loaves and  
Two Fishes."

18 And HE said, "Bring  
them here to me."

19 And commanding the  
PEOPLE to recline on the  
grass, he took the FIVE  
Loaves and the TWO  
Fishes, and looking tow-  
ards HEAVEN, †praised  
God; then †breaking the  
LOAVES, he gave them to  
the DISCIPLES, and the  
disciples distributed to  
the CROWDS.

20 And they all ate and  
were satisfied; and of the  
REMAINING FRAGMENTS  
they gathered †Twelve  
Baskets full.

21 Now THEY who had  
EATEN, were about five  
thousand men, besides wo-  
men and children.

22 And immediately\*he  
constrained the DISCIPLES  
to enter \*a Boat, and  
precede him to the OTHER  
SIDE, while he dismissed  
the CROWDS.

23 †And having dis-  
missed the CROWDS, he  
privately ascended the  
MOUNTAIN to pray; and  
remained there alone till  
it was late.

24 By this time the  
BOAT \*was many Fur-

\* VATICAN MANUSCRIPT.—15. the DISCIPLES. 22. he constrained. 22 a Boat. 24. many Furlongs distant from the LAND, tossed.

† 15. The first evening, which commenced at three o'clock. The second evening, which began at sunset, is that mentioned in verse 23. † 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. These were small wicker baskets, which the Jews carried victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—Pearce.

‡ 15. Mark vi. 35; Luke ix. 12; John vi. 5. † 19. Matt. xv. 36. † 23. Mark vi. 36; John vi. 16.

ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.  
by the waves: was for contrary the wind.

<sup>25</sup>Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς  
In fourth and watch of the night he went to

αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. <sup>26</sup>Καὶ  
them, walking upon the sea. And

ιδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν  
seeing him the disciples upon the sea

περιπατοῦντα, ἐταράχθησαν, λέγοντες· "Ὅτι  
walking, they were terrified, saying: That

φάντασμα ἐστὶ· καὶ ἀπὸ τοῦ φόβου ἔκρα-  
an apparition is; and from the fear they cried

ξαν. <sup>27</sup>Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ  
aloud. Immediately but spake to them the

Ἰησοῦς, λέγων· Θαρσεῖτε, ἐγὼ εἰμι· μὴ  
Jesus, saying: Take courage, I am; not

φοβεῖσθε. <sup>28</sup>Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος  
be afraid. Answering and him the Peter

εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σέ  
said: O lord, if thou art, bid me to thee

ἐλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup>Ὁ δὲ εἶπεν· Ἐλθέ.  
to come upon the water. He and said: Come.

Καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος, πε-  
And descending from the boat the Peter, he

ριεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν  
walked upon the water, to come to the

Ἰησοῦν. <sup>30</sup>Βλέπων δὲ τὸν ἄνεμον ἰσχυρόν,  
Jesus. Seeing but the wind strong,

ἐφοβήθη· καὶ ἀρχάμενος καταποντίζεσθαι,  
he was afraid; and beginning to sink,

ἔκραξε, λέγων· Κύριε, σῶσόν με. <sup>31</sup>Εὐθέ-  
he cried, saying: O lord, save me. Immediate-

ως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπε-  
ly and the Jesus stretching out the hand, took

λάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγόπιστε,  
hold of him, and says to him: O distrustful man,

εἰς τί ἐδίστασας; <sup>32</sup>Καὶ ἐμβάντων αὐτῶν  
for why didst thou doubt? And entering of them

εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. <sup>33</sup>Οἱ δὲ  
into the ship, ceased the wind. They and

ἐν τῷ πλοίῳ, \* [ἐλθόντες] προσεκύνησαν αὐ-  
in the ship, [coming] prostrated to

τῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ. <sup>34</sup>Καὶ  
him saying: Certainly of a God a son thou art. And

διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεν-  
having passed over, they came to the land Gen-

νησαρέτ. <sup>35</sup>Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες  
nesaret. And knowing him the men

τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν  
of the place that, they send into all the

περίχωρον ἐκείνην, καὶ προσήνεγκον αὐ-  
country round about that, and they brought to

longs distant from the  
LAND, tossed by the  
WAVES; for the WIND  
was contrary.

25 And in the †Fourth  
Watch of the NIGHT, he  
went towards them, walk-  
ing on the LAKE.

26 And when the DIS-  
CIPLES saw him †walk-  
ing on the LAKE, they  
were terrified, and ex-  
claimed, "It is an Ap-  
parition!" and they cried  
aloud, through fear.

27 But Jesus immedi-  
ately spoke to them, say-  
ing, "Take courage, it is  
I; be not afraid."

28 And PETER answer-  
ing, said to him, "Mas-  
ter, if it be thou, bid me  
come to thee on the WA-  
TER."

29 And JESUS said,  
"Come." Then \*Peter de-  
scending from the BOAT,  
walked on the WATER,  
\*and came to JESUS.

30 But perceiving the  
WIND strong, he was  
afraid; and beginning to  
sink, he exclaimed, "Mas-  
ter, save me!"

31 And JESUS instantly  
extending his HAND, took  
hold of him, and said to  
him, "O distrustful man!  
why didst thou doubt?"

32 And \*going up into  
the BOAT, the WIND sub-  
sided.

33 Then THOSE in the  
BOAT, did homage to him,  
saying, †"Assuredly, thou  
art God's Son."

34 †And having passed  
over they came \*to LAND  
at Gennesaret.

35 And the MEN of that  
PLACE recognizing him,  
sent through All that  
COUNTRY, and brought to

\* VATICAN MANUSCRIPT.—29. Peter. 29. and came to. 32. going up into. 34. to LAND at Gennesaret.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own; which originally consisted of three watches only. † 26. In Job ix. 8. this is a prerogative ascribed to God, and which is freely rendered by the LXX, thus: "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for expressing impossibility was, a picture of two feet walking on the sea.

‡ 33. Matt. xxvii. 54. ‡ 34. Mark vi. 53.

τῷ πάντας τοὺς κακῶς ἔχοντας, <sup>36</sup>καὶ παρε-  
 him all those disease having, and be-  
 κάλον αὐτόν ἵνα μόνον ἅψωνται τοῦ  
 sought him that only they might touch the  
 χροαστίδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι  
 tuft of the mantle of him; and as many as  
 ἤψαντο, διεσώθησαν.  
 touched, were made whole.

## ΚΕΦ. ιε'. 15.

<sup>1</sup>Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ  
 Then came to the Jesus those from  
 Ἱερουσαλὴμ γραμματεῖς καὶ Φαρισαῖοι, λέ-  
 Jerusalem scribes and Pharisees, say-  
 γοντες· Ἐπιτι οἱ μαθηταὶ σου παραβαίνουσιν  
 ing: Why the disciples of thee transgress  
 τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ  
 the tradition of the elders? not for  
 νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον  
 they wash the hands of them, whenever bread  
 ἐσθίωσιν. <sup>3</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
 they may eat. He but answering said to them:  
 Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν  
 Why also you transgress the commandment  
 τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; <sup>4</sup>Ὁ  
 of the God, through the tradition of you? He  
 γὰρ Θεὸς ἐνετείλατο, λέγων· «Τίμα τὸν πατέ-  
 for God he commanded, saying: 'Honor the fa-  
 ρα καὶ τὴν μητέρα»· καὶ· «Ὁ κακολογῶν  
 ther and the mother'; and: 'He reviling  
 πατέρα ἢ μητέρα, θανάτῳ τελευτάτω». <sup>5</sup>Ὑμεῖς  
 father or mother, death let him die.' You  
 δὲ λέγετε· Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ  
 but say: Whoever may say to the father or the  
 μητρὶ, Δώρον, ὃ ἐάν ἐξ ἐμοῦ ὠφελη-  
 mother, A gift, whatever out of me thou mightest  
 θῇς· <sup>6</sup>καὶ οὐ μὴ τιμήσῃ τὸν πατέρα  
 be profited; then not not may honor the father  
 αὐτοῦ \* [ἢ τὴν μητέρα αὐτοῦ.] Καὶ ἡκού-  
 of him [or the mother of him.] And you  
 ρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν  
 annul the commandment of the God through the  
 παράδοσιν ὑμῶν. <sup>7</sup>ὑποκριταί, καλῶς προεφή-  
 tradition of you. O hypocrites, well proph-  
 τευσεν περὶ ὑμῶν Ἠσαΐας, λέγων· <sup>8</sup>«Ὁ  
 sied concerning you Esaias, saying: 'The  
 λαὸς οὗτος τοῖς χεῖλεσι μὲ τιμᾷ· ἢ δὲ  
 people this with the lips me honor; the but  
 καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.  
 heart of them far off is removed from me.  
<sup>9</sup>Μάτην δὲ σέβονται με, διδάσκοντες  
 without profit but they reverence me, teaching

him ALL the diseased;  
 36 and implored him,  
 that they might only  
 touch the TUFT of his  
 MANTLE; and as many  
 as touched, were cured.

## CHAPTER XV.

1 †Then came to JESUS  
 \*Pharisees and Scribes  
 from Jerusalem, saying,

2 "Why do thy DISCIPLES violate the †TRADI-  
 TIONARY PRECEPT of the  
 ELDERS? for they do not  
 wash \*their HANDS be-  
 fore Meals."

3 But HE answering,  
 said to them, "Why do  
 YOU also violate the COM-  
 MANDMENT of GOD by  
 YOUR TRADITION?"

4 For GOD \*said, †Hon-  
 'or FATHER and MOTH-  
 'ER;' and †HE who RE-  
 'viles Father or Mother,  
 'shall be punished with  
 'Death.'

5 But you assert, 'If  
 any one say to FATHER  
 or MOTHER, An Offering  
 is that by which thou  
 mightest derive assist-  
 ance from me;

6 then \*he shall by no  
 means honor his FATHER.'  
 Thus, by YOUR TRADITION,  
 you annul the \*WORD of  
 GOD.

7 †Hypocrites! well did  
 Isaiah prophesy concern-  
 ing you, saying,

8 †This people †[draw  
 'nigh to ME with their  
 'MOUTH, and] honor Me  
 'with their LIPS; but  
 'their heart is far remov-  
 'ed from me.

9 'But in vain do they  
 'worship me, teaching as

\* VATICAN MANUSCRIPT.—1. Pharisees and Scribes from Jerusalem. 2. the HANDS. 4. said, 'Honor FATHER.' 6. He shall by no means honor his FATHER, Thus. 6. or his MOTHER—omit. 6. WORD.

† 2 He that eateth with unwashed hands is guilty of death.—*Rabbi Abiba*. † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusus, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

† 1. Mark vii. 1. † 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. † 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxviii. 16; Prov. xx. 20. † 7. Mark vii. 6. † 8. Isa. xxix. 13.

διδασκαλίας, ἐντάλματα ἀνθρώπων.» <sup>10</sup>Καὶ  
doctrines, commandments of men." And

προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς·  
having called the crowd, he said to them;

Ἀκούετε καὶ συνίετε. <sup>11</sup>Οὐ τὸ εἰσερχόμενον  
Hear you and be instructed. Not that entering

εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ  
into the mouth pollutes the man; but that

ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοι-  
proceeding out of the mouth this pol-

νοῖ τὸν ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ  
lutes the man. Then having come the

μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι  
disciples of him, said to him; Knowest thou, that

οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἔσκαν-  
the Pharisees, hearing that saying, found

δαλίσθησαν; <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπε· Πᾶσα  
a difficulty? He but answering said: Every

φυτεία, ἣν οὐκ ἐφύτευσεν ὁ Πατήρ  
plantation, which not has planted the Father

μου ὁ οὐράνιος, ἐκριζωθήσεται. <sup>14</sup>Ἀφετε  
of me the heavenly, shall be rooted up. Let alone

αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ \* [τυφλῶν.] Τυφλὸς  
them; guides they are blind [of blind.] Blind

δὲ τυφλὸν ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον  
and blind if may lead, both into a pit

πεσοῦνται. <sup>15</sup>Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν  
will fall. Answering and the Peter said

αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην.  
to him: Explain to us the comparison this.

<sup>16</sup>Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς  
Thou and Jesus said: Yet also you

ἀσύνετοί ἐστε; <sup>17</sup>Οὐ \* [πῶ] νοεῖτε, ὅτι  
unintelligent are? Not [yet] perceive you, that

πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν  
all that entering into the mouth, into the

κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;  
belly passes, and into a privy is cast?

<sup>18</sup>Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ  
Those but proceeding out of the mouth, from

τῆς καρδίας ἐξέρχεται, κακείνα κοινοῖ τὸν  
the heart issues forth, and they pollute the

ἄνθρωπον. <sup>19</sup>Ἐκ γὰρ τῆς καρδίας ἐξέρχονται  
man. From for the heart comes forth

διαλογισμοὶ πονηροὶ· φόνοι, μοιχεῖαι, πορ-  
purposes evil; murders, adulteries, forni-

νεαίαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.  
cations, thefts, false testimonies, evil speakings.

<sup>20</sup>Ταῦτα ἐστὶ τὰ κοινούντα τὸν ἄνθρωπον· τὸ  
These is the (things) polluting the man; that

δὲ ἀνίπτους χερεὶ φαγεῖν οὐ κοινοῖ τὸν  
but with unwashed hands to eat not pollutes the

ἄνθρωπον.  
man.

<sup>21</sup>Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρη-  
And departing thence the Jesus withdrew

σεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup>Καὶ  
into the confines of Tyre and Sidon. And

ἰδοὺ, γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων  
lo, a woman Canaanitish, of the parts those

‘Doctrines, the Precepts  
‘of Men.’”

10 †And having called  
the CROWD, he said to

them, “Hear, and be in-  
structed:

11 Not THAT ENTER-  
ING the MOUTH, pollutes

the MAN, but THAT PRO-  
CEEDING from the MOUTH,

pollutes the MAN.”

12 Then \*the DISCIPLES  
approaching, say to him,

“Didst thou observe That  
the PHARISEES were of-

fended, when they heard  
that SAYING?”

13 But HE answering,  
said, “Every Plantation,

which my HEAVENLY FA-  
THER has not planted,

shall be extirpated.

14 Leave them; †they  
are blind Guides; and if

the Blind lead the Blind,  
both will fall into the Pit.”

15 †Then PETER reply-  
ing, said to him, “Explain

to us \*that SAYING.”

16 And \*HE said, “Are  
you also yet without un-

derstanding?

17 Do you not perceive,  
That WHATEVER ENTERS

the MOUTH, passes into  
the BELLY, and is ejected?

18 But †those THINGS  
PROCEEDING out of the

MOUTH, issue from the  
HEART; and they pollute

the MAN.

19 †For out of the  
HEART proceed iniqui-

tous Designs;—Murders  
Adulteries, Fornications,

Thefts, false Testimonies,  
Calumnies.

20 These are the THINGS  
which POLLUTE the MAN;

but to EAT with Unwashed  
Hands pollutes not the

MAN.”

21 †And JESUS depart-  
ing thence, withdrew into

the CONFINES of Tyre  
and Sidon.

22 And behold, a Ca-  
naanitish Woman coming

\* VATICAN MANUSCRIPT—12. the DISCIPLES approaching, say. 14. of the Blind.  
—omit. 15. that SAYING. 16. HE said. 17. yet—omit.

† 10. Mark vii. 14. † 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi. 39.  
† 15. Mark vii. 17. † 18. James iii. 6. † 19. Mark vii. 21. † 21. Mark vii. 24.

ἐξεληθοῦσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέη-  
coming out, cried out to him, saying: Pity  
σόν με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου  
me, O lord, O son David; the daughter of me  
κακῶς δαιμονίζεται. <sup>23</sup>Ὁ δὲ οὐκ ἀπεκρίθη  
sadly is demonized. He but not answered  
αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ  
her a word. And coming the disciples  
αὐτοῦ, ἠρώτων αὐτόν, λέγοντες· Ἀπόλυσον  
of him, besought him, saying: Send away  
αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. <sup>24</sup>Ὁ δὲ ἀπο-  
her, for she cries at the back of us. He but an-  
κριθεὶς εἶπεν· Οὐκ ἀπεστάλην, εἰ μὴ εἰς τὰ  
swering said: Not I am sent, except to the  
πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>25</sup>Ἡ  
sheep the perishing house of Israel. She  
δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε,  
then coming prostrated to him, saying: O lord,  
βοήθει μοι. <sup>26</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ  
give aid to me. He but answering said: Not  
ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων,  
it is right to take the bread of the children,  
καὶ βαλεῖν τοῖς κυναρίοις. <sup>27</sup>Ἡ δὲ εἶπε·  
and to throw to the dogs. She but said:  
Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ  
True, O Lord: even for the dogs eatest of  
τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέ-  
the crumbs of the falling from the table  
ζης τῶν κυρίων αὐτῶν. <sup>28</sup>Τότε ἀποκριθεὶς  
of the masters of them. Then answering  
ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη  
the Jesus said to her: O woman, great  
σου ἡ πίστις· γεννηθήτω σοι, ὥς θέλεις.  
of thee the faith; let it be to thee, as thou wilt.  
Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας  
And was healed the daughter of her from the hour  
ἐκεῖνης.  
that.

<sup>29</sup>Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε  
And departing thence the Jesus, came  
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς  
near the sea the Galilee; and ascending  
εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. <sup>30</sup>Καὶ προσῆλθον  
into the mountain, he sat down there. And came  
αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χω-  
to him crowds great, having with them lame,  
λοῦς, τυφλοῦς, κωφοὺς, κινηλοῦς, καὶ ἑτέρους  
blind, deaf, maimed, and others  
πολλοὺς· καὶ ἔροιψαν αὐτοὺς παρὰ τοὺς πόδας  
many; and they laid them at the feet  
τοῦ Ἰησοῦ, καὶ ἑθεράπευσεν αὐτούς· <sup>31</sup>ὥστε  
of the Jesus, and he healed them; so that  
τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς  
the crowds to wonder, beholding deaf  
λαλοῦντας, κινηλοὺς ὑγιεῖς, χωλοὺς περιπατοῦν-  
speaking, maimed sound, lame walking

from those PARTS, cried out to him, saying, "Have compassion on me, O Master, Son of David! my DAUGHTER is sadly demonized."

<sup>23</sup> But he answered her not a Word. And his disciples coming, entreated him, saying, "Dismiss her; For she cries after us."

<sup>24</sup> But HE answering, said, † "I am only sent to the PERISHING SHEEP of the Stock of Israel."

<sup>25</sup> Yet advancing, SHE prostrated to him, saying, "O Master, help me!"

<sup>26</sup> But HE answering, said, "It is not proper to take the CHILDREN'S BREAD, and throw it to † the dogs."

<sup>27</sup> But she said, "I beseech thee, Sir; for even the DOGS eat THOSE CRUMBS which FALL from their MASTERS' TABLE."

<sup>28</sup> Then Jesus answering, said to her, "O Woman! great is Thy FAITH; be it to thee as thou desirest." And her DAUGHTER was cured from that very MOMENT.

<sup>29</sup> † And Jesus, having left that place, came to the LAKE of GALILEE; and ascending the MOUNTAIN sat down there.

<sup>30</sup> And great Crowds came to him, bringing with them the lame, \*the †crippled, the blind, the deaf, and many others, and laid them at \*his FEET, and he cured them;

<sup>31</sup> so that the CROWDS beheld, with wonder, †the Deaf \*hearing, the Crippled restored, the Lame walking, and the Blind

\* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.  
† 26. The Jews likened the heathen nations to dogs.—*Lightfoot*. 30. The original word *kullos*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43.) But it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8. † 26. Matt. vii. 6, 29; Mark vii. 31.  
‡ 31. Isa. xxxv. 5, 6.

τας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν  
and blind seeing; and they glorified  
τὸν Θεὸν Ἰσραὴλ. <sup>32</sup>Ὁ δὲ Ἰησοῦς, προσκαλε-  
the God of Israel. The then Jesus, having  
σάμενος τοὺς μαθητάς αὐτοῦ, εἶπε· Σπλαγχνί-  
called the disciples of him, said: I have  
ζομαι ἐπὶ τὸν ὄχλον, ὅτι \* [ἤδη] ἡμέραι τρεῖς,  
compassion on the crowd, for [already] days three,  
προσμένουσί μοι, καὶ οὐκ ἔχουσι  
they have remained with me, and not they have  
τι φάγωσι· καὶ ἀπολῦσαι αὐτοὺς  
any thing they may eat; and to send away them  
νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ  
fasting not I will, lest they may faint in the  
ὁδῷ. <sup>33</sup>Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
way. And they say to him the disciples of him;  
Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι,  
Whence to us in a desert place loaves so many,  
ὥστε χορτάσαι ὄχλον τοσοῦτον; <sup>34</sup>Καὶ λέγει  
so as to satisfy a crowd so great? And says  
αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ  
to them the Jesus; How many loaves have you? They  
δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. <sup>35</sup>Καὶ ἐκέ-  
and said: Seven, and a few small fishes. And he  
λευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.  
directed the crowds to recline upon the ground.  
<sup>36</sup>Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας  
And taking the seven loaves and the fishes,  
εὐχαριστήσας ἔκλασε καὶ ἔδωκε τοῖς μαθη-  
giving thanks he broke and he gave to the disci-  
ταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. <sup>37</sup>Καί  
ples of him, the and disciples to the crowd. And  
ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦ-  
they ate all, were filled; and they  
ραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ  
took up that over and above of the fragments, se-  
σπυρίδας πλήρεις. <sup>38</sup>Οἱ δὲ ἐσθίοντες ἦσαν  
ven large baskets full. They and eating were  
τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ  
four thousand men, besides women and  
παιδίων.  
children.

<sup>39</sup>Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς  
And having sent away the crowds, he went into  
τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.  
the ship, and came to the coasts of Magdala.

## ΚΕΦ. ιστ'. 16.

<sup>1</sup>Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδ-  
And coming the Pharisees and Sad-  
δουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτόν, ση-  
ducees, tempting they asked him, a  
μεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. <sup>2</sup>Ὁ  
sign from the heaven to show to them. He

seeing; and they glorified the God of Israel.

<sup>32</sup> Then JESUS having called his DISCIPLES, said, "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

<sup>33</sup> And his DISCIPLES say to him, "How can we get so many Loaves in a Desert-place, to satisfy such a CROWD?"

<sup>34</sup> And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

<sup>35</sup> Then he commanded the PEOPLE to recline on the GROUND;

<sup>36</sup> And taking the SEVEN Loaves and the FISHES, †he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

<sup>37</sup> And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large †Baskets full.

<sup>38</sup> Now THEY who had EATEN were \*about Four thousand Men, besides Women and Children.

<sup>39</sup> †And having dismissed the CROWDS, he went into the BOAT, and came to the †COAST of \*Magdala.

## CHAPTER XVI.

<sup>1</sup> †Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

\* VATICAN MANUSCRIPT.—32. already—omit. also Lachmann and Tischendorf.

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39. The modern name is *Ard el-Mejdel*, field or coast of Mejdol, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

‡ 32. Mark viii. 1. ‡ 33. 2 Kings iv. 43. ‡ Matt. xiv. 19; Luke xxii. 19.

‡ 39. Mark viii. 10. ‡ 1. Matt. xii. 38.

δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· \* [Ὁψίας γενομένης, λέγετε· Εὐδία· πυρραίνει γὰρ ὁ οὐρανός. \* Καὶ πρωΐ· Σήμερον χειμών· πυρραίνει γὰρ στυνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;] Ἐγενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον you? A generation evil and adulterous a sign ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ \* [τοῦ προφήτου]. except the sign of Jonas [the prophet].

Καὶ καταλιπὼν αὐτούς, ἀπῆλθε. \* Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν. \* Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. \* Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. \* Γνοὺς δὲ ὁ Ἰησοῦς εἶπε· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ \* [ἐλάβετε;] \* Ὅψω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; \* Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; \* Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτον εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; \* Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

2 But he answering, said to them, \* ["In the Evening, you say, 'It will be Fair weather, for the SKY is red;']

3 and in the Morning, 'There will be a Storm To-day, for the SKY is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.]

4 ‡ A wicked and faithless Generation demands a Sign; but no Sign will be given it except the SIGN of Jonah." And leaving them, he went away.

5 ‡ Now, \* the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, ‡ "Observe, and beware of the LEAVEN of the PHARISEES and Saducees."

7 And THEY reasoned among themselves, saying, "Because we have brought no Loaves."

8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread?"

9 Do you not yet perceive, or recollect ‡ the FIVE Loaves of the FIVETHOUSAND, and How many Baskets you took up?

10 nor ‡ the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up?

11 How is it that you do not comprehend. That I spoke not to you about Bread, \* but beware you of the LEAVEN of the PHARISEES and Saducees?"

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the \* SADDUCEES and Pharisees,

\* VATICAN MANUSCRIPT.—2 and 3—omit. DISCIPLES. 8. brought—omit. 11. but beware you of.

4. the PROPHET—omit.

5. the

‡ J. Matt. xii. 39. ‡ 5. Mark viii. 14. xiv. 17, ‡ 10. Matt. xv. 34.

‡ 6. Luke xii. 1. ‡ 9. Matt.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Και-  
Coming and the Jesus into the parts of  
σαρείας τῆς Φιλιππου, ἠρώτα τοὺς μαθητάς  
Caesarea of the Philip, asked the disciples  
αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι  
of him, saying: Who me say the men  
εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ εἶπον·  
to be, the son of the man? They and said:  
Οἱ μὲν Ἰωάννην τὸν Βαπτιστὴν· ἄλλοι δέ,  
Some, John the dipper; others and,  
Ἡλίαν· ἕτεροι δέ, Ἰερεμίαν, ἢ ἓνα τῶν  
Elias; others and, Jeremias, or one of the  
προφητῶν. 15 Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με  
prophets. He says to them: You but who me  
λέγετε εἶναι; 16 Ἀποκριθεὶς δὲ Σίμων Πέτρος  
say to be? Answering and Simon Peter  
εἶπε· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ  
said: Thou art the Anointed, the son of the God the  
ζώντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
living. And answering the Jesus said  
αὐτῷ· Μακάριος εἶ, Σίμων Βαριωνᾶ· ὅτι  
to him: Blessed art thou, Simon son of Jonas; for  
σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ  
flesh and blood not it has revealed to thee, but the  
Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 Κἀγὼ δὲ  
Father of me, that in the heavens. Also I and  
σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ  
to thee say, that thou art a rock, and upon this  
τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ  
the rock I will build of me the church, and  
πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.  
gates of hades not shall prevail against her.  
19 Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας  
And I will give to thee the keys of the kingdom  
τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ  
of the heavens; and whatever thou mayest bind upon  
τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς·  
the earth, shall be bound in the heavens;  
καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς,  
and whatever thou mayest loose upon the earth,  
ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε  
shall be loosed in the heavens. Then  
διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶς  
he charged the disciples of him, that no one  
εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.  
they should tell that he is the Anointed.

13 And JESUS coming into the PARTS of †Caesarea PHILIPPI, questioned his DISCIPLES, saying, †“Who do MEN say that \*the SON of MAN is?”

14 And THEY replied, “Some, John the IMMERSER; \*SOME, Elijah; and others, Jeremiah, or one of the PROPHETS.”

15 He says to them, “But who do you say that I am?”

16 Simon Peter answering, said, †“Thou art the CHRIST, the SON of the LIVING God.”

17 And Jesus answering, said to him, “Happy art thou, Simon, son of Jonah; for Flesh and Blood has not revealed this to thee, but THAT FATHER of mine in the \*Heavens.

18 Moreover, I also say to thee, That thou art †a Rock, and on †this ROCK I will build My CHURCH, and †the Gates of Hades shall not triumph over it.

19 And I will give thee †the KEYS of the KINGDOM of the HEAVENS; †and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS.”

20 †Then he commanded \*the DISCIPLES that they should tell no one, that he is the MESSIAH.

\* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. SOME. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee in honor of Tiberius Cæsar; and to distinguish it from the sea-port town Cæsarea, mentioned frequently in the Acts of the Apostles, it was called Cæsarea Philippi. See *Josephus*. Ant. xviii. 2, 1 and &xxi. 8, 4. † 18. Parthurst says., “This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, *the gates of the sepulchre*. The full meaning of our Lord’s promise seems to be, that his church on earth, however persecuted and distressed, should never fall till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave.” Compare 1 Cor. xv. 54, 55. † 19. It is said, that the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

† 13. Mark viii. 27; Luke ix. 18. † 16. Mark viii. 29; Luke ix. 20; John i. 49; vi. 69; xi. 27. † 18. John i. 42. † 18. Eph. ii. 20. † 19. Matt. xviii. 18; John xx. 23. † 20. Matt. xvii. 9; Mark viii. 30; Luke ix. 21.



21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν  
From that time began the Jesus to show  
τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν  
to the disciples of him, that must he to go  
εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ  
to Jerusalem, and many (things) to suffer from  
τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμμα-  
the elders and high-priests and scribes,  
τέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ  
and to be killed, and the third day  
ἐγερθῆναι. 22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέ-  
to be raised. And taking aside him the Pe-  
τρος, ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλε-  
ter, began to reprove him, saying: Be it far  
ὦς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.  
from thee, O lord; not not shall be to thee this.  
23 Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· Ὑπαγε  
He but turning said to the Peter: Go thou  
ὀπίσω μου, Σατανᾶ· σκάνδαλόν μου  
behind of me, adversary; a stumbling block of me  
εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ  
thou art; for not thou regardest the (things) of the  
Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ  
God, but those of the men. Then the  
Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις  
Jesus said to the disciples of him: If any one  
θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν,  
wish after me to come, let him deny himself,  
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκο-  
and let him bear the cross of him, and fol-  
λουθείτω μοι. 25 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν  
low me. Whoever for may wish the life  
αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν  
of him to save, shall lose her; whoever and  
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, εὐρή-  
may lose the life of him on account of me, shall  
σει αὐτήν. 26 Τὶ γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν  
find her. What for is profited a man if  
τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ  
the world whole he may win, the and life of him  
ζημιώσῃ; ἢ τί δώσει ἄνθρωπος ἀν-  
he may forfeit? or what shall give a man in ex-  
τάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 Μέλλει γὰρ ὁ  
change for the life of him? Is about for the  
υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ  
the son of the man to come in the glory of the  
Πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ,  
Father of him, with the messengers of him,  
καὶ τότε ἀποδώσει ἐκάστῳ κατὰ  
and then he will render to each one according to  
τὴν πράξιν αὐτοῦ.  
the behavior of him.

28 Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες τῶν  
Indeed I say to you, there are some of those  
ὧδε ἐστῶτων, οἵτινες οὐ μὴ γεύσονται θά-  
here having stood, who not not shall taste of  
νάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀν-  
death, till they may see the son of the

21 From that time, JE-  
sus began to disclose to  
his DISCIPLES, †That he  
must go to Jerusalem, and  
suffer much from the EL-  
DERS, and High-priests,  
and Scribes, and be killed,  
and that on the THIRD  
Day he must be raised up.

22 And PETER taking  
him aside, and \*rebuking  
him, said, "Be this far  
from thee, Master; this  
shall not be to thee."

23 But HE turning, said  
to PETER, "Get thee be-  
hind me, Adversary; thou  
art a Stumbling-block to  
me; for thou regardest  
not the THINGS of GOD,  
but THOSE of MEN."

24 Then JESUS said to  
his DISCIPLES, †"If any  
one wish to come after  
me, let him renounce  
himself, and take up his  
CROSS, and follow me.

25 †For whoever would  
save his LIFE, shall lose  
it; and whoever loses his  
LIFE on my account, shall  
find it.

26 For what is a Man  
profited, if he should gain  
the whole WORLD, and  
forfeit his LIFE? or what  
will †a man give in Ran-  
som for his LIFE?

27 †For the SON of MAN  
is about to come in the  
GLORY of his FATHER,  
with his ANGELS; and  
then he will recompense  
to each one according to  
his CONDUCT.

28 †Indeed I say to you,  
\*That there are SOME of  
those STANDING here, who  
will not taste of Death,  
till they see the SON of

\* VATICAN MANUSCRIPT.—22. rebuking him, said. 28. That there are.

† 21. Matt. xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22. 44; xviii. 31; xxiv. 6, 7. † 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. † 25. Luke xvii. 33; John xii. 25. † 26. Ps. xlix. 7, 8. † 27. Matt. xxv. 31-46; Mark viii. 38; Luke ix. 26. † 28. Mark ix. 1; Luke ix. 27.

θρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.  
man coming in the royal majesty of him.

MAN coming in his ROYAL MAJESTY."

ΚΕΦ. ιζ'. 17.

CHAPTER XVII.

Ἔπειτα μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ  
And after days six takes the  
'Ιησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ  
Jesus the Peter, and James, and  
'Ιωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει  
John the brother of him; and leads up

1 ‡And after six days, JESUS took PETER, James and John the BROTHER of James, and privately conducted them up a lofty Mountain;

αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Ἐπεὶ  
them into a mountain high privately. And  
μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ  
he was transfigured in the presence of them, and  
ἐλάμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος·  
shone the face of him as the sun;

2 and he was transformed in their presence; his FACE shone as the SUN, and his GARMENTS became white as the LIGHT.

τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ  
the and garments of him become white as the  
φῶς. Ἐκ τούτου, ὡφθησαν αὐτοῖς Μωσῆς καὶ  
light. And lo, appeared to them Moses and  
'Ηλίας, μετ' αὐτοῦ συλλαλοῦντες. Ἀποκρι-  
Elias with him talking. Answer-

3 And behold, Moses and Elijah appeared to them, conversing with him.

θεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε,  
ing and the Peter said to the Jesus: O lord,  
καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποι-  
good it is us here to be: if thou wilt, we  
ήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ  
may make here three tents, to thee one, and  
Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ. Ἐτι αὐτοῦ  
Moses one, and one Elias. Still of him

4 Then PETER addressing JESUS, said, "Master, it is good for us to be here; if thou wilt, I will make here three Booths; one for thee, one for Moses, and one for Elijah."

λαλοῦντος, ἰδοὺ, νεφέλη φωτὸς ἐπεσκέασεν  
speaking, lo, a cloud of light overshadowed  
αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης,  
them; and lo, a voice out of the cloud,  
λέγουσα· «Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,  
saying: "This is the son of me the beloved,

5 While he was speaking, behold, ‡a Cloud of light covered them; and behold, a Voice from the CLOUD, declaring, "This is my SON, the BELOVED, in whom I delight; hear him!"

ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.» Καὶ ἀκού-  
in whom I delight; of him hear you." And having  
σαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐ-  
heard the disciples, they fell upon face of  
τῶν, καὶ ἐφοβήθησαν σφόδρα. Ἐπεὶ προσελ-  
them, and were frightened greatly. And coming  
θὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν·  
near the Jesus, touched them, and said:

6 And the DISCIPLES having heard it, fell on their Faces, and were greatly frightened.

Ἐγέρθητε, καὶ μὴ φοβεῖσθε. Ἐπάραντες  
Be you raised, and not be afraid. Lifting up  
δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ  
then the eyes of them, no one they saw, except  
τὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐ-  
the Jesus alone. And descending of

7 And JESUS approach- ing, ‡touched them, and said, "Arise, and be not afraid."

τῶν, ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ  
them, from the mountain, charged them the  
'Ιησοῦς, λέγων· Μηδεὶν εἶπτε τὸ ὄραμα,  
Jesus, saying: To no one you may tell the vision,  
ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν  
till the son of the man from dead (ones)

8 Then raising their EYES, they saw no one, except JESUS.

ἀναστῇ.  
should be raised.

9 ‡And as they were descending the MOUNTAIN, JESUS commanded them, saying, "Tell the VISION to no one, till the SON of MAN be risen from the Dead."

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ,  
And asked him the disciples of him,

10 And the DISCIPLES asked him saying, ‡"Why

\* VATICAN MANUSCRIPT.—4. I will make here three Booths.

‡ 1. Mark ix. 2; Luke ix. 28. ‡ 5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22. ‡ 7. Dan. viii. 18; x. 9, 10, 18; Rev. i. 17. ‡ 9. Mark ix. 9, ‡ 10. Mal. iv. 5.

λέγοντες· Τὶ οὖν οἱ γραμματεῖς λέγουσιν, ὅτι  
saying: Why then the scribes say, that  
'Ηλίαν δεῖ ἐλθεῖν πρῶτον; 11'Ο δὲ Ἰησοῦς  
Elias must to come first? The but Jesus  
ἀποκριθεὶς εἶπεν \* [αὐτοῖς·] 'Ηλίας μὲν ἔρχε-  
answering said [to them;] Elias truly comes  
ται πρῶτον, καὶ ἀποκαταστήσει πάντα· 12λέγω  
first, and shall restore all things; I say  
δὲ ὑμῖν, ὅτι 'Ηλίας ἤδη ἦλθε, καὶ οὐκ ἐπέ-  
but to you, that Elias just now came, and not they  
γινώσκον αὐτόν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα  
knew him, but have done to him as much as  
ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
they wished: thus also the son of the man  
μέλλει πάσχειν ὑπ' αὐτῶν. 13Τότε συνῆκαν οἱ  
is about to suffer by them. Then understood the  
μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ  
disciples, that concerning John the dipper  
εἶπεν αὐτοῖς.  
he spoke to them.

14Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον,  
And having come of them to the crowd,  
προσῆλθεν αὐτῷ ἄνθρωπος, γονηπετών αὐτόν,  
came to him a man, knee-falling him,  
15καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν·  
and saying: O lord, have pity on of me the son;  
ὅτι σεληνιαζεται, καὶ κακῶς πάσχει· πολλάκις  
for he is moon-struck, and sadly suffers; often  
γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ  
for he falls into the fire, and often into the  
ῥέματι. 16Καὶ προσήνεγκα αὐτόν τοῖς μαθηταῖς  
water. And I brought him to the disciples  
σου, καὶ οὐκ ἠδυνήθησαν αὐτόν θεραπεῦσαι.  
of thee, and not they were able him to heal.

17'Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ  
Answering and the Jesus said: O generation  
ἄπιστος καὶ διεστραμμένη· ἕως πότε  
unfaithful and having been perverted: till when  
ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;  
shall I be with you? till when shall I bear you?  
φέρετέ μοι αὐτόν ὧδε. 18Καὶ ἐπετίμησεν αὐτῷ  
bring you to me him here. And rebuked him  
ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμό-  
the Jesus, and came out of him the de-  
νιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας  
mon; and was cured the boy from the hour  
ἐκείνης. 19Τότε προσελθόντες οἱ μαθηταὶ τῷ  
that. Then coming the disciples to the  
'Ιησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί ἡμεῖς οὐκ  
Jesus by himself, said: Why we not  
ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20'Ο δὲ Ἰησοῦς  
were able to cast out it? The and Jesus  
εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν.  
said to them: On account of the unbelief of you.  
'Αὐτὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς  
Indeed for I say to you, if you have faith as  
κόκκον σινάπεως, ἔρεϊτε τῷ ὄρει τοῦ  
a grain of mustard, you will say to the mountain  
τῷ. Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβή-  
this. Be thou removed from here there, and it

then do the SCRIBES say  
That Elijah must first  
come?"

11 \*HE answering, said,  
"Elijah indeed \*comes,  
and will restore all things.

12 But I say to you,  
‡That Elijah has already  
come, and they did not  
recognize him, but have  
done to him whatever  
they wished. Thus also  
the SON of MAN is about  
to suffer by them."

13 Then the DISCIPLES  
understood That he spoke  
to them concerning John  
the IMMERSER.

14 ‡And they having  
come to the CROWD, a  
Man came to him, kneel-  
ing and saying,

15 "O Sir, have com-  
passion on My SON; for  
he is a lunatic, and \*sick-  
ly; for he frequently falls  
into the FIRE, and fre-  
quently into the WATER.

16 And I brought him  
to thy DISCIPLES, but  
they could not cure Him."

17 Then JESUS answer-  
ing said, "O unbeliev-  
ing and perverse Genera-  
tion! how long must I be  
with you? how long must  
I endure you? bring him  
here to me."

18 And JESUS rebuked  
him, and the DEMON came  
out of him; and the BOY  
was restored from that  
HOUR.

19 Then the DISCIPLES  
coming to JESUS private-  
ly, said, "Why were we  
not able to cast it out?"

20 And \*HE says to  
them, "On account of  
your \*LITTLE-FAITH; For  
indeed I say to you, ‡If  
you have Faith, as a Grain  
of Mustard, you might  
say to this MOUNTAIN,  
Remove there from here,

\* VATICAN MANUSCRIPT.—11. HE answering. 11. comes, and will restore. 1g. sickly. 20. HE says. 20. LITTLE-FAITH.

‡ 12. Matt. xi. 14; Mark ix. 12, 13. ‡ 14. Mark ix. 14; Luke ix. 37. ‡ 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor. xiii. 2.

σεται· καὶ οὐδὲν ἀδυνατήσει ὑ-  
will remove: and nothing will be impossible to  
μῖν. <sup>21\*</sup> [Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται,  
you. [This but the kind not goes out,  
εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]  
if not in prayer and fasting.]

<sup>22</sup> Ἀναστρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλι-  
Were traveling and of them in the Gali-  
λαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς  
lee, said to them the Jesus; Is about the son  
τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-  
of the man to be delivered up into hands of  
θρώπων, <sup>23</sup> καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ  
men, and they will kill him; and the  
τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθη-  
third day he will be raised. And they were  
σαν σφόδρα.  
grieved exceedingly.

<sup>24</sup> Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,  
Having arrived and of them at Capernaum,  
προσηλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ  
came those the didrachmas receiving to the  
Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ  
Peter, and said: The teacher of you not  
τελεῖ τὰ δίδραχμα; <sup>25</sup> Ἀλεγει· Ναί. Καὶ ὅτε  
pays the didrachmas? He says: Yes. And when  
εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτόν  
he was come into the house, anticipated him  
ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σί-  
the Jesus, saying: Which to thee seems right, Si-  
μων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβά-  
mon? The kings of the earth from whom do they  
νουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν,  
take taxes or census? from the sons of them,  
ἢ ἀπὸ τῶν ἀλλοτριῶν; <sup>26</sup> Ἀλεγει αὐτῷ ὁ Πέ-  
or from the aliens? Says to him the Pe-  
τρος· Ἀπὸ τῶν ἀλλοτριῶν. Ἔφη αὐτῷ ὁ  
ter: From the aliens. Says to him the  
Ἰησοῦς· Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.  
Jesus: Then exempt are the sons.  
<sup>27</sup> Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευ-  
That but not we may offend them, going  
θεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ  
to the sea, cast thou a hook, and  
τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας  
the ascending first fish take up; and opening

and it would remove; and  
nothing would be impos-  
sible to you.

<sup>21</sup> \*† [This KIND, how-  
ever, goes not out but by  
Prayer and Fasting.]

<sup>22</sup> ‡ Now while they  
were traveling in GALI-  
LEE, JESUS said to them,  
"The SON of MAN is about  
to be delivered up into  
the Hands of Men;

<sup>23</sup> and they will kill  
him, and the THIRD Day  
he will \*rise. And they  
were exceedingly grieved.

<sup>24</sup> ‡ And having arrived  
at Capernaum, the COL-  
LECTORS of †DIDRACHMS  
came to PETER, and said,  
"Does not your TEACHER  
pay the DIDRACHMS?"

<sup>25</sup> He says, "Yes." And  
when \*they were come  
into the HOUSE, JESUS  
anticipated him, saying,  
"What is thy opinion, Si-  
mon? From whom do the  
KINGS of the EARTH take  
Tax or Census? from  
their own SONS, or from  
OTHERS?"

<sup>26</sup> \*And when he said,  
"Of OTHERS," Jesus says,  
"The SONS then are ex-  
empt.

<sup>27</sup> But lest we should  
offend them, go to the  
LAKE, throw a Hook, and  
take the first FISH COM-  
ING UP, and opening its

\* VATICAN MANUSCRIPT.—21. —omit. 23. rise. 25. they were come. 26. And when he said, "of OTHERS," Jesus says.

† 21. This verse is wanting in the *Coptic, Ethiopic, Syriac hieros*, and in one *Itala* MSS.

‡ 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the services of the temple at Jerusalem. Scott refers to Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 635, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro. Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B.J. vii. 27) says. "The Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxxvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—Wakefield.

‡ 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44. ‡ 24. Mark ix. 33.

τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκεῖνον  
the mouth of him, thou wilt find a stater; that  
λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.  
taking, give to them for me and thee.

## ΚΕΦ. ιη'. 18.

Ἦν ἐκείνη τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ  
In that the hour came the disciples  
τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν  
to the Jesus, saying: Who then greater is  
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>Καὶ προσκα-  
in the kingdom of the heaven? And having  
λεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ  
called the Jesus a little child placed it  
ἐν μέσῳ αὐτῶν, <sup>3</sup>καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν,  
in midst of them, and said: Indeed I say to you,  
ἐὰν μὴ στραφῇτε καὶ γέννησθε ὡς τὰ παι-  
if not you be changed and become as the little  
δία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν  
children, not not you may enter into the kingdom  
τῶν οὐρανῶν. <sup>4</sup>Ὅστις οὖν ταπεινώσῃ  
of the heavens. Whoever therefore may humble  
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ  
himself as the little child this, he is the  
μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup>Καὶ  
greater in the kingdom of the heavens. And  
ὅς ἐάν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ  
whoever may receive a little child such one on  
τῷ ὀνόματί μου, ἐμέ δέχεται. <sup>6</sup>Ὃς δ' ἂν  
the name of me, me receives. Who but ever  
σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων, τῶν  
may insnare one of the little-ones these, of the  
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ,  
believing into me, it is appropriate to him,  
ἵνα κρεμασθῇ μύλος ὀνίκος ἐπὶ τὸν  
that should be hung a millstone upper on the  
τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ  
neck of him, and he should be sunk in the  
πελάγει τῆς θαλάσσης.  
depth of the sea.

Ὁὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Ἀνάγ-  
Woe to the world from the snares. Neces-  
κη γάρ ἐστιν ἔλθειν τὰ σκάνδαλα· πλὴν οὐαὶ  
sary for it is to come the snares; but woe  
τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον  
to the man to that through whom the snare  
ἔρχεται. <sup>8</sup>Εἰ δὲ ἡ χεὶρ σου ἢ ὁ ποὺς  
comes. If therefore the hand of thee or the foot  
σου σκανδαλίζει σε, ἔκκοψον αὐτά, καὶ βάλε  
of thee insnares thee, cut off them, and cast  
ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν  
from thee; good to thee it is to enter into the  
ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο  
life lame or a cripple, than two hands or two

MOUTH, thou wilt find †a  
Stater; take That, and  
give it to them, for me  
and thee."

## CHAPTER XVIII.

1 \*And at That TIME  
the DISCIPLES came to  
JESUS, saying, ‡"Who  
then is greatest in the  
KINGDOM of the HEAV-  
ENS?"

2 And \*he having called  
a Little child, placed him  
in the Midst of them,

3 and said, "Indeed I  
say to you, ‡Unless you  
be changed, and become  
as LITTLE CHILDREN, you  
will never enter the KING-  
DOM of the HEAVENS.

4 Whoever, therefore,  
may humble himself like  
this LITTLE CHILD, he  
will be the GREATEST in  
the KINGDOM of the HEA-  
VENS.

5 ‡And whoever may  
receive one such Little  
child in my NAME re-  
ceives Me.

6 ‡But whoever shall  
insnare one of the LEAST  
of THESE who BELIEVE in  
me, it would be better for  
him that an upper Mill-  
stone were hanged about  
his NECK, and that he  
were sunk in the DEPTH  
of the SEA.

7 Alas for the WORLD,  
because of SNARES! for  
it must be that SNARES  
come; but alas for that  
MAN through whom the  
SNARE comes.

8 ‡If, then, thy HAND  
or thy FOOT insnare thee,  
cut it off, and throw it  
away; it is better for thee  
to enter LIFE \*crippled or  
lame, than having Two

\* VATICAN MANUSCRIPT.—1. And at. 2. he having called. 8. crippled or lame.

† A shekel, or half an ounce of silver, in value about 60 cents or 2s. 6d., at 5s. per ounce.

‡ 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin.

‡ 1. Mark ix. 33; Luke ix. 46; xxii. 24. ‡ 3. Matt. xix. 14; Mark x. 15; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2. ‡ 5. Matt. x. 42; Luke ix. 48. ‡ 6. Mark ix. 42; Luke xvii. 1, 2. ‡ 8. Matt. v. 29, 30; Mark ix. 43, 45.

πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. <sup>9</sup>Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοί· ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰς τὴν αἰώνιον. <sup>10</sup>Ὁρατε, μὴ καταφρονήσῃτε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρὸς μου, τοῦ ἐν οὐρανοῖς. <sup>11</sup>\*Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. <sup>12</sup>Τι ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη, πορευθεὶς ζητεῖ τὸ πλανώμενον; <sup>13</sup>Καὶ ἐὰν γένηται εὗρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα, τοῖς μὴ πεπλανημένοις. <sup>14</sup>Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. <sup>15</sup>Ἐὰν δὲ ἁμαρτήσῃ \*<sup>[εἰς σέ]</sup> ὁ ἀδελφός σου, ὑπάγε, ἔλεγξον αὐτόν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐὰν σοῦ ἀκούσῃ ἐκέρδῃσας τὸν ἀδελφόν σου. <sup>16</sup>Ἐὰν δὲ μὴ ἀκούσῃ, τὸν ἀδελφόν σου·

Hands or Two Feet, to be cast into the <sup>†</sup>ÆTHERIAL FIRE.

9 And if thine EYE ensnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two Eyes to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that <sup>†</sup>their ANGELS in <sup>\*</sup>the HEAVENS continually behold the FACE of THAT FATHER of mine in the Heavens.

11 \*<sup>††</sup>[For the SON of MAN is come to save THAT which was LOST.]

12 What do you think? <sup>†</sup>If a man have a Hundred Sheep, and one of them go astray, <sup>\*</sup>will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek the STRAY ONE?

13 And if he happen to find it, indeed I say to you, that he rejoices more over it, than over THOSE NINETY-NINE which WENT NOT ASTRAY.

14 Thus it is not the Will <sup>\*</sup>of THAT FATHER of mine in the Heavens, that in his presence one of the LEAST of these should be lost.

15 <sup>†</sup>Now, if thy BROTHER be in error, go, convict him, between thee and him alone. <sup>†</sup>If he hear thee, thou hast gained thy BROTHER.

16 But if he hear thee

\* VATICAN MANUSCRIPT.—10. the HEAVENS. 11.—omit. See also Lachmann and Tischendorf. 12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—omit.

† 8. *Ætherion*. This word is the adjective of *æther*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived and must always be governed by it. See note on Matt. xiii. 43, and Appendix. † 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

† 10. Psal. xxxiv. 7; Luke i. 19; Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1. † 11. Luke ix. 6; xix. 10; John iii. 17; xii. 47. † 12. Luke xv. 4. † 15. Lev. xix. 17; Luke xvii. 3. † 15. James v. 19, 20.

παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο· ἵνα ἐπὶ  
take with thee besides one or two; that by  
στόματος δύο μαρτύρων ἢ τριῶν στα-  
mouth two of witnesses or of three may be  
θῇ πᾶν ῥῆμα. 17 Ἐὰν δὲ παρακούσῃ  
proved every word. If and he should disregard  
αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ  
them, tell thou to the congregation; if and also  
τῆς ἐκκλησίας παρακούσῃ, ἔστω  
of the congregation he should disregard, let him be  
σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.  
to thee as the Gentile and the tax-gatherer.  
18 Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ  
Indeed I say to you, whatever you may bind on  
τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ·  
the earth, shall be having been bound in the heaven·  
καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται  
and whatever you may loose on the earth, shall be  
λελυμένα ἐν τῷ οὐρανῷ.  
having been loosed in the heaven.

19 Πάλιν λέγω ὑμῖν, ὅτι ἂν δύο ὑμῶν συμ-  
Again I say to you, that if two of you may  
φωνήσωσιν ἐπὶ τῆς γῆς, περὶ παντὸς πράγ-  
agree upon the earth, about any mat-  
ματος, οὗ ἂν αἰτήσωνται, γενήσεται αὐ-  
ter, whatever they may ask, it shall be to  
τοῖς παρὰ τοῦ Πατρὸς μου, τοῦ ἐν οὐρανοῖς.  
them from the Father of me, of that in heavens.

20 Οὗ γὰρ εἰσι δύο ἢ τρεῖς συνηγμένοι  
Where for are two or three having come together  
εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ  
in the my name, there I am in the midst  
αὐτῶν. 21 Τότε προσελθὼν αὐτῷ ὁ Πέτρος,  
of them. Then coming to him the Peter,  
εἶπε· Κύριε, πῶς ἂν ἁμαρτήσῃ εἰς ἐμέ ὁ  
said: O lord, how often shall I sin against me the  
ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπτά-  
brother of me, and I shall forgive him? till seven  
κις; 22 Ἀγεί αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι,  
times? Says to thee, Not I say to thee,  
ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.  
till seven times, but till seventy times seven.

23 Διὰ τοῦτο ὁμοιωθῇ ἡ βασιλεία  
Therefore this has been compared the kingdom  
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε  
of the heavens to a man king, who wished  
συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.  
to settle an account with the slaves of him.

24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη  
Having begun and of him to settle, they brought  
αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. 25 Μὴ  
to him one a debtor of ten thousand talents. Not  
ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτοῦ  
having but of him to pay, ordered him  
ὁ κύριος αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα  
the lord of him to be sold, and the wife

not, take with thee one or two more; †that by the Testimony of Two or three Witnesses, Every Thing may be proved.

17 But if he disregard them, inform the CONGREGATION; and if he disregard the CONGREGATION also, †let him be to thee as a PAGAN and a TRIBUTE-TAKER.

18 Indeed, I say to you †Whatever you may bind on EARTH, will be as having been bound in \*Heaven; and whatever you may loose on EARTH, will be as having been loosed in \*Heaven.

19 \*Again, indeed, I say to you, That if two of you on EARTH may agree, about any thing which they may ask, it will be done for them, by THAT FATHER of mine in the Heavens.

20 For where two or three are assembled in MY Name, I am there in the Midst of them."

21 Then Peter coming \*said to him, †"Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 JESUS says to him, "I say to thee, Not till seven times only, but till seventy times seven.

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand †Talents.

25 But he not having means to refund, \*the MASTER, to obtain †pay-

\* VATICAN MANUSCRIPT.—18. Heaven. 18. Heaven. 19. Again, indeed I say. 21. said to him, "Lord," 25. the MASTER.

† 24. Of silver; gold is never to be supposed, unless mentioned.—Bloomfield. † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to six years.

‡ 17. Rom. xvi. 17; 2 Thess. iii. 6, 14. ‡ 18. Matt xvi. 19; John xx. 23. ‡ 21. Luke xvii. 3, 4.

αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα ἐλ-  
of him, and the children, and all as much as he  
χε, καὶ ἀποδοθῆναι. <sup>26</sup> Περὶ οὗν  
had, and payment to be made. Falling down there-  
ὁ δούλος προσεκύνει αὐτῷ, λέγων· \* [Κύ-  
fore the slave he prostrated to him, saying: [O  
ριε,] μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοὶ  
lord,] have patience with me, and all to thee  
ἀποδώσω. <sup>27</sup> Σπλαγχνισθεὶς δὲ ὁ κύριος  
I will pay. being moved with pity then the lord  
τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτόν, καὶ τὸ  
of the slave or that, loosed him, and the  
δάνειον ἀφῆκεν αὐτῷ. <sup>28</sup> Ἐξελθὼν δὲ ὁ δούλος  
debt remitted to him. Going out but the slave  
\*[ἐκείνος,] εὗρεν ἓνα τῶν συνδούλων αὐτοῦ,  
[that,] found one of the fellow-slaves of him,  
ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατή-  
who owed to him a hundred denarii; and seiz-  
σας αὐτόν· ἔπνιγε, λέγων· 'Απόδος μοι  
ing him he choked him, saying: Pay to me  
εἴ τι ὀφείλεις. <sup>29</sup> Περὶ οὗν  
if any thing thou owest. Falling down therefore  
ὁ σύνδουλος αὐτοῦ, παρεκάλει αὐτόν, λέγων·  
the fellow-slave of him, besought him, saying:  
Μακροθύμησον ἐπ' ἐμοί, καὶ \*[πάντα] ἀποδώ-  
Have patience with me, and [all] I will  
σω σοι. <sup>30</sup> Ὁ δὲ οὐκ ἤθελεν· ἀλλ' ἀπελθὼν  
pay to thee. He and not he would; but going away  
ἔβαλεν αὐτόν εἰς φυλακὴν, ἕως οὗ ἀποδῶ  
he cast him into prison, till he should pay  
τὸ ὀφειλόμενον. <sup>31</sup> Ἰδόντες δὲ οἱ σύνδου-  
that he was owing. Seeing and the fellow-  
λοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν  
slaves of him that having been done, were grieved  
σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ  
much; and going they related to the lord  
αὐτῶν πάντα τὰ γενόμενα. <sup>32</sup> Τότε προσκα-  
of them all that having been done. Then having  
λέσάμενος αὐτόν ὁ κύριος αὐτοῦ, λέγει αὐτῷ·  
called him the lord of him, says to him:  
Δοῦλε πονηρό, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀ-  
O slave wicked, all the debt that I  
φῆκά σοι, ἐπεὶ παρεκάλεσάς με· <sup>33</sup> οὐκ  
remitted to thee, because thou besought me; not  
ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδου-  
was it binding also thee to have pitied the fellow  
λόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα; <sup>34</sup> Καὶ  
slave of thee, as also I thee pitied? And  
ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτόν  
being provoked the lord of him delivered him  
τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ  
to the jailors, till he may pay all that  
ὀφειλόμενον \*[αὐτῷ.] <sup>35</sup> Οὕτω καὶ ὁ Πατήρ  
owing [to him.] So also the Father  
μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ  
of me the heavenly will do to you if not  
ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν  
you forgive each one the brother of him from the  
καρδιῶν ὑμῶν.  
hearts of you.

ment, ordered that he, and his WIFE and CHILDREN, and all that he had should be sold.

26 The SERVANT then falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of \*the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred †Denarii; and seizing him he choked him, saying, 'Pay \*whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But HE would not; and departing, committed him to Prison, till he should pay the DEBT.

31 \* When, therefore, His FELLOW-SERVANTS seeing WHAT was DONE, they were indignant; and going to their MASTER, they related ALL that had OCCURRED.

32 Then his MASTER, having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

33 was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

34 And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

35 Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one †forgive his BROTHER."

\* VATICAN MANUSCRIPT.—26. O lord—omit. 27. the SERVANT. 28. that—omit. 28. whatever thou owest. 29. all—omit. 31. When, therefore, His FELLOW-SERVANTS, 34. to him—omit.

† 28. This was a Roman coin worth about 14 cents, or 7d.

‡ 35. Prov. xxi. 13; Matt. vii. 1, 2.



ΚΕΦ. ιθ'. 19.

<sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
And it came to pass, when ended the Jesus  
τοὺς λόγους τούτους, μετήρεν ἀπὸ τῆς Γα-  
the words these, he departed from the Ga-  
λιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰου-  
lilee, and came into the confines of the Ju-  
δαίας, πέραν τοῦ Ἰορδάνου. <sup>2</sup>Καὶ ἠκολούθη-  
dea, beyond the Jordan. And followed  
σαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν  
him crowds great; and he healed

αὐτοὺς ἐκεῖ.  
them there.

<sup>3</sup>Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειρά-  
And came to him the Pharisees, try-  
ζοντες αὐτόν, καὶ λέγοντες \* [αὐτῷ·] Εἰ ἔξε-  
ing him, and saying [to him:] If it is  
στιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ  
lawful to a man to release the wife of him  
κατὰ πᾶσαν αἰτίαν; <sup>4</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν  
upon every cause? He and answering said  
αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ'  
to them: Not ave you read, that the Creator from  
ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;  
a beginning a male and a female he made them?  
<sup>5</sup>καὶ εἶπεν· «Ἐνεκεν τούτου καταλείψει ἄν-  
and said: "On account of this shall leave a  
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ  
man the father and the mother, and  
προσκολληθήσεται τῇ γυναίκῃ αὐτοῦ· καὶ  
shall be closely united to the wife of him; and  
ἔσονται οἱ δύο εἰς σὰρκα μίαν.» <sup>6</sup>Ὡστε οὐ-  
shall be the two into flesh one." So that no  
κέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. "Ὁ οὖν ὁ  
longer they are two, but flesh one. What then the  
Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρι-  
God has joined together, a man not dis-  
ζέτω. <sup>7</sup>Λέγουσιν αὐτῷ· Τί οὖν Μωσὴς ἐνε-  
unites. They say to him; Why then Moses did  
τείλατο δοῦναι διβλίον ἀποστασίου, καὶ ἀπο-  
enjoin to give a scroll of separation, and to  
λῦσαι αὐτήν; <sup>8</sup>Λέγει αὐτοῖς· "Ὅτι Μωσὴς πρὸς  
release her? He says to them; That Moses for  
τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπο-  
the hardness of heart of you suffered you to  
λῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ  
release the wives of you; from a beginning but  
οὐ γέγονεν οὕτω. <sup>9</sup>Λέγω δὲ ὑμῖν, ὅτι ὅς ἂν  
not it was so. I say but to you, that whoever  
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορ-  
may release the wife of him, except for fornica-  
τείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται·  
tion, and may marry another, commits adultery;  
καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶ-  
and he her being released marrying, commits adul-  
ται. <sup>10</sup>Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ  
tery. They say to him the disciples of him; If  
οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς  
thus is the case of the man with the

CHAPTER XIX.

1 †And it happened,  
When JESUS ended these  
WORDS, he departed from  
Galilee, and came into the  
CONFINES of JUDEA, be-  
yond the JORDAN.

2 And great Crowds  
followed him, and he  
cured their sick.

3 And the \*Pharisees  
came to him, trying him,  
and saying, †“Is it law-  
ful for a man to dismiss  
his WIFE for Any Cause?”

4 And He answering,  
said to them, “Have you  
not read, That the CREA-  
TOR, at the first, †made a  
male and a female;

5 and said, †“On ac-  
count of this a man shall  
leave FATHER and MOTI-  
ER, and adhere to his  
WIFE; and they two shall  
become one Flesh?”

6 So that they are no  
longer Two, but one Flesh.  
What God, then, has uni-  
ted, let no man sever.”

7 They say to him,  
†“Why then did Moses  
command to give a Writ  
of Divorce, and dismiss  
her?”

8 He says to them,  
“Moses, indeed, permit-  
ted you to divorce your  
WIVES, on account of your  
STUBBORN DISPOSITION;  
but from the Beginning  
it was not so.

9 †But I say to you,  
Whoever dismisses his  
WIFE, except \*on Account  
of Whoredom, causes her  
to commit adultery; and  
HE who MARRIES the di-  
vorced woman, commits  
adultery.”

10 \*The DISCIPLES say  
to him, “If the CASE of  
the HUSBAND with his

\* VATICAN MANUSCRIPT.—3. Pharisees. 3. to him—omit. 9. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES.

† 1. Mark x. 1. † 3. Mark x. 2. † 4. Gen. i. 27; Mal. ii. 15. † 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 7. Deut. xxiv. 1. † 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10.

γυναικός, οὐ συμφέρει γαμῆσαι. <sup>11</sup>Ὁ δὲ  
woman, not it is profitable to marry. He but  
εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον  
said to them: Not all admit the word  
τοῦτον, ἀλλ' οἷς δέδοται. <sup>12</sup>Εἰσὶ γὰρ  
this, but to whom it has been given. There are for  
εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννή-  
eunuchs, who from womb of mother were  
θησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες  
born so; and there are eunuchs, who  
εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν  
were made eunuchs by the men; and there are  
εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ  
eunuchs, who made eunuchs themselves on account  
τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος  
of the kingdom of the heavens. He being able  
χωρεῖν, χωρεῖτω.  
to admit, let him admit.

<sup>13</sup>Τότε προσηνέχθη αὐτῷ παῖδια, ἵνα  
Then were brought to him little children that  
τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξη-  
the hands he might lay on them, and he might  
ται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. <sup>14</sup>Ὁ  
pray; the but disciples rebuked them. The  
δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια καὶ  
and Jesus said: Suffer the little children and  
μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ  
not hinder them to come to me; of the for  
τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. <sup>15</sup>Καὶ  
such like is the kingdom of the heavens. And  
ἐπιθεῖς αὐτοῖς τὰς χεῖρας, ἐπορεύθη  
laying on them the hands, he departed  
ἐκεῖθεν.

<sup>16</sup>Καὶ ἰδοὺ, εἰς προσελθὼν, εἶπεν αὐτῷ· Δι-  
And lo, one coming, said to him: O  
δάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω  
teacher good, what good must I do, that I may have  
ζωὴν αἰώνιον; <sup>17</sup>Ὁ δὲ εἶπεν αὐτῷ· Τί με  
life age-lasting? He and he said to him; Why me  
ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός.  
askest thou concerning the good? one is the good.  
Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,  
If but thou wishest to enter into the life,  
τήρησον τὰς ἐντολάς. <sup>18</sup>Λέγει αὐτῷ·  
keep strictly the commandments. He says to him:  
Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τὸ «Οὐ φονεύ-  
Which? The and Jesus said: This; "Not thou shalt

WIFE be thus, it is not good to marry."

11 But HE answered, †"None can admit \*the word, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and †others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

13 †Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; †because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 †And behold, one approaching, said \*to him. "Good Teacher! what good thing must I do, that I may obtain aionian Life?"

17 And HE said to him, †"Why dost thou call ME GOOD? GOD alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 HE says to him, "Which?" JESUS answered, "These; †Thou shalt not commit murder;

\* VATICAN MANUSCRIPT.—11. the word. 16. to him said, "O Teacher?" 17. "Why askest thou Me concerning THAT which is GOOD? One is the GOOD; but if thou wilt." †

† 12. of highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words *literally*, but is said to have exemplified them upon himself.—See *Anecdota Theologica*.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted.

† 11. 1 Cor. vii. 2, 7, 9, 17. † 12. 1 Cor. vii. 32-34. † 13. Mark x. 13. † 14. Matt. v. 3; † 16. Mark x. 17; Luke xviii. 18. † 18. Exod. xx. 13; Deut. v. 17.

σεις· Οὐ μοιχεύσεις· Οὐ κλέ-  
kill: Not thou shalt commit adultery; Not thou  
ψεις· Οὐ ψευδομαρτυρήσεις· <sup>19</sup>Τί-  
shalt steal: Not thou shalt testify falsely; Ho-  
μα τὸν πατέρα καὶ τὴν μητέρα· καὶ «Ἄγα-  
nor the father and the mother;» and «Thou  
πήσεις τὸν πλησίον σου ὡς σεαυτόν.» <sup>20</sup>Λέ-  
shalt love the neighbor of thee as thyself.» Says  
γει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἔφυ-  
to him the young man; All these I  
λαξάμην \* [ἐκ νεότητός μου·] τί ἔτι  
kept from childhood of me; I what more  
ύστερῶ; <sup>21</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις  
do I want? Said to him the Jesus: If thou wishest  
τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρ-  
perfect to be, go, sell of thee the pos-  
γοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις  
sessions, and give to poor; and thou shalt have  
θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει  
treasure in heaven; and hither, follow  
μοι. <sup>22</sup>Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον,  
me. Having heard and the young man the word,  
ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήμα-  
went away sorrowing; he was for having posses-  
τα πολλά. <sup>23</sup>Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς  
sions many. The and Jesus said to the disciples  
αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκό-  
of himself: Indeed I say to you, that with diffi-  
λως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν  
culty a rich man shall enter into the kingdom  
τῶν οὐρανῶν. <sup>24</sup>Πάλιν δὲ λέγω ὑμῖν,  
of the heavens. Again and I say to you,  
εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος  
easier it is a camel through a hole  
ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν  
of needle to pass, than a rich man into the  
βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup>Ἀκούσαντες  
kingdom of the God to enter. Having heard  
δὲ οἱ μαθηταί, ἐξεπλήσσοντο σφόδρα, λέγον-  
and the disciples, were amazed exceedingly, say-  
τες· Τίς ἄρα δύναται σωθῆναι; <sup>26</sup>Ἐμβλέψας  
ing; Who then is able to be saved? Looking  
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις  
but the Jesus said to him: With man  
τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ Θεῷ πάντα  
this impossible is; with but God all  
δυνατά.  
possible.

<sup>27</sup>Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ·  
Then answering the Peter said to him:  
Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθή-  
Lo, we left all, and followed  
σαμέν σοι· τί ἄρα ἔσται ἡμῖν; <sup>28</sup>Ὁ δὲ  
thee; what then shall be to us? The and  
Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι  
Jesus said to them: Indeed I say to you, that

‘Thou shalt not commit  
‘adultery; Thou shalt not  
‘steal; Thou shalt not  
‘testify falsely;

19 ‘Honor thy FATHER  
‘and thy MOTHER;’ and  
‘Thou shalt love thy  
‘NEIGHBOR as thyself.’”

20 The YOUNG MAN says  
to him, “All these have  
I kept; what want I  
more?”

21 JESUS replied, “If  
thou desirest to be perfect,  
go, sell thy POSSESSIONS,  
and give to the \*POOR;  
and thou shalt have Treas-  
ure in Heaven; and  
come, follow me.”

22 But the YOUNG MAN  
having heard this word,  
went away sorrowing; for  
he had great \*Riches.

23 Then JESUS said to  
his DISCIPLES, †“Indeed  
I say to you, That it will  
be difficult for a Rich man  
to enter the KINGDOM of  
the HEAVENS.

24 And again I say to  
you, †It is easier for a  
Camel to pass through a  
Needle’s Eye than for a  
Rich man to enter the  
KINGDOM †of GOD.”

25 And the DISCIPLES  
hearing, were greatly as-  
tonished, saying, “Who  
then can be saved?”

26 JESUS looking at  
them, answered, “With  
Men this is impossible;  
but with God everything  
is possible.”

27 †Then PETER reply-  
ing, said to him, “Behold,  
‡we have forsaken all,  
and followed thee; what,  
therefore, shall we ob-  
tain?”

28 And JESUS said to  
them, “Indeed, I say to

\* VATICAN MANUSCRIPT.—20. from my childhood—omit. 21. poor 22. this word. 22. Riches.

† 24. Rabbins, as well as Arabs, were accustomed in describing an impossibility, or a high degree of improbability, to say, “It will not happen before a camel or an elephant has crept through the eye of a needle.”—*Marshe’s Translation of Michælis.* † 24. of HEAVEN.—*Lachmann & Tischendorf.*

‡ 19. Lev. xix. 18. † 23. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10. † 27. Mark x. 23; Luke xviii. 28. † 27. Matt. iv. 20; Luke v. 11.

ὁμοίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου  
 day when may sit the son of the man  
 ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς  
 upon a throne of glory of him, shall sit also you  
 ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα  
 upon twelve thrones, judging the twelve  
 φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup>Καὶ πᾶς ὃς ἀφῆκεν  
 tribes of the Israel. And all who left  
 οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα,  
 houses, or brothers, or sisters, or father,  
 ἢ μητέρα, \* [ἢ γυναῖκα,] ἢ τέκνα, ἢ ἀγρούς,  
 or mother, [or wife,] or children, or fields,  
 ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα  
 on account of the name of me, a hundred fold  
 λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.  
 shall receive, and life everlasting shall inherit.

<sup>30</sup>Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ  
 Many but shall be first, last and  
 ἔσχατοι πρῶτοι.  
 last first.

ΚΕΦ. κ'. 20.

<sup>1</sup>Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν  
 Like for is the kingdom of the heavens  
 ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἄμα  
 to a man a householder, who went out with  
 πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
 morning to hire laborers into the vineyard  
 αὐτοῦ. <sup>2</sup>Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν  
 of him. Having agreed and with the laborers  
 ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς  
 for a denarius the day, he sent them  
 εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>3</sup>Καὶ ἐξελθὼν περὶ  
 into the vineyard of him. And going out about  
 τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ  
 third hour, he saw others standing in the  
 ἀγορᾷ ἀργοῦς· <sup>4</sup>κακέinois εἶπεν· Ὑπάγετε  
 market-place idle; and to them he said: Go  
 καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὃ ἐὰν ἡ  
 and you into the vineyard; and whatever may be  
 δίκαιον, δώσω ὑμῖν. Οἱ δὲ ἀπῆλθον.  
 just, I will give to you. They and went away.  
<sup>5</sup>Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην  
 Again going out about sixth and ninth  
 ὥραν, ἐποίησεν ὡσαύτως. <sup>6</sup>Περὶ δὲ τὴν  
 hour, he did in like manner. About and the  
 ἑνδεκάτην \* [ὥραν] ἐξελθὼν, εὗρεν ἄλλους  
 eleventh [hour] going out, he found others  
 ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε  
 standing, and he says to them: Why here stood you  
 ἅλην τὴν ἡμέραν ἀργοί; <sup>7</sup>Λέγουσιν αὐτῷ·  
 all the day idle? They say to him:

you, That in the RENOVATION, †when the SON of MAN shall sit on the throne of his Glory, ‡you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of ISRAEL.

<sup>29</sup> †And whoever has forsaken, \*on account of MY Name, Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, shall receive \*Manifold, and shall inherit aionian Life.

<sup>30</sup> †But many shall be first, that are last; and last, that are first.

CHAPTER XX.

<sup>1</sup> For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

<sup>2</sup> And having agreed with some LABORERS for a †Denarius a DAY, he sent them into his VINEYARD.

<sup>3</sup> And going out about the †Third Hour, he saw others standing unemployed in the market-place;

<sup>4</sup> and he said to THEM, 'Go YOU also into the VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

<sup>5</sup> Again having gone out about the †sixth hour, and about the †ninth, he did in like manner.

<sup>6</sup> And about the †ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

<sup>7</sup> They say to him, 'Be-

\* VATICAN MANUSCRIPT.—29. on account of MY Name. 29. or Wife—omit. 29. Manifold. 6. hour—omit.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

† 5. Noon. † 5. Three o'clock in the afternoon. † 6. Five o'clock in the afternoon.

† 28. Luke xxii. 30. † 29. Mark x. 29, 30; Luke xviii. 29, 30. † 30. Matt. ix. 16; Luke xiii. 30.

Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐ-  
Because no one us hired. He says to  
τοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα·  
them. Go also you into the vineyard;

\*[καὶ ὅ ἐάν ᾧ δίκαιον, λήψεσθε.]  
[and whatever may be just, you shall receive.]

Ἐσπίας δὲ γενομένης, λέγει ὁ κύριος τοῦ  
Evening and having come on, says the lord of the  
ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς  
vineyard to the steward of him; Call the  
ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν,  
laborers, and give to them the hire,  
ἀρξάμενος ἀπὸ τῶν ἑσχατῶν, ἕως τῶν πρώτων.  
beginning from the last, till the first.

Ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν,  
And having come those about the eleventh hour,  
ἔλαβον ἀνὰ δηνάριον. <sup>10</sup>Ἐλθόντες δὲ οἱ  
received each a denarius. Having come then those  
πρώτοι, ἐνόμισαν, ὅτι πλείονα λήψονται·  
first, supposed, that more they shall receive;

καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. <sup>11</sup>Λαβόν-  
and received also they each a denarius. Having  
τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπό-  
received but they murmured against the house-

του, <sup>12</sup>λέγοντες· Ὅτι οὗτοι οἱ ἔσχατοι μίαν  
holder, saying: That these the last one  
ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίη-  
hour worked, and equal to us them thou hast  
σας, τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας,  
made, to the having endured the burden of the day,  
καὶ τὸν καύσωνα. <sup>13</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ  
and the burning heat. He but answering said to one

αὐτῶν· Ἐταίρε οὐκ ἀδικῶ σε· οὐχὶ δὴνα-  
of them; Friend, not I wrong thee; not of a dena-  
ρίου συνεφώνησάς μοι; <sup>14</sup>Ἄρον τὸ σὸν καὶ  
rius didst thou agree to me? Take thee thine and  
ὑπάγε. Θέλω δὲ τούτῳ τῷ ἑσχατῷ δοῦναι ὡς  
go. I wish and to this the last to give as

καὶ σοί. <sup>15</sup>Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ  
also to thee. Or not is it lawful to me to do what  
θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου  
I will with the my own? or the eye of thee  
πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; <sup>16</sup>Οὐ-  
evil is, because I good am? Thus

τως ἔσονται οἱ ἔσχατοι, πρώτοι· καὶ οἱ πρώτοι,  
shall be the last, first; and the first,  
ἔσχατοι. \* [Πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι  
last. [Many for are called, few

δὲ ἐκλεκτοί.]  
but chosen.]

<sup>17</sup>Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,  
And going up the Jesus to Jerusalem,

παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν  
he took the twelve disciples privately in  
αἷ ὁδῷ, καὶ εἶπεν αὐτοῖς· <sup>18</sup>Ἰδοὺ, ἀναβαίνο-  
the way, and said to them: Lo, we go

μεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
up to Jerusalem, and the son of the man

cause no one has hired us.' He says to them, 'Go you also into the VINEYARD.'

8 And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received, each one, a Denarius.

10 Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

11 But having received it, they murmured against the HOUSEHOLDER,

12 saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

13 He answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?'

14 Take THAT which is THINE, and go thy way; \*I will give to THIS LAST, even as to thee.

15 Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?

16 Thus the LAST shall be first; and the FIRST, last."

17 ‡And \*when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, \*and said to them on the way,

18 ‡"Behold, we go up to Jerusalem; and the SON of MAN will be de-

\* VATICAN MANUSCRIPT.—7. and whatever may be right, you shall receive.—omit. 16. For many are called, but few chosen—omit. 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the way.

‡ 16. Matt. xix. 30. ‡ 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12.

παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ  
will be delivered up to the high-priests and  
γραμματεῦσι· καὶ κατακρινούσιν αὐτὸν \* [θα-  
scribes; and they will condemn him [to  
νάτω,] <sup>19</sup>καὶ παραδώσουσιν αὐτὸν τοῖς ἐθνέ-  
death,] and they will deliver up him to the Gen-  
σιν εἰς τὸ ἐμπαῖξαι, καὶ μαστιγῶσαι, καὶ  
tles for the to mock, and to scourge, and  
σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.  
to crucify; and in the third day he will stand up.

<sup>20</sup>Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν  
Then came to him the mother of the sons  
Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσκυνού-  
of Zebedee, with the sons of her, prostrat-  
σα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. <sup>21</sup>Ὁ δὲ εἶπεν  
ing, and asking something from him. He and said  
αὐτῇ· Τί θέλεις; Λέγει \* [αὐτῷ·] Εἰπέ  
to her; What wilt thou? She says [to him:] Say  
ἵνα καθίσωσιν αὐτοὶ οἱ δύο υἱοὶ μου, εἰς  
that may sit these the two sons of me, one  
ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων σου,  
at right of thee, and one at left of thee,  
ἐν τῇ βασιλείᾳ σου. <sup>22</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
in the kingdom of thee. Answering but the Jesus  
εἶπεν· Οὐκ οἶδατε, τί αἰτείσθε. Δύνασθε πι-  
said: Not you know, what you ask. Are you able to  
εἶν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν; Λέ-  
drink the cup, which I am about to drink? They  
γουσιν αὐτῷ· Δυνάμεθα. <sup>23</sup>\* [Καὶ] λέγει αὐ-  
say to him: We are able. [And] he says to  
τοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ  
them: The indeed cup of me you shall drink; the  
δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων  
but to sit at right of me and at left  
μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς  
of me, not is mine to give, but to whom  
ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου. <sup>24</sup>Καὶ  
it has been prepared by the Father of me. And  
ἀκούσαντες οἱ δέκα, ἠγανάκτησαν περὶ  
having heard the ten, were angry on account of  
τῶν δύο ἀδελφῶν. <sup>25</sup>Ὁ δὲ Ἰησοῦς, προσκαλε-  
the two brothers. The but Jesus, having  
σάμενος αὐτούς, εἶπεν· Οἶδατε, ὅτι οἱ ἄρχον-  
called them, said: You know, that the ru-  
τες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ  
lers of the nations domineer over them. Not thus  
μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup>Οὐχ οὕτως  
great exercise authority over them. Not thus  
ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ  
it shall be among you; but whoever may wish  
ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν  
among you great to become, let him be of you  
διάκονος· <sup>27</sup>καὶ ὅς ἐάν θέλῃ ἐν ὑμῖν εἰ-  
servant; and whoever may wish among you to

livered up to the HIGH-  
PRIESTS and Scribes, and  
they will condemn him;

19 and will deliver him  
to the GENTILES, to be  
MOCKED, and scourged,  
and crucified, and on the  
THIRD Day he will rise."

20 † Then the MOTHER  
of Zebedee's CHILDREN  
came to him with her  
SONS, prostrating, and re-  
questing something from  
him.

21 And HE said to her,  
"What dost thou wish?"  
\* And SHE said, "Com-  
mand, that in thy KING-  
DOM, one of These my  
Two Sons may sit at thy  
Right hand, and the other  
at thy Left."

22 But Jesus answer-  
ing, said, "You know not  
what you request. Can  
you drink of † the CUP,  
of which I am about to  
drink?" They say to him,  
"We can."

23 He says to them,  
† "You will, indeed, drink  
of my CUP; but to sit at  
my Right hand, and at  
\* the Left, is not mine to  
give, except for whom it  
has been prepared by my  
FATHER."

24 † And the TEN, hav-  
ing heard, were indignant  
against the Two Brothers.

25 But JESUS, having  
called them, said, "You  
know That the PRINCES  
of the NATIONS rule im-  
periously over them; and  
the GREAT exercise au-  
thority over them.

26 † It \* is not so among  
you; but whoever may  
desire to become great  
among you, let him be  
Your Servant;

27 † and whoever may

\* VATICAN MANUSCRIPT.—18. to Death—omit. 21. And SHE said. 21. to him—omit. 23. And—omit. 23. the Left. 26. is not so.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword." Acts xii. 2; and when John was banished to "THAT ISLE which is CALLED Patmos, for the WORD of GOD and for the TESTIMONY of Jesus Christ." Rev. i. 9.

† 20. Matt. iv. 21; Mark x. 35. † 22. Matt. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. † 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. † 24. Mark x. 41; Luke xxii. 24. † 26. Matt. xxiii. 11; 1 Pet. v. 3. † 27. Matt. xviii. 4; Mark ix. 35; x. 43.

ναι πρῶτος, ἔστω ὑμῶν δοῦλος· <sup>28</sup> ὥστε  
be first, let him be of you a slave; even as  
ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι  
the son of the man not came to be served  
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ  
but to serve, and to give the life of him  
λύτρον ἀντὶ πολλῶν.  
a ransom for many.

<sup>29</sup> Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ,  
And departing of them from Jericho,  
ἠκολούθησεν αὐτῷ ὄχλος πολὺς. <sup>30</sup> Καὶ ἰδοὺ,  
followed him a crowd great. And lo,  
δύο τυφλοὶ, καθήμενοι παρὰ τὴν ὁδόν, ἀκού-  
two blind men, sitting by the way, hear-  
σαντες ὅτι Ἰησοῦς παρὰγει, ἔκραξαν, λέγον-  
ing that Jesus passes by, cried out, say-  
τες· Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ. <sup>31</sup> Ὁ  
ing: Pity us, O lord, son of David. The  
δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσω-  
and crowd reproved them, that they might be  
σιν. Οἱ δὲ μείζον ἔκραζον, λέγοντες· Ἐλέησον  
silent. They but more did cry out, saying: Pity  
ἡμᾶς, κύριε, υἱὸς Δαυὶδ. <sup>32</sup> Καὶ στάς ὁ  
us, O lord, son of David. And having stopped the  
Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί  
Jesus he called them, and said: What  
θέλετε ποιῶσω ὑμῖν; <sup>33</sup> Ἀέγουσιν αὐτῷ.  
do you wish I should do to you? They say to him:  
Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.  
O lord, that may be opened of us the eyes.  
<sup>34</sup> Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς, ἥψατο  
Being moved with pity and the Jesus, he touched  
τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν  
the eyes of them; and immediately saw again  
αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.  
of them the eyes; and they followed him.

ΚΕΦ. κα'. 21.

<sup>1</sup> Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ  
And when they were nigh to Jerusalem, and  
ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν  
had come to Bethphage by the mountain of the  
ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μα-  
olive-trees, then the Jesus sent away two dis-  
θητάς, λέγων αὐτοῖς· <sup>2</sup> Πορεύθητε εἰς τὴν κώ-  
ciples, saying to them: You may go to the vil-  
μην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρή-  
lage the over against you, and immediately you  
σετε ὄνον δεδεμένην, καὶ πῶλον μετ'  
will find an ass having been bound, and a foal with  
αὐτῆς· λύσαντες ἀγάγετέ μοι. <sup>3</sup> Καὶ ἐάν  
her; having loosed bring to me. And if  
τις ὑμῖν εἴπῃ τι, ἐρεῖ-  
any (one) to you should say any (thing,) you shall  
τε· Ὅτι ὁ κύριος αὐτῶν χρειαν ἔχει· εὐ-  
say; That the lord of them need has; im-  
μέως δὲ ἀποστελλεῖ αὐτοῖς. <sup>4</sup> Τούτο δὲ ὅλον  
mediately and he will send them. This and all  
γέγονεν, ἵνα πληρωθῇ τὸ ρη-  
has been done, that might be fulfilled the word

desire to be chief, let him be Your Slave;

<sup>28</sup> Even as the son of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

<sup>29</sup> And departing from Jericho, a great Crowd followed him.

<sup>30</sup> And behold, Two blind men sitting by the road, hearing That Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!"

<sup>31</sup> And the PEOPLE reproved them, that they might be silent; but THEY cried the louder, saying, "O Master, Son of David, have pity on us!"

<sup>32</sup> And JESUS stopping, called them, and said, "What do you wish I should do for you?"

<sup>33</sup> They say to him, "Sir, that \*our EYES may be opened."

<sup>34</sup> And Jesus being moved with compassion, touched \*Their EYES; and \*they received sight, and followed him.

CHAPTER XXI.

<sup>1</sup> And when they were nigh to Jerusalem, and had come to Bethphage, near to the MOUNT of OLIVES, then JESUS sent Two Disciples, saying to them,

<sup>2</sup> "Go to THAT VIL-LAGE which is OVER-A-GAINST you, and you will immediately find an Ass tied, and a Colt with her; loose them, and bring them to me.

<sup>3</sup> And if any one ques-tions you, reply, 'That the MASTER wants them;' and he will send them promptly."

<sup>4</sup> Now all this was per-formed, that the word

\* VATICAN MANUSCRIPT.—32. our EYES. 34. they received sight.

28. Luke xxii. 27; John xiii. 4, 14; Phil. ii. 7. ‡ 28. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28; 1 Tim. i. 6; Titus ii. 14; Heb. ix. 28. † 1. Mark. xi. 1, Luke xix. 29.

θὲν διὰ τοῦ προφήτου, λέγοντος· <sup>5</sup>«Εἰπα-  
spoken through the prophet, saying: Say  
τε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεὺς σου  
to the daughter of Zion: Lo, the king of thee  
ἔρχεται σοι πραῦς, καὶ ἐπιβεδικῶς ἐπὶ ὄνον,  
comes to thee meek, and having been set on an ass,  
καὶ πῶλον υἱὸν ὑποζυγίου.» <sup>6</sup>Πορευθέν-  
even a foal a son of a beast of burden." Having  
τες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς  
gone and the disciples, and having done as  
προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν  
commanded to them the Jesus, they led the  
ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω  
ass and the foal, and they placed upon  
αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκάθισεν  
the mantles of them; and they caused to sit  
ἐπάνω αὐτῶν. <sup>8</sup>Ὁ δὲ πλείστος ὄχλος ἔστρωσαν  
on (one) of them. The and greater crowd spread  
ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ  
of themselves the mantles in the way; others and  
ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρών-  
cut off branches from the trees, and scat-  
νουν ἐν τῇ ὁδῷ. <sup>9</sup>Οἱ δὲ ὄχλοι οἱ προάγον-  
tered in the way. The and crowds those going  
τες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες·  
before and those following did cry, saying;  
Ῥοσαννά τῷ υἱῷ Δαυὶδ· εὐλογημένος  
Hosanna to the son of David; worthy of blessing  
ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ῥοσαννά ἐν  
he coming in name of Lord; hosanna in  
τοῖς ὑψίστοις. <sup>10</sup>Καὶ εἰσελθόντος αὐτοῦ εἰς  
the highest. And having entered of them into  
Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγου-  
Jerusalem, was moved all the city, say-  
σα· Τίς ἐστὶν οὗτος; <sup>11</sup>Οἱ δὲ ὄχλοι ἔλεγον·  
ing: Who is this? The and crowds said:  
Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Να-  
This is Jesus the prophet, that from Na-  
ζαρέτ τῆς Γαλιλαίας. <sup>12</sup>Καὶ εἰσῆλθεν ὁ Ἰησοῦς  
zareth of the Galilee. And entered the Jesus  
εἰς τὸ ἱερόν \* [τοῦ Θεοῦ,] καὶ ἐξέβαλε πάντας  
into the temple [of the God,] and cast out all  
τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,  
the selling and buying in the temple,  
καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρε-  
and the tables of the money changers overturn-

SPOKEN through the PROPHE-  
ET might be verified, say-  
saying.

5 † "Say to the DAUGHT-  
"TER of Zion. Behold thy  
"KING comes to thee,  
"lowly, †being seated on  
"an Ass, even \*on a Colt  
"of a Laboring Beast."

6 † And the DISCIPLES  
went, and having done as  
JESUS directed them,

7 they led the ASS, and  
the COLT, and †put their  
MANTLES over them, and  
made him ride.

8 And a GREAT PART of  
the Crowd spread \*Their  
own GARMENTS on the  
ROAD; and others cut  
Branches from the TREES,  
and scattered them on  
the ROAD.

9 And THOSE CROWDS  
\*PRECEDING him, and  
THOSE that FOLLOWED,  
shouted, saying, † "Ho-  
sanna to the SON of Da-  
vid! †Blessed be HE who  
'COMES in the Name of  
'Jehovah.' Hosanna in  
the HIGHEST heaven!"

10 † And having enter-  
ed Jerusalem, the Whole  
CITY was in commotion,  
asking, "Who is this?"

11 And the CROWDS  
answered, "This is JE-  
sus, THAT PROPHET who  
is from Nazareth in  
GALILEE."

12 † And JESUS went  
into †the TEMPLE, and  
expelled ALL THOSE SELL-  
ING and buying, and over-

\* VATICAN MANUSCRIPT.—5. on a Colt. 8. Their-own GARMENTS. 9. PRE-  
CEDING him, and. 12. of God—omit.

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Zech. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Hos. 1. 7; Micah v. 10, 11; Zech. ix. 10. † 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French "*vive le roi*" or the English "God save the king." "Hosanna to the son of David," is equivalent to "God preserve the son of David."

† 12. THE TEMPLE—to *hieron*. This was not the *naos*, house or Temple strictly so called, including only the vestibule the sanctuary and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

† 5. Isa. lxii; Zech. ix. 9; John xii. 15. † 6. Mark xi. 4. † 7. 2 Kings ix. 13. † 9. Psal. cxviii. 26. † 10. Mark xi. 15. 12. Luke xix. 45; John ii. 15.



ψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς  
ed, and the seats of the selling the  
περιστεράς· <sup>13</sup>καὶ λέγει αὐτοῖς· Γέγραπται·  
doves; and he says to them: It is written:

«Ὁ οἶκός μου, οἶκος προσευχῆς κληθήσε-  
“The house of me, a house of prayer shall be  
ται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λη-  
called; you but it have made a den of  
στών.» <sup>14</sup>Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ  
robbers.” And came to him blind and  
χωλοὶ ἐν τῷ ἱερῷ, καὶ ἔθεράπευσεν αὐτούς.  
lame in the temple, and he healed them.

<sup>15</sup>Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμμα-  
Having seen but the high-priests and the scribes  
τεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς  
the wonders, which he did, and the  
παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας·  
boys crying in the temple, and saying:

‘Ὡσαννὰ τῷ υἱῷ Δαυὶδ· ἡγανάκτησαν, <sup>16</sup>καὶ  
Hosanna to the son of David; they were angry, and  
εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν;  
said to him: Hearst thou what these are saying?

Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε  
The and Jesus says to them: Yes; Never

ἀνέγνωντε· «Ὅτι ἐκ στόματος νηπίων καὶ  
have you read: “That out of mouth of babes and  
θηλαζόντων κατηρτίσω αἶνον;» <sup>17</sup>Καὶ  
of suckling (ones) thou has perfected praise?” And

καταλιπὼν αὐτούς, ἐξῆλθεν ἔξω τῆς πόλεως  
having left them, he went out of the city

εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.  
into Bethany, and he lodged there.

<sup>18</sup>Πρωῖας δέ, ἐπανάγων εἰς τὴν πόλιν,  
Early but, returning into the city,

ἐπείνασε. <sup>19</sup>Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς  
he was hungry. And seeing a fig-tree one by the  
ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν ἐν  
way, he came to her, and nothing found in

αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ·  
her except leaves alone; and he says to her:

Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν  
No more by thee fruit may be produced to the  
αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.  
age. And withered immediately the fig-tree.

<sup>20</sup>Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγον-  
And seeing the disciples wondered, say-  
τες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;  
ing: How soon withered the fig-tree?

<sup>21</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀ-  
Answering and the Jesus said to them: In-  
μὴν λέγω ὑμῖν, ἐάν ἔχητε πίστιν, καὶ  
deed I say to you, if you may have faith, and  
μὴ διακρίθητε, οὐ μόνον τὸ τῆς  
not should doubt, not only the (miracle) of the  
συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει  
fig-tree you shall do, but also if to the mountain

turned the TABLES of the  
BANKERS, and the SEATS  
of the SELLERS of DOVES;

<sup>13</sup> and said to them,  
“It is written, †‘My  
‘HOUSE shall be called a  
‘House of Prayer,’ but  
you \*make it a Den of  
Robbers.”

<sup>14</sup> And the Blind and  
Lame came to him in  
the TEMPLE, and he healed  
them.

<sup>15</sup> But when the HIGH-  
PRIESTS and SCRIBES saw  
the WONDERS which he  
performed, and \*THOSE  
BOYS who were CRYING in  
the TEMPLE, “Hosanna to  
the son of David!” they  
were exasperated,

<sup>16</sup> and said to him,  
“Dost thou hear what  
these are saying?” And  
JESUS says to them,  
“Yes; have you never  
read, †‘Out of the Mouth  
of Infants and Nurse-  
lings thou has perfected  
Praise’?”

<sup>17</sup> And having left  
them, he went out of the  
CITY, †to Bethany; and  
passed the night there.

<sup>18</sup> †Returning to the  
CITY, in the Morning, he  
was hungry;

<sup>19</sup> and seeing a single  
Fig-tree by the ROAD, he  
went to it; but finding  
nothing on it, except  
Leaves, he said, “May no  
fruit grow on thee to the  
AGE!” And the FIG-TREE  
instantly withered.

<sup>20</sup> †And the DISCIPLES  
seeing it, were astonish-  
ed, saying, “How soon is  
the FIG-TREE withered!”

<sup>21</sup> Jesus answering,  
said to them, “Indeed, I  
say to you, †If you have  
an unshaken Faith, you  
will not only do THIS  
miracle of the FIG-TREE,  
but also, if you should  
say to this MOUNTAIN,

\* VATICAN MANUSCRIPT.—13. make it. 15. THOSE BOYS who were CRYING.

† 13. Isa. lvi. 7. † 16. Psal. viii. 2. † John xi. 18. † 18. Mark ix. 12.  
† 20. Mark xi. 20. † 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2.

τοῦτω εἶπτε· Ἄρθητι, καὶ βλή-  
this you should say: Be thou lifted up, and be  
θητι εἰς τὴν θάλασσαν· γενήσεται. <sup>22</sup>Καὶ πάν-  
cast into the sea; it shall be done. And all,  
τα, ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πι-  
whatever you shall ask in the prayer, be-  
στεύοντες, λήψεσθε.  
lieving, you shall receive.

<sup>23</sup>Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλ-  
And having come to him into the temple, came  
θον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ  
to him teaching the high-priests and the  
πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ  
elders of the people, saying: By what  
ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς  
authority these (things) doest thou? and who  
σοι ἔδωκε τὴν ἐξουσίαν ταύτην; <sup>24</sup>Ἀποκρι-  
to thee gave the authority this? Answer-  
θεις δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἐρωτήσω  
ing and the Jesus said to them: I will ask  
ὑμᾶς καὶ γὰρ λόγον ἓνα· ὃν ἐάν εἴπητέ μοι,  
you also I would one; which if you may say to me,  
καὶ γὰρ ὑμῖν ἔρω, ἐν ποίᾳ ἐξουσίᾳ ταῦ-  
also I to you will tell, by what authority these  
τα ποιῶ· <sup>25</sup>τὸ βάπτισμα Ἰωάννου πόθεν ἦν;  
(things) I do; the dipping of John whence was?  
ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογί-  
from heaven, or from men? They and reason-  
ζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐάν εἴπωμεν,  
ed among themselves, saying: If we should say,  
ἐξ οὐρανοῦ· ἔρει ὑμῖν· Διατί οὖν οὐκ  
from heaven; he will say to us: Why then not  
ἐπιστεύσατε αὐτῷ; <sup>26</sup>Ἐάν δὲ εἴπωμεν ἐξ  
did you believe to him? if but we should say from  
ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ  
men; we fear the crowd; all for  
ἔχουσι τὸν Ἰωάννην ὡς προφήτην. <sup>27</sup>Καὶ ἀπο-  
hold the John as a prophet. And they  
κριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἶδαμεν. Ἐφῆ  
answering to the Jesus said: Not we know. Said  
αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν  
to them and he: Neither I say to you by  
ποιᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>28</sup>Τὶ δὲ ὑ-  
what authority these (things) I do. What but to  
μῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ  
you seems right? A man had children two; and  
προσελθὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε,  
coming to the first, he said: Son, go,  
σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου. <sup>29</sup>Ὁ  
to-day work in the vineyard of me. He  
δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὕστερον δὲ  
and answering said: Not I will; afterward but  
μεταμεληθεὶς, ἀπῆλθε. <sup>30</sup>Καὶ προσελθὼν  
having changed his mind, he went. And coming  
τῷ ἑτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ ἀ-  
to the other, he said just the same. He and an-  
ποκριθεὶς εἶπεν· Ἐγὼ κύριε, καὶ οὐκ ἀπῆλθε.  
swering said: I lord, and not went.

'Be thou lifted up, and thrown into the SEA,' it will be done."

<sup>22</sup> †And whatever you shall ask in PRAYER, believing, you will receive."

<sup>23</sup> †And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

<sup>24</sup> Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things.

<sup>25</sup> Whence was \*THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?"

<sup>26</sup> And if we say, From Men, we dread the CROWD; for they all regard JOHN as a Prophet."

<sup>27</sup> They, therefore, said to JESUS, in reply, "We cannot tell." And he said to them, "Neither do I tell you by What Authority I perform these things.

<sup>28</sup> But what is your opinion of this? A Man had \*Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

<sup>29</sup> HE answered, \*I will, sir,' but went not.

<sup>30</sup> And coming to the SECOND, he said the same. And HE answering, said, 'I will not;' but afterwards repenting, he went.

\* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons. 29. 'I will sir;' but went not. 30. And coming to the SECOND, he said the same. And HE answering, said, 'I will not;' but afterwards he repented and went.

† 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14. ‡ 23. Mark xi. 27; Luke xx. 1.

31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πα-  
 Who of the two did the will of the fa-  
 τρός; Αἰγνοῦσιν \* [αὐτῶν] Ὁ πρῶτος. Λέγει  
 ther? They say [to him:] The first. Says  
 αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ  
 to them the Jesus: Indeed I say to you, that the  
 τελῶναι καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς  
 tax-gatherers and the harlots go before you into  
 τὴν βασιλείαν τοῦ Θεοῦ. 32 Ἦλθε γὰρ πρὸς  
 the kingdom of the God. Came for to  
 ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ  
 you John in a way of righteousness, and not  
 ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ  
 you believed him; the but tax-gatherers and the  
 πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες  
 harlots believed him; you and seeing  
 οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.  
 not repented afterwards, of the to believe him.

33 Ἄλλην παραβολὴν ἀκούσατε· \* [ἄνθρωπος]  
 Another parable hear you; [a man]

ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα,  
 was a householder, who planted a vineyard,  
 καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν  
 and a hedge to it placed around, and digged  
 ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον·  
 in it a wine-press, and built a tower;  
 καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή-  
 and let out it to husbandmen, and went  
 μυσεν. 34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν  
 abroad. When and drew near the time of the  
 καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ, πρὸς  
 fruits, he sent the slaves of him, to  
 τοὺς γεωργοὺς, λαβεῖν τοὺς καρπούς αὐτοῦ.  
 the husbandmen, to receive the fruits of it.  
 35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους  
 And having taken the husbandmen the slaves  
 αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέ-  
 of him, him indeed they flayed, him and they  
 κτείναν, ὃν δὲ ἐλίθοβόλησαν. 36 Πάλιν  
 killed, him and they pelted with stones. Again  
 ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν  
 he sent other slaves, greater the  
 πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.  
 first; and they did to them in like manner.

37 Ὑστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν  
 Afterwards and he sent to them the  
 υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν  
 son of him, saying: They will regard the son  
 μου. 38 Οἱ δὲ γεωργοί, ἰδόντες τὸν υἱόν,  
 of me. The but husbandmen, seeing the son,  
 εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρο-  
 said among themselves: This is the heir;  
 νόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατὰ-  
 come, we may kill him, and may

31 Which of the two performed the FATHER'S WILL? They say, "The \*LATTER." JESUS said to them, †"Indeed. I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.

32 For ‡John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, so as to BELIEVE him.

33 Hear Another Parable. There was a Householder, †who planted a Vineyard, and enclosed it with a Hedge, and digged ‡a Wine-press in it, and built a Tower, and leased it to Cultivators, and left the country.

34 And when the VINTAGE approached, he sent his SERVANTS to the CULTIVATORS, to receive the FRUITS.

35 But the ‡CULTIVATORS having seized his SERVANTS, severely beat one, and murdered another, and stoned another.

36 Again, he sent Other Servants, more honorable than the FIRST, and they treated them in a similar manner.

37 Finally, †he sent his SON to them, saying, 'They will respect my SON.'

38 But the CULTIVATORS seeing the SON, said among themselves, 'This is the HEIR; ‡come, let us kill him, and forcibly

\* VATICAN MANUSCRIPT.—31. to him—omit. 31. LATTER 33. A man—omit.

† 33. *Lecon*, wine-press, is the word used by Matthew, while *hupolecion*, wine-vat is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebieh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both *wine-press* and *wine-vat*. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 29. ‡ 32. Matt. xi. 18; Luke vii. 33. ‡ 33. Cant. viii. 11; Isa. v. 1. Mark xii. 1; Luke xx. 9. ‡ 35. Heb. xi. 36, 37. ‡ 37. Heb. i. 2; 1 John iv. 9  
 ‡ 38. Matt. xxvi. 2-4; John xi. 53.

σχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup>Καὶ λαβόν-  
retain the inheritance of him. And having  
τες αὐτόν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος,  
taken him, they cast out of the vineyard,  
καὶ ἀπέκτειναν. <sup>40</sup>Ὅταν οὖν ἔλθῃ  
and killed. When therefore may come  
ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς  
the lord of the vineyard, what will he do to the  
γεωργοῖς ἐκείνοις; <sup>41</sup>Λέγουσιν αὐτῷ· Κακοὺς  
husbandmen to those? They say to him: Wretches  
κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα  
wretchedly destroy them; and the vineyard  
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώ-  
will let out to other husbandmen, who will  
σουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς  
render to him the fruits in the seasons  
αὐτῶν. <sup>42</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε  
of them. He says to them the Jesus: Never  
ἀνέγνωτε ἐν ταῖς Γραφαῖς· «Λίθον ὃν  
have you read in the writings: "A stone which  
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-  
rejected they building, the same was  
νήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγέ-  
made into a head of a corner; from Lord was  
νετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς  
this, and it is wonderful in eyes  
ἡμῶν;». <sup>43</sup>Διὰ τοῦτο λέγω ὑμῖν, ὅτι  
of us? On account of this I say to you, that  
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ,  
shall be taken from you the kingdom of the God,  
καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς  
and shall be given to a nation making the  
καρποὺς αὐτῆς. <sup>44</sup>Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον  
fruits of her. And he falling on the stone  
τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν  
this, shall be broken; on whom but  
πέσῃ, λικμήσει αὐτόν.  
it shall fall, it will crush to pieces him.  
<sup>45</sup>Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ  
And having heard the high-priests and the  
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν,  
Pharisees the parables of him, knew,  
ὅτι περὶ αὐτῶν λέγει. <sup>46</sup>Καὶ ζητοῦντες αὐτόν  
that about them he says. And seeking him  
κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους· ἐπειδὴ  
to seize, they feared the crowds; since  
ὡς προφήτην αὐτόν εἶχον.  
as a prophet him they held.

## ΚΕΦ. κβ'. 22.

<sup>1</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐ-  
And answering the Jesus again said to  
τοῖς ἐν παραβολαῖς, λέγων· <sup>2</sup>Ὡμοιώθη ἡ  
them in parables, saying: Has been likened the  
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις  
kingdom of the heavens to a man a king, who

hold the INHERITANCE.'

<sup>39</sup> Then seizing him, they †thrust him out of the VINEYARD and killed him.

<sup>40</sup> When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?"

<sup>41</sup> They reply to him, †"He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS."

<sup>42</sup> JESUS says to them, "Have you never read in the SCRIPTURES, ††A 'Stone, which the BUILDERS rejected, the same 'is made the Head-stone 'of the Corner; this Je-hovah has effected, and 'it is wonderful in our 'Eyes?"

<sup>43</sup> Because of this, I tell you, †That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

<sup>44</sup> †And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces."

<sup>45</sup> And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

<sup>46</sup> And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

## CHAPTER XXII.

<sup>1</sup> And JESUS continuing to discourse to them in Parables, said,

<sup>2</sup> "The KINGDOM of the HEAVENS may be compared to a Royal Person,

† <sup>42</sup>. "A Stone, which the BUILDERS rejected." An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the *very stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner*.—Clarke.

† <sup>39</sup>. John xix. 17, 18; Heb. xiii. 11—13. † <sup>41</sup>. Mark xii. 9; Luke xx. 16. † <sup>42</sup>. Psa. cxviii. 22; Acts iv. 11; 1 Pet. ii. 7. † <sup>43</sup>. Matt. viii. 12; Luke xiii. 28, 29. † <sup>44</sup>. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

ἐποίησε γάμους τῷ υἱῷ αὐτοῦ, <sup>3</sup>καὶ  
made marriage-feasts to the son of him, and  
ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς  
he sent the slaves of him, to call the  
κεκλημένους εἰς τοὺς γάμους· καὶ  
having been invited to the marriage-feasts; and  
οὐκ ᾔθελον ἐλθεῖν. <sup>4</sup>Πάλιν ἀπέστειλεν ἄλλους  
not they would to come. Again he sent other  
δούλους, λέγων· Εἰπατε τοῖς κεκλημένοις·  
slaves, saying: Say to the having been called;  
'Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ ταῦροι  
Lo, the dinner of me I prepared; the bullocks  
μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάν-  
of me and the fatlings having been killed, and all  
τα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.  
(things) ready, come to the marriage-feasts.  
<sup>5</sup>Οἱ δὲ ἀμελήσαντες, ἀπῆλθον· ὁ μὲν εἰς  
They but neglecting, went away; he indeed to  
τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν  
the own field, he and to the traffic  
αὐτοῦ. <sup>6</sup>Οἱ δὲ λοιποὶ κρατήσαντες τοὺς  
of him. The and remainder having seized the  
δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν. <sup>7</sup>Ἀ-  
slaves of him, insulted and killed. Hav-  
κούσας δὲ ὁ βασιλεὺς, ὠργίσθη· καὶ πέμ-  
ing heard and the king, was wroth; and hav-  
ψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς  
ing sent the armies of him, destroyed the  
φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρη-  
murderers those, and the city of them burned.  
σε. <sup>8</sup>Τότε λέγει τοῖς δούλοις αὐτοῦ· 'Ὁ μὲν  
Then he says to the slaves of him; the indeed  
γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλη-  
marriage-feast ready is, they but having  
μένοι οὐκ ἦσαν ἄξιοι. <sup>9</sup>Πορεύεσθε  
been called not were worthy. Go you  
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ  
therefore to the outlets of the ways, and  
ὅσους ἂν εὑρητε, καλέσατε εἰς τοὺς  
whoever you may find, call you to the  
γάμους. <sup>10</sup>Καὶ ἐξελθόντες οἱ δούλοι  
marriage-feasts. And having gone forth the slaves  
ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάν-  
those into the ways, they brought together all,  
τας, ὅσους εὑρον, πονηροὺς τε καὶ ἀγα-  
as many as they found, bad ones both and good  
θοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμέ-  
ones; and was filled the marriage-feast of reclin-  
γων. <sup>11</sup>Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσα-  
ing ones. <sup>11</sup>Having entered and the king to  
σασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρω-  
see the reclining ones, saw there a  
πον οὐκ ἐνδεδυμένον ἔνδυμα γά-  
man not having been clothed a garment of mar-  
μου· <sup>12</sup>καὶ λέγει αὐτῷ· 'Ἐταῖρε, πῶς εἰσήλ-  
riage; and he says to him: Friend, how didst thou  
θες ὧδε μὴ ἔχων ἔνδυμα γάμου; 'Ὁ  
enter here, not having a garment of marriage? He  
δὲ ἐφίμωθη. <sup>13</sup>Τότε εἶπεν ὁ βασιλεὺς  
but was struck speechless. Then said the king

who prepared a Marriage festival for his SON,

3 and he sent his SERVANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, Behold, I have prepared my ENTERTAINMENT; my OXEN and FATTINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 \*And the KING was indignant; and having sent ‡his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were ‡unworthy.

9 Go, therefore into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL- FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man ‡not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take

\* VATICAN MANUSCRIPT.—7. And the KING was indignant.

‡ 4. Prov. ix. 2. ‡ 7. Dan. ix. 26. ‡ 8. Acts xlii. 46. ‡ 11. 2 Cor. v. 3; Rev. iii. 4; xvi. 15; xix. 8.

τοῖς διακόνοις· Δέσαντες αὐτοῦ πόδας καὶ  
to the servants: Having bound of him feet and  
χειρᾶς, ἄρατε αὐτόν, καὶ ἐκβάλετε εἰς τὸ  
lands, take him, and cast into the  
σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς  
darkness the outer; there shall be the weeping  
καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup> Πολλοὶ γὰρ  
and the gnashing of the teeth. Many for  
εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.  
are called, few but picked out.

<sup>15</sup> Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλι-  
Then having gone the Pharisees counsel-  
ον ἑλαβόν, ὅπως αὐτὸν παγιδεύωσιν ἐν λόγῳ.  
took, how him they might insnare in word.

<sup>16</sup> Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐ-  
And they sent away to him the disciples of  
τῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες· Δι-  
them with the Herodians, saying; O  
δάσκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ  
teacher, we know, that true thou art, and  
τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ  
the way of the God in truth thou teachest, and  
οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ  
not there is care to thee about no one; not for  
βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup> Εἰπέ οὖν  
thou lookest into face of men. Say therefore  
ἡμῖν, τί σοι δοκεῖ; ἔξεστι  
to us, what to thee seems right? is it lawful  
δοῦναι κῆνσον Καίσαρι, ἢ οὐ; <sup>18</sup> Γινούς δὲ  
to give tribute to Caesar, or not? Knowing but  
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με  
the Jesus the wickedness of them, said: Why me  
πειράζετε ὑποκριταί; <sup>19</sup> Ἐπιδειξατέ μοι τὸ  
tempt you hypocrites? Show you to me the  
νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐ-  
coin of the tribute. They and brought to

αὐτῷ δηνάριον. <sup>20</sup> Καὶ λέγει αὐτοῖς· Τίνος ἡ  
him a denarius. And he says to them: Of whom the  
εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup> Λέγουσιν \* [αὐ-  
likeness this and the inscription? They say [to  
αὐτῷ·] Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδο-  
him;] Of Caesar. Then he says to them: Give you  
τε οὖν τὰ Καίσαρος Καίσαρι· καὶ  
back then the (things) of Caesar to Caesar; and  
τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup> Καὶ ἀκούσαν-  
the (things) of the God to the God. And having  
τες ἐθαύμασαν· καὶ ἀσέντες αὐτόν ἀπῆλθον.  
heard they wondered; and leaving him they departed.

<sup>23</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ  
In that the day came to him  
Σαδδουκαῖοι, οἱ λέγοντες, μὴ εἶναι ἀνάστα-  
Sadducees, they saying, not to be a resurrec-

him, and thrust \*him in-  
to the OUTER DARKNESS; there will be the WEEP-  
ING and the GNASHING of  
TEETH.

<sup>14</sup> For there are Many  
invited, but Few selected.

<sup>15</sup> † Then the PHARI-  
SEES having withdrawn,  
consulted how they might  
entrap him in Conversa-  
tion.

<sup>16</sup> And they sent to  
him their DISCIPLES with  
the HERODIANS, saying,  
"Teacher, we know That  
thou art sincere, and  
teachest the WAY of GOD  
in Truth, neither carest  
thou for any one; for  
thou lookest not to the  
Appearance of Men.

<sup>17</sup> Tell us, therefore,  
thy opinion; Is it lawful  
to pay TAX to Cæsar, or  
not?"

<sup>18</sup> But JESUS knowing  
their WICKEDNESS, said,  
"Hypocrites! why do you  
try me?"

<sup>19</sup> Show me the TAX-  
COIN." And THEY handed  
him a Denarius.

<sup>20</sup> And he says to them,  
† "Whose LIKENESS and  
INSCRIPTION is this?"

<sup>21</sup> They say, "Cæsar's."  
Then he replies to them,  
† "Render, therefore, the  
THINGS of Cæsar, to Cæ-  
sar; and the THINGS of  
GOD, to GOD."

<sup>22</sup> And having heard  
this, they wondered; and  
leaving him, they went  
away.

<sup>23</sup> † On that day, \*Sad-  
ducees came to him, who  
say there is no † Resur-

\* VATICAN MANUSCRIPT.—13. him. 21. to him. 23. Sadducees came to him, who say.

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute. † 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary significance being a *standing or rising up*. If a future life be understood by the term, then it evidently depends upon, and follows a resurrection.

† 15. Mark xii. 13; Luke xx. 20. † 21. Rom. xiii. 7. † 23. Mark xii. 18. Luke xx. 27; Acts xxiii. 8.

σιν· καὶ ἐπηρώτησαν αὐτόν, <sup>24</sup>λέγοντες· Δι-  
 tion; and they asked him, saying,  
 δάσκαλε, Μωσῆς εἶπεν· «Ἐάν τις ἀποθάνῃ μὴ  
 O teacher, Moses said: 'If any one should die not  
 ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐ-  
 having children, shall marry the brother of  
 τοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα  
 him the wife of him, and shall raise seed  
 τῷ ἀδελφῷ αὐτοῦ.» <sup>25</sup>Ἦσαν δὲ παρ' ἡμῖν  
 to the brother of him.' There were now with us  
 ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμή-  
 seven brothers; and the first having mar-  
 σας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε  
 ried, died; and not having seed, left  
 τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.  
 the wife of him to the brother of him.  
<sup>26</sup>Ὁμοίως καὶ ὁ δεῦτερος, καὶ ὁ τρίτος, ἕως  
 Likewise also the second, and the third till  
 τῶν ἑπτὰ. <sup>27</sup>Υστερον δὲ πάντων ἀπέθανε καὶ  
 the seven. After and of all died also  
 ἡ γυνή. <sup>28</sup>Ἐν τῇ οὖν ἀναστάσει, τί-  
 the woman. In the therefore resurrection, of  
 νος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ  
 whom of the seven shall be a wife? all for  
 ἔσχον αὐτήν. <sup>29</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
 had her. Answering and the Jesus  
 εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς Γρα-  
 said to them; You go astray, not knowing the writ-  
 φάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup>Ἐν γὰρ  
 ings, neither the power of the God. In for  
 τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγκα-  
 the resurrection neither they marry, nor are given  
 μίζονται, ἀλλ' ὡς ἄγγελοι \* [τοῦ Θεοῦ]  
 in marriage, but as messengers [of the God]  
 ἐν οὐρανῷ εἰσι. <sup>31</sup>Περὶ δὲ τῆς ἀναστάσεως  
 in heaven are. About but the resurrection  
 τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ  
 of the dead (ones) not have you read that having  
 θέν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·  
 been spoken to you by the God, saying:

<sup>32</sup>«Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς  
 'I am the God of Abraham, and the God  
 Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;» Οὐκ ἔστιν ὁ  
 of Isaac, and the God of Jacob?' Not is the  
 Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων.  
 God, a God of dead (ones,) but of living (ones).  
 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ  
 And having heard the crowds, were astonished at  
 τῇ διδαχῇ αὐτοῦ.  
 the teaching of him.

<sup>34</sup>Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε  
 The and Pharisees, hearing that he silenced  
 τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·  
 the Sadducees, were assembled on the same;  
<sup>35</sup>καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν, νομικὸς, περὶ  
 and asked one out of them, a lawyer, tempt-

rection, and asked him,  
<sup>24</sup>saying, "Teacher,  
 †Moses said, †If a man  
 die, having no Children,  
 his BROTHER shall marry  
 his WIDOW, and raise up  
 Offspring to his BROTHER.

<sup>25</sup>Now, there were  
 with us Seven Brothers;  
 and the FIRST, having  
 married, died; and hav-  
 ing no issue, left his WIFE  
 to his BROTHER.

<sup>26</sup>Thus also the SEC-  
 OND, and the THIRD, even  
 to the SEVENTH.

<sup>27</sup>And last of all, the  
 WOMAN also died.

<sup>28</sup>At the RESURREC-  
 TION, therefore, To which  
 of the SEVEN will she be  
 a WIFE? for they all mar-  
 ried her."

<sup>29</sup>JESUS answering,  
 said to them, "You err,  
 not knowing the SCRIP-  
 TURES, nor the POWER of  
 GOD;

<sup>30</sup>for in the RESUR-  
 RECTION [state], they nei-  
 ther marry, nor are given  
 in marriage, but are as  
 ANGELS in \*HEAVEN.

<sup>31</sup>But concerning the  
 RESURRECTION of the  
 DEAD, Have you not read  
 the WORD SPOKEN to you  
 by God, saying,

<sup>32</sup>†'I am the God of  
 Abraham, and the God  
 of Isaac, and the God of  
 Jacob'? \*He is not the  
 God of the Dead, but of  
 the Living."

<sup>33</sup>And the CROWDS  
 hearing this, were amazed  
 at his TEACHING.

<sup>34</sup>†Now the PHARI-  
 SEES hearing That he had  
 silenced the SADDUCEES,  
 flocked about Him.

<sup>35</sup>And one of them,  
 †a Lawyer, trying him,

† VATICAN MANUSCRIPT.—30. of GOD—omit. 30. HEAVEN. 32. He is not the GOD.

† 24. The words of the Law are not quoted *verbatim*, but according to their sense. The intention was that children by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property.

† Deut. xxv. 5. † 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. † 34. Mark xii. 28. † 35. Luke x. 25.

οἰσὼν αὐτόν \* [καὶ λέγων·] <sup>36</sup> Διδάσκαλε, ποία  
ing him [and saying:] O teacher, which  
ἐντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup> Ὁ δὲ  
commandment great in the law? The and  
Ἰησοῦς ἔφη αὐτῷ· «Ἀγαπήσεις Κύριον τὸν  
Jesus said to him: "Thou shalt love Lord the  
Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν  
God of thee, in whole the heart of thee, and in  
ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ  
whole the soul of thee, and in whole the mind  
σου». <sup>38</sup> Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντο-  
of thee." This is first and great command-  
λή. <sup>39</sup> Δευτέρα δὲ ὁμοία αὐτῇ· «Ἀγαπήσεις τὸν  
ment. Second and like to it; "Thou shalt love the  
πλησίον σου, ὡς σεαυτόν.» <sup>40</sup> Ἐν ταύταις  
neighbor of thee, as thyself." In these  
ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ  
the two commandments whole the law and the  
προφῆται κρέμονται.  
prophets are hung.

<sup>41</sup> Συνηγμένων δὲ τῶν Φαρισαίων,  
Having been assembled and of the Pharisees,  
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, <sup>42</sup> λέγων· Τί  
asked them the Jesus, saying: What  
ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος  
to you thinks about the Anointed? of whom  
υἱὸς ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαυὶδ. <sup>43</sup> Λέγει  
a son is he? They say to him: Of the David. He says  
αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον  
to them: How then David in spirit Lord  
αὐτὸν καλεῖ; λέγων· <sup>44</sup> «Εἶπεν ὁ Κύριος τῷ  
of him calls? saying: "Said the Lord to the  
κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν  
Lord of me; Sit thou at right of me, till  
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
I may place the enemies of thee a footstool of the  
ποδῶν σου.» <sup>45</sup> Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν  
feet of thee." If then David calls him  
κύριον, πῶς υἱὸς αὐτοῦ ἐστι; <sup>46</sup> Καὶ οὐδεὶς  
lord, how a son of him is he? And no one  
ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλ-  
was able to him to answer a word; nor dared  
μησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι  
any one from that the day to ask  
αὐτὸν οὐκέτι.  
him any more.

### ΚΕΦ. κγ'. 23.

<sup>1</sup> Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ  
Then the Jesus spoke to the crowds and  
τοῖς μαθηταῖς αὐτοῦ, λέγων· Ἐπὶ τῆς Μωσέως  
to the disciples of him, saying: Upon the Moses  
καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φα-  
sit the scribes and the Pha-  
ρισαῖοι. <sup>3</sup> Πάντα οὖν, ὅσα ἂν εἰπωσιν  
risees. All therefore, whatever they say  
ὑμῖν \* [τηρεῖν] τηρεῖτε καὶ ποιεῖτε·  
to you [to observe] observe you and do you;

proposed this question;  
36 "Teacher, which is  
the great Commandment  
in the Law?"

37 \*And HE said to  
him, † "Thou shalt love  
Jehovah thy GOD with  
"All thy HEART, and with  
"All thy SOUL, and with  
"All thy MIND."

38 This is \*the GREAT  
and First Commandment.

39 \*The Second is simi-  
lar: ‡ "Thou shalt love  
"thy NEIGHBOR as thyself."

40 ‡ On These TWO  
Commandments \*depend  
the Whole LAW and the  
PROPHETS."

41 ‡ And while the  
PHARISEES were assem-  
bled, JESUS asked them,

42 saying, "What is  
your opinion about the  
MESSIAH? Whose Son is  
he?" They say to him,  
"DAVID'S."

43 He says to them,  
"How then does David,  
by Inspiration, call him  
his Lord? saying,

44 ‡ "JEHOVAH said to  
"my LORD, Sit thou at my  
"Right hand, till I \*put  
"thine ENEMIES under-  
"neath thy FEET?"

45 If, therefore, David  
called him Lord, how is  
he his Son?"

46 And no one was  
able to answer him a  
Word; nor did any one  
from That DAY presume  
to question him any more.

### CHAPTER XXIII.

1 Then JESUS spoke to  
the CROWDS, and to his  
DISCIPLES,

2 saying, "The SCRIBES  
and PHARISEES sit in the  
Chair of MOSES;

3 therefore All things  
whatever they command  
you, \*do and observe;

\* VATICAN MANUSCRIPT.—35. and saying—omit. 37. And HE said. 38. the GREAT and First Commandment. 39. The Second is similar. 40. depends. 41. put thine ENEMIES underneath thy FEET. 3. observe—omit. 3. do and observe.

† 37. Deut. vi. 5; Luke x. 27. 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. ‡ 40. Matt. vii. 12; 1 Tim. i. 5. ‡ 41. Mark xii. 35; Luke xx. 41. ‡ 44. Psal. cx. 1; Acts ii. 34; Heb. i. 13.



κατὰ τὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·  
 according to but the works of them not do you;  
 λέγονσι γάρ, καὶ οὐ ποιοῦσι. <sup>5</sup>Δεσμεύουσι γάρ  
 They say for, and not they do. They bind for  
 φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέα-  
 burdens heavy and oppressive, and place  
 σιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ  
 upon the shoulders of the men; of the and  
 δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.  
 finger of them not they will to move them.  
<sup>6</sup>Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ  
 All but the works of them they do to the  
 θεαθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ  
 to be seen to the men. They widen and  
 τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ  
 the phylacteries of them, and they enlarge the  
 ζρόσπεδα \* [τῶν ἱματίων αὐτῶν.] <sup>6</sup>φιλοῦσι δὲ  
 tufts [of the mantles of them;] they love and  
 τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς  
 the upper couch in the feasts, and the  
 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup>καὶ  
 first seats in the synagogues, and  
 τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ καλεῖ-  
 the salutations in the markets, and to be  
 σθαι ὑπὸ τῶν ἀνθρώπων ραβδί, \* [ραβδί.]  
 called by the men rabbi, [rabbi;]  
<sup>8</sup>ὑμεῖς δὲ μὴ κληθῆτε ραβδί· εἷς γάρ  
 You but not may be called rabbi; one for  
 ἔστιν ὑμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς  
 is of you the leader; all but you  
 ἀδελφοί ἐστε. <sup>9</sup>Καὶ πατέρα μὴ καλέσητε  
 brethren are. And father not you may call  
 ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ Πατὴρ  
 of you on the earth; one for is the Father  
 ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup>Μηδὲ κληθῆτε  
 of you, he in the heavens. Neither be ye called  
 καθηγηταί· εἷς γάρ ὑμῶν ἐστιν ὁ καθηγητής,  
 leaders; one for of you is the leader,  
 ὁ Χριστός. <sup>11</sup>Ὁ δὲ μείζων ὑμῶν, ἔσται ὑ-  
 the Anointed. The but greater of you, shall be of  
 μῶν διάκονος. <sup>12</sup>Ὅστις δὲ ὑψώσει ἑαυτόν,  
 you a servant. Who and shall exalt himself,  
 ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυ-  
 shall be humbled; and who shall humble him-  
 τόν, ὑψωθήσεται. <sup>13</sup>Οὐαὶ δὲ ὑμῖν, γραμματεῖς  
 self, shall be exalted. Woe but to you, scribes  
 καὶ Φαρισαῖοι, ὑποκριταί· ὅτι κατεσθίετε  
 and Pharisees, hypocrites; because you devour  
 τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακροῦ  
 the houses of the widows, and for a show long  
 προσευχόμενοι· διὰ τοῦτο λήψεσθε  
 are praying; through this you shall receive  
 περισσότερον κρίμα.  
 heavier judgment.

but do not according to  
 their works; for they  
 say and do not perform.

4 \*And they prepare  
 heavy and oppressive Bur-  
 dens, for other MEN'S  
 SHOULDERS, but \*they  
 will not move them with  
 their FINGER.

5 And they perform all  
 their WORKS to be OBSER-  
 VED by MEN; \*for this  
 they widen †their †PHY-  
 LACTERIES, and enlarge  
 their TUFTS,

6 †and love the UPPER  
 COUCH at FEASTS, and  
 the PRINCIPAL SEATS in  
 the SYNAGOGUES,

7 and SALUTATIONS in  
 the PUBLIC PLACES; and  
 to be called by MEN,  
 'Rabbi.'

8 †But you should not  
 be called Rabbi; because  
 one is Your \*TEACHER,  
 and all YOU are Brethren.

9 And style no man on  
 the EARTH your Father;  
 for one \*is Your HEA-  
 VENLY FATHER.

10 Nor assume the title  
 of Leaders; because one  
 is Your LEADER, the MES-  
 SIAH.

11 †But let the GREAT-  
 EST of you, become Your  
 Servant.

12 †And he who shall  
 exalt himself, will be  
 humbled; and he who  
 shall humble himself, will  
 be exalted.

13 †Woe to you, Scribes  
 and Pharisees, Hypo-  
 crites! Because you plun-  
 der the FAMILIES of WID-  
 OWS, and for a Disguise  
 make long Prayers; there-  
 fore, you will receive a  
 Heavier Judgment.

\* VATICAN MANUSCRIPT.—4. And they. 4. they will not move them with their FINGER. 5. for they. 5. of their MANTLES—omit. 7. Rabbi—omit. 8. TEACHER. 9. is Your HEAVENLY FATHER.

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.— 1. To put them in mind of those precepts which they should constantly observe. 2. To procure them reverence and respect in the sight of the heathen. And 3. To act as amulets or charms to drive away evil spirits.—Clarke. † 13. Lachmann and Tischendorf omit this verse.

‡ 4. Luke xi. 46; Acts xv. 10. ‡ 5. Num. xv. 38; Deut. vi. 8; xxii. 12. ‡ 6. Mark xii. 38, 39; Luke xi. 43; xx. 46. ‡ 8. James iii. 1. ‡ 11. Matt. xx. 26, 27. ‡ 12. Luke xiv. 11; xviii. 14; James iv. 6; 1 Peter v. 5.

<sup>14</sup>\*[Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, [Woe to you, scribes, and Pharisees, ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν hypocrites; because you shut the kingdom of the οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ heavens in presence of the men; you for οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίε- not enter, nor the entering you te εἰσελθεῖν.] <sup>15</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ permit to enter.] Woe to you, scribes and Φαρισαῖοι ὑποκριταί· ὅτι περιάγετε τὴν Pharisees hypocrites; because you go about the θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσή- sea and the dry, to make one prose- λυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν lyte; and when he becomes, you make him υἱὸν γεέννης διπλότερον ὑμῶν. <sup>16</sup>Οὐαὶ ὑμῖν, a son of Gehenna double of you. Woe to you ὁδηγοὶ τυφλοί, οἱ λέγοντες· Ὃς ἂν ὁμώσῃ guides blind, the saying: Whoever may swear ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμό- by the temple, nothing it is; who but ever may ση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. <sup>17</sup>Μω- swear by the gold of the temple, he is bound. O ροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν; ὁ fools and blind; which for greater is? the χρυσός, ἢ ὁ ναός, ὁ ἀγιάζων τὸν χρυσόν; gold, or the temple, that sanctifying the gold? <sup>18</sup>Καὶ Ὃς ἂν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ, Also; Whoever may swear by the altar, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ nothing it is; who but ever may swear by the gift τῷ ἐπάνω αὐτοῦ, ὀφείλει. <sup>19</sup>Μωροὶ καὶ that upon it, he is bound. O fools and τυφλοί· τί γὰρ μείζων; τὸ δῶρον, ἢ τὸ blind; which for greater? the gift, or the θυσιαστήριον, τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup>Ὁ altar, that sanctifying the gift? He οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν then swearing by the altar, swears by αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· it and by all the (things) upon it; <sup>21</sup>καὶ ὁ ὁμώσας ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ and the swearing by the temple, swears by it καὶ ἐν τῷ κατοικήσαντι αὐτόν· <sup>22</sup>καὶ ὁ and by the (one) having inhabited it; and he ὁμώσας ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ swearing by the heaven, swears by the throne τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. of the God and by the (one) sitting upon it.

<sup>23</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο- Woe to you, scribes and Pharisees, hypo- κριταί· ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ cri-tes; because you tithe the mint, and the ἄνηθον, καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ dill, and the cummin; and pass by the βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ weightier (things) of the law, the justice, and

14 \* [Woe to you, Scribes and Pharisees, Hypocrites! Because you shut the KINGDOM of the HEAVENS against MEN; you neither enter yourselves, nor permit THOSE AP-PROACHING to enter.]

15 Woe to you, Scribes and Pharisees, Hypocrites! Because you traverse SEA and LAND to make One †Proselyte, and when he is gained, you make him a Son of Gehenna doubly more than yourselves.

16 Woe to you, †blind Guides! you who SAY, To swear by the TEMPLE, it is nothing; but to swear by the GOLD of the TEMPLE, it is binding.

17 Foolish and Blind! for which is more sacred, —the GOLD, ‡or THAT TEMPLE \*which CONSECRATED the GOLD?

18 And, to swear by the ALTAR, it is nothing; but to swear by THAT OFFERING which is upon it is binding.

19 Foolish and Blind! for which is more sacred, —the OFFERING, ‡or THAT ALTAR which CONSECRATES the OFFERING?

20 HE therefore, who SWEARS by the ALTAR, makes oath by it, and by all things on it;

21 and HE who SWEARS by the TEMPLE, makes oath by it, and by HIM who DWELT in it;

22 and HE who SWEARS by HEAVEN, makes oath by ‡the THRONE of GOD, and by HIM who sits on it.

23 Woe to you, Scribes and Pharisees, Hypocrites! ‡Because you pay tithe of MINT, and DILL and CUMMIN, but neglect the MORE IMPORTANT matters of the LAW,

\* VATICAN MANUSCRIPT.—14. —omit. 17. which CONSECRATED.

† 15. A convert to Judaism.

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 29. ‡ 19. Exod. xxix. 37. ‡ 22. Matt. v. 34. ‡ 23. Luke xi. 42. ‡ 23. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7.

ἐλεον, καὶ τὴν πίστιν. Ταῦτα δὲ ἔδει  
mercy, and the faith. These but it is binding  
ποιῆσαι, καὶ τὰ μὴ ἀφιέναι. <sup>24</sup> Ὁδηγοὶ  
to do, and those not to omit. Guides  
τυφλοὶ· οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ  
blind; the straining out the goat the but  
κάμηλον καταπίνοντες.  
camel swallowing down.

<sup>25</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
Woe to you, scribes and Pharisees,  
ὑποκριταί· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ  
hypocrites; because you cleanse the outside of the  
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ  
cup and of the dish, within but  
γέμουσιν ἐξ ἀρπαγῆς καὶ ἀδικίας. <sup>26</sup> Φαρισαῖε  
they are full of rapine and injustice. O Pharisee  
τιφλέ, καθαρίσον πρῶτον τὸ ἐντὸς τοῦ  
blind, cleanse first the inside of the  
ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται  
cup and of the dish, that may become  
καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.  
also the outside of them clean.

<sup>27</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-  
Woe to you, scribes and Pharisees, hypo-  
κριταί· ὅτι παρομοιάζετε τάφοις κεκοινα-  
crites; because you are like to tombs having been  
μένους, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι,  
whitened, which without indeed appear beautiful,  
ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πά-  
within but are full of bones of dead and of  
σης ἀκαθαρσίας. <sup>28</sup> Οὕτω καὶ ὑμεῖς ἔξωθεν  
all uncleanness. So and you without  
μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν  
indeed appear to the men just, within  
δὲ μεστοὶ ἐστὲ ὑποκρίσεως καὶ ἀνομίας.  
but full are of hypocrisy and of lawlessness.

<sup>29</sup> Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,  
Woe to you, scribes and Pharisees,  
ὑποκριταί· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν  
hypocrites; because you build the tombs of the  
προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν  
prophets, and adorn the monuments of the  
δικαίων, <sup>30</sup> καὶ λέγετε· Εἰ ἡμεθεὶς ἐν ταῖς  
just, and say: If we had been in the  
ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθεὶς  
days of the fathers of us, not we had been  
κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.  
partakers of them in the blood of the prophets.  
<sup>31</sup> Ὅστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ  
So that you testify to yourselves, that sons  
ἐστε τῶν φονευσάντων τοὺς προφήτας. <sup>32</sup> Καὶ  
you are of the having killed the prophets. And  
ὑμεῖς πληρῶσατε τὸ μέτρον τῶν πατέρων  
you fill you the measure of the fathers  
ὑμῶν. <sup>33</sup> Ὁφεις, γεννήματα ἐχιδνῶν· πῶς φύ-  
of you. O serpents, O broods of vipers; how can

—JUSTICE, COMPASSION,  
and FAITH. These things  
you ought to practise and  
not to omit those.

<sup>24</sup> Blind Guides! †who  
filter out the GNAT, yet  
swallow the CAMEL.

<sup>25</sup> Woe to you, Scribes  
and Pharisees, Hypo-  
crites! ‡Because you pu-  
rify the OUTSIDE of the  
CUP and the DISH, but  
within, they are full of  
Rapine and Injustice.

<sup>26</sup> Blind Pharisee! first  
purify the INSIDE of the  
CUP and the DISH, that  
the outside of them may  
also become clean.

<sup>27</sup> Woe to you, Scribes  
and Pharisees, Hypo-  
crites! ‡Because you re-  
semble whitened Sepul-  
chres, which indeed, out-  
wardly, appear beautiful;  
but within, are full of the  
Bones of the Dead, and of  
All Impurity.

<sup>28</sup> Thus also you, in-  
deed, outwardly appear  
righteous to MEN; but  
inwardly you are full of  
Hypocrisy and Iniquity.

<sup>29</sup> Woe to you, Scribes  
and Pharisees, Hypo-  
crites! ‡Because you  
build the SEPULCHRES of  
the PROPHETS, and orna-  
ment the MONUMENTS of  
the JUST,

<sup>30</sup> and say, If we had  
lived in the DAYS of our  
FATHERS, we would not  
have been Participators  
with them in the MUR-  
DER of the PROPHETS.

<sup>31</sup> Thus you testify  
against yourselves, ‡That  
you are the SONS of  
THOSE who MURDERED the  
PROPHETS.

<sup>32</sup> ‡You also will fill  
up the MEASURE of your  
FATHERS.

<sup>33</sup> Serpents, ‡Progeny  
of vipers! how can you

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jews did it from religious scruples, the Gentiles from cleanliness.

‡ 25. Mark vii. 4; Luke xi. 39. ‡ 27. Luke xi. 44; Acts xxiii. 3. ‡ 29. Luke xi. 47. ‡ 31. Acts vii. 51, 52; 1 Thess. ii. 15. ‡ 32. 1 Thess. ii. 16. ‡ 33. Matt. iii. 7; xii. 34.

γῆτε ἀπὸ τῆς κρίσεως τῆς γεέννης; <sup>34</sup>Διὰ  
you flee from the judgment of the Gehenna? Because  
τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προ-  
of this, lo, I send to you proph-  
φήτας, καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ  
ets, and wise men, and scribes; and out  
αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ  
of them you will kill and will crucify, and out of  
αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν  
them you will scourge in the synagogues of you  
καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· <sup>35</sup> ὅπως  
and pursue from city to city; so that  
ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον,  
may come upon you all blood righteous,  
ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος  
being shed upon the earth from the blood  
\*Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου  
of Abel the just to the blood of Zecharias  
υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ  
a son of Barachias, whom you killed between  
τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. <sup>36</sup> Ἀμὴν  
the temple and the altar. Indeed  
λέγω ὑμῖν, ὅτι ἥξει ταῦτα πάντα  
I say to you, that shall come these (things) all  
ἐπὶ τὴν γενεὰν ταύτην. <sup>37</sup> Ἱερουσαλήμ, Ἱερου-  
upon the generation this. Jerusalem, Jerusa-  
σαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ  
lem, the killing the prophets, and  
λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν·  
stoning the having been sent to her;  
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα  
how often I desired to gather the children  
σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία  
of thee, what manner gathers a bird the brood  
ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλη-  
of herself under the wings? and not you were  
σατε. <sup>38</sup> Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν  
willing. Lo, is left to you the house of you  
\* [ἐρημος.] <sup>39</sup> Λέγω γὰρ ὑμῖν· Οὐ μὴ μὲ  
[a desert.] I say for to you; Not not me  
ἰδεῖτε ἀπ' ἄρτι, ἕως ἂν εἴπητε·  
you may see from now, till you may say:  
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.  
Having been blessed he coming in name of Lord.

escape the JUDGMENT of the GEHENNA.

34 On account of this, Behold, I send to you Prophets, and Wise men, and INSTRUCTORS; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST, to the BLOOD of Zechariah, Son of Barachiah, whom you will murder between the SANCTUARY and the ALTAR.

36 Indeed, I say to you, That all these things will come upon this GENERATION.

37 O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! but you would not.

38 Behold, your HABITATION is left to you;

39 for I tell you. You shall not see me from this time, till you shall say, Blessed be HE who COMES in the Name of 'Jehovah.'

\* VATICAN MANUSCRIPT.—38. a desert.—omit.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadah, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo." Zech. i. 1; of whose murder mention is made in the Targum, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a contemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20,) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned; yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five-centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says he was a just man. Thus Abel was the first, and this Zechariah the last just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

† 34. Matt. xxi. 34, 35; Luke xi. 49. † 35. 1 Chron. xxiv. 20, 21. † 37. Luke xiii. 34. † 39. Psal. cxviii. 26; Matt. xxi. 9.

ΚΕΦ. κδ'. 24.

1Καὶ ἐξεληθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφε- all these? indeed I say to you, not not should θῇ ὧδε λίθος ἐπὶ λίθον ὅς οὐ κατα- be left here a stone upon a stone, which not shall λυθῇσεται. be thrown down.

3Καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους Sitting and of him upon the mountain τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ of the olive trees, came to him the disciples κατ' ἰδίαν λέγοντες· Εἰπέ ἡμῖν, πότε ταῦ- privately saying; Tell to us, when these τα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς (things) shall be? and what the sign of the thy παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; presence and of the end of the age?

4Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέ- And answering the Jesus said to them; Take πετε, μὴ τις ὑμᾶς πλανήσῃ. 5Πολλοὶ γὰρ heed, not any one you may deceive. Many for ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· shall come in the name of me, saying:

Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανή- I am the Anointed; and many they shall σοῦσι. 6Μελλήσετε δὲ ἀκούειν πολέμους, deceive. You shall be about and to hear wars, καὶ ἀκοὰς πολέμων· ὁράτε, μὴ θροεῖσθε· and reports of wars: see, not you be disturbed; δεῖ γὰρ \* [πάντα] γενέσθαι· ἀλλ' οὐ- it behooves for [all] to take place; but not πω ἐστὶ τὸ τέλος. 7Ἐγεροθήσεται γὰρ ἔθνος yet is the end. Shall be raised up for nation ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· against nation, and kingdom against kingdom;

καὶ ἔσονται λιμοί, \* [καὶ λοιμοί,] καὶ and there shall be famines, [and plagues,] and σεισμοὶ κατὰ τόπους. 8Πάντα δὲ ταῦτα earthquakes in places. All but these ἀρχὴ ὀδίνων. 9Τότε παραδώσουσιν a beginning of sorrows. Then they shall deliver up

ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· you to affliction, and shall kill you;

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν and you shall be being hated by all of the ἐθνῶν διὰ τὸ ὄνομα μου. 10Καὶ τότε nations on account of the name of me. And then σκανδαλισθήσονται πολλοί· καὶ ἀλλήλους shall be caused to stumble many; and each other παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. 11Καὶ shall deliver up, and shall hate each other. And

CHAPTER XXIV.

1 And JESUS being come out was going from the TEMPLE; and his DISCIPLES came to show him the BUILDINGS of the TEMPLE.

2 And HE answering, said to them, "Do you not see all these things? I assure you, ‡There shall not be left here a Stone upon a Stone; all will be overthrown."

3 And as he was sitting on the MOUNT of OLIVES, the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, ‡ "Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 ‡Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then ‡Many will be insnared, and will betray their associates, and abhor them.

\* VATICAN MANUSCRIPT.—2. HE answering said. 6. all—omit. 7. and plagues—omit.

‡ 1. Mark xiii. 1; Luke xxi. 5. ‡ 2. Luke xix. 44. ‡ 4. Eph. v. 6; 1 John iv. 1, ‡ 9. Mark xiii. 9; Luke xxi. 12; John xv. 20. ‡ 10. 2 Tim. 1. 15.

πολλοὶ ψευδοπροφῆται ἐγεσθῆσονται, καὶ πλα-  
many false-prophets shall be raised up, and shall  
νήσουσι πολλοὺς· <sup>12</sup>καὶ διὰ τὸ πληθυνθῆ-  
deceive many; and because of the to be in-  
ναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη  
creased the lawlessness, shall be cooled the love  
τῶν πολλῶν. <sup>13</sup>Ὁ δὲ ὑπομείνας εἰς τέλος,  
of the many. He but holding out the end,  
οὕτως σωθήσεται. <sup>14</sup>Καὶ κηρυχθήσεται  
the same shall be saved. And shall be published  
τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ  
this the glad tidings of the kingdom in whole the  
οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι·  
habitable, for a testimony to all the nations;  
καὶ τότε ἥξει τὸ τέλος. <sup>15</sup>Ὅταν οὖν  
and then shall come the end. When therefore  
ἴδῃτε τὸ ὀδύλυγμα τῆς ἐρημώσεως, τὸ  
you may see the abomination of the desolation, the  
ρηθὲν διὰ Δανιὴλ τοῦ προ-  
word having been spoken through Daniel the proph-  
φήτου, ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀνα-  
phet, having stood in place holy; (he read-  
γινώσκων νοεῖτω·) <sup>16</sup>τότε οἱ ἐν τῇ Ἰουδαίᾳ,  
ing let him think;) then they in the Judea,  
φευγέτωσαν ἐπὶ τὰ ὄρη· <sup>17</sup>ὁ ἐπὶ τοῦ  
let them flee to the mountains; he upon the  
δώματος, μὴ καταβαινέτω, ἀραι τὰ ἐκ  
roof, not let him go down, to take the out of  
τῆς οἰκίας αὐτοῦ· <sup>18</sup>καὶ ὁ ἐν τῷ ἀγρῷ, μὴ  
the house of him; and he in the field, not  
ἐπιστρεφάτω ὀπίσω, ἀραι τὰ ἱμάτια αὐτοῦ.  
let him turn back, to take the mantle of him.  
<sup>19</sup>Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
Woe and to the in womb having and to the  
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. <sup>20</sup>Προσ-  
giving suck in those the days. Pray  
εὐχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν  
you and, that not may be the flight of you  
χειμῶνος, μηδὲ σαββάτω. <sup>21</sup>Ἔσται γὰρ τότε  
of winter, nor in sabbath. Shall be for then  
θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρ-  
affliction great, such as not has been from a begin-  
nings κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.  
ning of world till the now, nor not not may be.  
<sup>22</sup>Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι,  
And except were shortened the days those,  
οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ  
not should be saved all flesh; on account of but  
τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι  
the chosen shall be shortened the days

11 And ‡Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 ‡But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These ‡GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE ‡ABOMINATION, which is SPOKEN of through Daniel the PROPHET," (Reader attend!)

16 ‡"then let THOSE in JUDÆA escape to the MOUNTAINS;

17 let not HIM who is on the ROOF descend to take the things from his HOUSE;

18 and let not HIM who is in the FIELD, return to take his MANTLE.

19 ‡But alas for the PREGNANT and the NURSING WOMEN in Those DAYS!

20 Pray, therefore, that your FLIGHT be not in the Winter, nor on a Sabbath;

21 for ‡then there will be great Distress, such as never happened from the beginning of the world till NOW, no, nor ever will be.

22 ‡And unless those DAYS were cut short, NO One could survive; but on account of the CHO-

† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and the several furlongs of land round about it, were accounted holy. ‡ 16. Josephus and Eusebius inform us that when the Romans under Costius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—Doddridge.

† 11. Acts xx. 29; 2 Pet. ii. 1. ‡ 13. Matt. x. 22. ‡ 14. Matt. iv. 23; Rom. x. 18; ix. 35; Col. i. 6-23. ‡ 15. Dan. ix. 27; xii. 11. ‡ 19. Luke xxiii. 29. ‡ 21. Dan. ix. 26. ‡ 22. Isa. lxvi. 8, 9.

ἐκείναι. <sup>23</sup>Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, those. Then if any to you should say; Lo, ὧδε ὁ Χριστός, ἢ ὧδε· μὴ πιστεύσητε. <sup>24</sup>Ἐ- here the Anointed, or here: not you believe. Shall γεφύθονται γὰρ ψευδόχριστοι καὶ ψευδοπρο- be raised for false anointed ones and false proph- φῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρα- ets, and shall give signs great and won- τα, ὥστε πλανῆσαι, εἰ δυνατόν καὶ τοὺς ders, so as to deceive, if possible even the ἐκλεκτούς. <sup>25</sup>Ἰδοὺ, προεῖρηκα ὑμῖν. <sup>26</sup>Ἐάν chosen. Lo, I have foretold to you. If οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ then they should say to you; Lo, in the desert ἐστὶ· μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμί- he is; not you should go out; Lo, in the retired οῖς· μὴ πιστεύσητε. <sup>27</sup>Ὡςπερ γὰρ ἡ places; not you should believe; As for the ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνε- lightning comes out from east, and shines ται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία to west, so shall be also the presence τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>28</sup>Οπου \* [γὰρ] ἔάν of the son of the man. Where [for] ever ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ may be the carcass, there will be gathered the ἀετοί. <sup>29</sup>Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν eagles. Immediately but after the affliction of the ἡμερῶν ἐκείνων, ὃ ἥλιος σκοτισθήσεται, καὶ days those, the sun shall be darkened, and ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ the moon not shall give the light of her, and οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ the stars shall fall from the heaven, and αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup>Καὶ the powers of the heavens shall be shaken. And τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ then shall appear the sign of the son of the ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόπονται man in the heaven; and then shall lament πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται all the tribes of the earth, and they shall see τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν the son of the man coming upon the νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ clouds of the heaven, with power and δόξης πολλῆς· <sup>31</sup>καὶ ἀποστελεῖ τοὺς ἀγγέλους glory much; and he will send the messengers αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ of him with of trumpet a voice great; and ἐπισυνάξουσιν τοὺς ἐκλεκτούς αὐτοῦ ἐκ they shall gather the chosen (ones) of him from τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρα- the four winds, from extremities of heav- νῶν ἕως ἄκρων αὐτῶν. <sup>32</sup>Ἀπὸ δὲ τῆς συ- ens to extremities of them. From both the flg-

SEN, those DAYS will be limited.

<sup>23</sup> ‡ If any one should say to you then, 'Behold! here is the MESSIAH,' or 'there;' believe it not;

<sup>24</sup> because False Mes- sials and False Prophets will arise, who will pro- pose great Signs and Prodigious; so as to de- lude, if possible, even the CHOSEN.

<sup>25</sup> Remember, I have forewarned you.

<sup>26</sup> If, therefore, they say to you, 'Behold, he is in the DESERT!' go not forth; or, 'Behold, he is in SECRET APARTMENTS!' believe it not.

<sup>27</sup> ‡ For as the LIGHT- NING emerges from the East, and shines to the West; so will be the PRESENCE of the SON of MAN.

<sup>28</sup> Wherever the DEAD CARCASS may be, there the ‡ EAGLES will be col- lected.

<sup>29</sup> And speedily after the AFFLICTION of those DAYS, ‡ the SUN will be obscured, and the MOON will withhold her LIGHT, and the STARS will fall from HEAVEN, and the POWERS of the HEAVENS will be shaken.

<sup>30</sup> And the SIGN of the SON of MAN will then ap- pear in \* Heaven; ‡ and then All the TRIBES of the LAND will lament; and they will see the SON of MAN coming on the CLOUDS of HEAVEN, with great Majesty and Power.

<sup>31</sup> ‡ And he will send his MESSENGERS with a loud-sounding Trumpet, and they will assemble his CHOSEN from the FOUR Winds,—from one Extremity of Heaven to the other.

\* VATICAN MANUSCRIPT.—28. for—omit. 30. Heaven.

‡ 23. Mark xiii. 21; Luke xvii. 23; xxi. 8. ‡ 27. Luke xvii. 24. ‡ 28. Deut. xxviii. 49. ‡ 29. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. ‡ 30. Rev. i. 7. ‡ 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.

κῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ  
tree learn you the parable; when already the  
κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα  
branch of her may be tender, and the leaves  
ἐκφύῃ, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος·  
may put forth, you know, that near the summer;

<sup>33</sup>Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα,  
So also you, when you may see all these,  
γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>34</sup>Ἀ-  
know you, that near it is at doors. In

μὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γε-  
need I say to you, not not may pass away the gen-  
εὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. <sup>35</sup>Ο  
eration this, till all these may be done. The  
οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ  
heaven and the earth shall pass away; the but

λόγοι μου οὐ μὴ παρέλθωσι.  
words of me not not may pass away.

<sup>36</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας  
About and the day that and hour

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν,  
no one knows, nor the messengers of the heavens,  
εἰ μὴ ὁ Πατὴρ ὁ μόνος. <sup>37</sup>Ὡς περὶ δὲ αἱ ἡμέραι  
except the Father alone. As and the days

τοῦ Νῶε, οὕτως ἔσται \* [καὶ] ἡ παρουσία  
of the Noe, even so will be [also] the presence

τοῦ υἱοῦ τοῦ ἀνθρώπου. <sup>38</sup>Ὡς περὶ γὰρ ἦσαν  
of the son of the man. As for they were  
ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλισμοῦ  
in the days the before the flood

τρῶγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκα-  
eating and drinking, marrying and giving

μίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε  
in marriage, till of which day entered Noe

εἰς τὴν κιβωτόν, <sup>39</sup>καὶ οὐκ ἔγνωσαν, ἕως  
into the ark, and not they knew, till

ἦλθεν ὁ κατακλισμὸς καὶ ἤρεν ἅπαντας·  
came the flood and took away all;

οὕτως ἔσται \* [καὶ] ἡ παρουσία τοῦ υἱοῦ  
even so will be [also] the presence of the son

τοῦ ἀνθρώπου. <sup>40</sup>Τότε δύο ἔσονται ἐν τῷ  
of the man. Then two shall be in the

ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίε-  
field; the one is taken away and the one is

ται. <sup>41</sup>Δύο ἀλῆθουσai ἐν τῷ μύλῳ· μία πα-  
left. Two grinding will be in the mill; one is

ραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup>Γρηγορεῖτε  
taken away, and one is left. Watch you

οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ  
therefore, because not you know, in what hour the

κύριος ὑμῶν ἔρχεται. <sup>43</sup>Ἐκεῖνο δὲ γινώσκετε,  
lord of you comes. This but know you,

ὅτι εἰ ἤδει ὁ οἰκοδεσπότης, ποῖα  
that if had known the householder in what

φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν,  
watch the thief comes, he would have watched,

32 Now learn a PARABLE from the FIG-TREE. When its BRANCH is yet tender, and puts forth leaves, you know that SUMMER is near.

33 Thus also, when you shall see All these things, know, That ‡he is nigh at the Doors.

34 Indeed, I say to you, \*That this ‡GENERATION will not pass away, till All these things be accomplished.

35 The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

36 ‡But no one knows concerning that DAY and \*Hour; no, not the ANGELS of the HEAVENS, \*nor the SON, but the FATHER only.

37 \*For as the DAYS of NOAH, thus will be the PRESENCE of the SON of MAN.

38 ‡For as in those DAYS, THOSE before the DELUGE, they were eating and drinking, marrying, and pledging in marriage, till the Day that Noah entered the ARK,

39 and understood not, till the DELUGE came, and swept them all away; thus will be the PRESENCE of the SON of MAN.

40 ‡Two men shall then be in the FIELD; \*one will be taken, and the \*other left.

41 Two women shall be grinding at the MILL; one will be taken, and the other left.

42 ‡Watch, therefore, Because, you do not know at what \*Day your MASTER will come.

43 But you know this, that if the HOUSEHOLDER knew at What Hour of the night ‡the THIEF

\* VATICAN MANUSCRIPT.—34. That this. 36. Hour. 36. nor the SON but the FATHER only. 37. For as. 37. also—omit. 39. also—omit. 40. one. 40. other. 42. Day.

‡ 33. James v. 9. ‡ 34. Matt. xxiii. 36; Mark xiii. 30; Luke xxi. 32. ‡ 36. Acts i. 7. ‡ 38. Gen. vi. 3-5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. ‡ 42. Matt. xxv. 13; Mark xiii. 33; Luke xxi. 36. ‡ 43. Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.



καὶ οὐκ ἂν εἶασε διορυγῆναι  
and not he would have allowed to be dug-through  
τὴν οἰκίαν αὐτοῦ. <sup>44</sup>Διὰ τοῦτο καὶ ὑμεῖς  
the house of him. On account of this also you  
γινισθε ἑτοιμοὶ ὅτι, ἢ ὥρα οὐ δο-  
be ready; because, in which hour not you  
ξεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
think, the son of the man comes.

<sup>45</sup>Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ  
Who then is the faithful slave and  
φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ  
prudent, whom placed the lord of him  
ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς  
over the domestics of him, of the to give to them  
τὴν τροφήν ἐν καιρῷ; <sup>46</sup>Μακάριος ὁ δοῦλος  
the food in season? Blessed the slave  
ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει  
that, whom coming the lord of him shall find  
ποιῶντα οὕτως. <sup>47</sup>Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ  
doing so. Indeed I say to you, that over  
πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.  
all the possessions of him he will place him.  
<sup>48</sup>Εάν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος  
If but should say the bad slave that  
ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου  
in the heart of him; Delays the lord of me  
\* [ἐλθεῖν.] <sup>49</sup>καὶ ἄρξῃται τύπειν τοὺς  
[to come;] and should begin to strike the  
συνδούλους, ἐσθίη δὲ καὶ πόνη μετὰ  
fellow-slaves, may eat and also may drink with  
τῶν μεθύοντων· <sup>50</sup>ἔξει ὁ κύριος τοῦ  
those getting drunk; shall come the lord of the  
δούλου ἐκεῖνου ἐν ἡμέρᾳ, ἢ οὐ προδοκᾷ,  
slave that in a day, in which not he expects,  
καὶ ἐν ὥρᾳ, ἢ οὐ γινώσκει· <sup>51</sup>καὶ  
and in an hour, in which not he knows; and  
διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ  
shall cut asunder him, and the part of him with  
τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ  
the hypocrites will place; there will be the  
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
weeping and the gnashing of the teeth.

ΚΕΦ. κε'. 25.

<sup>1</sup>Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρα-  
Then will be compared the kingdom of the heav-  
νῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς  
ens ten virgins, who having taken the  
λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ  
lamps of them, went out to a meeting of the

would come, he would  
watch, and not suffer him  
to break into his HOUSE.

<sup>44</sup> Therefore, be you  
also prepared; Because  
the SON of MAN will come  
at an Hour, when you do  
not expect him.

<sup>45</sup> ‡ Who then is the  
FAITHFUL and prudent  
Servant, whom his MAS-  
TER has placed over his  
HOUSEHOLD, to give them  
FOOD in due Season?

<sup>46</sup> Happy that SER-  
VANT, whom his MASTER,  
on coming, shall find thus  
employed!

<sup>47</sup> ‡ Indeed, I say to  
you, That he will appoint  
him over All his POSSES-  
SIONS.

<sup>48</sup> But if that Servant  
should WICKEDLY say in  
his HEART, 'My MASTER  
delays;

<sup>49</sup> and should begin to  
beat his FELLOW-SER-  
VANTS, and should eat  
and drink with the IN-  
TEMPERATE;

<sup>50</sup> the MASTER of that  
SERVANT will come in a  
Day when he does not  
expect him, and at an  
Hour of which he is not  
aware,

<sup>51</sup> and will cut him  
off, and will appoint his  
PORTION with the HYPO-  
CRITES; ‡ there will be  
the WEEPING and the  
GNASHING of TEETH.

CHAPTER XXV.

<sup>1</sup> The KINGDOM of the  
HEAVENS, at that time,  
may be compared to Ten  
‡ Virgins, who, having  
taken their LAMPS, went

\* VATICAN MANUSCRIPT.—48. to come—omit.

† 1. *Virgin* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. It has been thought best to retain the word here.

‡ 47. Matt. xxv. 21, 23; Luke xxii. 29. ‡ 51. Matt. viii. 12; xiii. 42; xxv. 30.

νυμφίου. <sup>2</sup>Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, bridegroom. Five and were of them prudent, καὶ πέντε μωραί. <sup>3</sup>Αἵτινες μωραί, λαβοῦσαι and five foolish. Who foolish, having taken τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν the lamps of them, not took with themselves ἔλαιον. <sup>4</sup>Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς oil. The but prudent took oil in the ἀγγείοις \* [αὐτῶν] μετὰ τῶν λαμπάδων αὐ- vessels [of them] with the lamps of τῶν. <sup>5</sup>Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν them. Delaying and the bridegroom, nodded πᾶσαι, καὶ ἐκάθευδον. <sup>6</sup>Μέσης δὲ νυκτὸς κραυ- all, and did sleep. Of middle and night a γὴ γέγονεν. <sup>7</sup>Ἰδοὺ, ὁ νυμφίος \* [ἔρχεται.] cry was raised; Lo, the bridegroom [comes;] ἐξῆρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>8</sup>Τότε ἤγερ- go out to a meeting of him. Then arose θησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκό- all the virgins those, and put in σμησαν τὰς λαμπάδας αὐτῶν. <sup>9</sup>Αἱ δὲ μωραὶ order the lamps of them. The but foolish ταῖς φρονίμοις εἶπον· Δότε ὑμῖν ἐκ τοῦ ἐλαίου to the prudent said: Give to us out of the oil ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυν- of you, because the lamps of us are extin- ται. <sup>10</sup>Ἀπεκρίθησαν \* [δὲ] αἱ φρόνιμοι, λέγου- guished. Answered [but] the prudent, say- σαι· Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν- ing; Lest not it might suffice tous and to you: πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ go you rather to the selling, and ἀγοράσατε ἑαυταῖς. <sup>11</sup>Ἀπερχομένων δὲ αὐ- buy to yourselves. Going away and of τῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ them to buy, came the bridegroom; and the ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γά- prepared ones entered with him into the nuptial- μους· καὶ ἐκλείσθη ἡ θύρα. <sup>12</sup>Ὑστερον δὲ feasts; and was closed the door. Afterwards and ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· came also the remaining virgins, saying: Κύριε, κύριε, ἄνοιξον ἡμῖν. <sup>13</sup>Ὁ δὲ ἀποκριθεὶς O lord, O lord, open to us. The but answering εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. <sup>14</sup>Γρη- said; Indeed I say to you, not know you. Watch

out †to meet ‡the BRIDE- GROOM.

2 Now five of them were \*foolish, and five were prudent.

3 \*For the FOOLISH took their LAMPS, but carried no Oil with them.

4 The PRUDENT, how- ever, besides \*their own LAMPS, took Oil in the VESSELS.

5 While the BRIDE- GROOM delayed, †they all became drowsy, and fell asleep.

6 And at Midnight a Cry was raised, 'Behold, the BRIDEGROOM; go out and \*meet him!'

7 Then All those VIR- GINS arose, ‡and put their LAMPS in order.

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT re- plied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY who were PRE- PARED, entered with him to the NUPTIAL-FEASTS; ‡and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, †'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say †to

\* VATICAN MANUSCRIPT.—2. foolish, and five were prudent. 3. For the FOOLISH. 4. their own. 6. comes.—omit. 6. to the Meeting. 9. but—omit.

† 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company where he sat a short time, and then went into the house, the door of which was immediately shut and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—"And the door was shut."

‡ 1. Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9. † 5. 1 Thess. v. 6. † 7. Luke xii. 35. † 10. Luke xiii. 25. † 12. Matt. vii. 21, 22.

γορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν  
you therefore, because not you know the  
ἡμέραν, οὐδὲ τὴν ὥραν. <sup>14</sup> Ὅσπερ γὰρ ἄνθρω-  
day, nor the hour. Like for a man  
πορ ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους,  
going abroad called the own slaves,  
καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ.  
and delivered to them the goods of him.  
<sup>15</sup> καὶ ὃ μὲν ἔδωκε πέντε τάλαντα, ὃ δὲ  
and to him indeed he gave five talents, to him and  
δύο, ὃ δὲ ἕν· ἐκάστῳ κατὰ τὴν ἰδίαν  
two, to him and one; to each according to the own  
δύναμιν· καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup> Πορευ-  
power; and went abroad immediately. Going  
θεὶς \* [ὁ δὲ] ὁ τὰ πέντε τάλαντα λαβὼν,  
[and] he the five talents having received,  
εἰσῆλθαι εἰς αὐτοὺς, καὶ ἐποίησεν ἄλλα πέντε  
traded with them, and made other five  
\*[τάλαντα.] <sup>17</sup> Ὁσαύτως [καὶ ὁ] τὰ δύο,  
[talents.] Likewise [also he] the two,  
ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. <sup>18</sup> Ὁ δὲ τὸ ἕν  
gained also he other two. He but the one  
λαβὼν ἀπελθὼν ὥρυξεν \* [ἐν] τῇ  
having received having retired dug [in] the  
γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου  
earth, and hid the silver of the lord  
αὐτοῦ. <sup>19</sup> Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ  
of him. After but time much comes the  
κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ'  
lord of the slaves those, and adjusts with  
αὐτῶν λόγον. <sup>20</sup> Καὶ προσελθὼν ὁ τὰ πέντε  
them an account. And coming he the five  
τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε  
talents having received, brought other five  
τάλαντα, λέγων· Κύριε, πέντε τάλαντα μοι  
talents, saying: O lord, five talents to me  
παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέ-  
thou deliveredst; see, other five talents I  
δησα \* [ἐπ' αὐτοῖς.] <sup>21</sup> Ἐφη αὐτῷ ὁ κύριος  
gained [upon them;] Said to him the lord  
αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ  
of him; Well, O slave good and faithful; over  
ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε κα-  
a few (things) thou wast faithful, over many thee I  
ταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
will place; enter into the joy of the lord  
σου. <sup>22</sup> Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα  
of thee. Coming and also he the two talents  
\*[λαβὼν,] εἶπε· Κύριε, δύο τάλαντα  
[having received,] said: O lord, two talents  
μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα  
to me thou deliveredst; lo, other two talents  
ἐκέρδησα \* [ἐπ' αὐτοῖς.] <sup>23</sup> Ἐφη αὐτῷ ὁ  
I gained [upon them;] Said to him the

you, I recognize you not.'  
13 ‡ Watch, therefore,  
because you know neither  
the DAY nor the HOUR.

14 ‡ Again, [it is] like  
a Man who, intending to  
travel, called his own  
Servants, and delivered to  
them his GOODS.

15 And to ONE he gave  
Five † Talents, to ANO-  
THER two, and to ANO-  
THER one; ‡ to each ac-  
cording to his RESPEC-  
TIVE Capacity; and im-  
mediately departed.

16 He who had RE-  
CEIVED the FIVE Talents,  
went and traded with  
them, and\* gained Other  
five.

17 And in like manner  
HE who had received the  
two, gained Other two.

18 But HE who had re-  
ceived the ONE, went and  
dug the EARTH, and  
hid his MASTER'S MONEY.

19 After a long Time  
the MASTER of those SER-  
VANTS returned, and  
reckoned with them.

20 Then HE, who had  
RECEIVED the FIVE Tal-  
ents, came and presented  
Five Talents more, say-  
ing, 'Sir, thou gavest over  
to me Five Talents; see,  
I have gained Five other  
Talents.'

21 His MASTER said to  
him, 'Well done, good and  
faithful Servant! thou  
hast been faithful in a  
Few things, ‡ I will ap-  
point thee over Many;  
partake of thy MASTER'S  
JOY.'

22 HE also who had  
the two Talents, coming,  
said, 'Sir, thou gavest  
over to me Two Talents;  
see, I have gained Two  
Other Talents.'

23 His MASTER said to

\* VATICAN MANUSCRIPT.—16. —omit. 16. gained Other five. 16. Talents—omit. 17. he also—omit. 18. in—omit. 20. upon them—omit. 22. having received—omit. 22. upon them—omit.

† 15. A talent is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

‡ 13. Matt. xxiv. 42, 41; Mark xiii. 23, 35. ‡ 14. Luke xix. 12. ‡ 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11. ‡ 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30.

κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ·  
 lord of him: Well, O slave good and faithful;  
 ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν  
 over a few (things) thou wast faithful, over many  
 σὲ καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ  
 thee I will place; enter into the joy of the  
 κυρίου σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἐν  
 lord of thee. Coming and also he the one  
 τάλαντον εἰληφώς, εἶπε· Κύριε, ἔγνων σε,  
 talent having taken, said: O lord, I knew thee,  
 ὅτι σκληρός εἰ ἄνθρωπος, θερίζων ὅπου  
 that hard thou art a man, reaping where  
 οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ  
 not thou sowed, and gathering whence not  
 διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς, ἀπελθὼν  
 thou scatteredst; and being afraid, going away  
 ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· Ἴδε,  
 I hid the talent of thee in the earth; lo,  
 ἔχεις τὸ σόν. <sup>26</sup>Ἀποκριθεὶς δὲ ὁ κύριος αὐ-  
 thou hast the thine. Answering and the lord of  
 τοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ,  
 him said to him: O wicked slave and slothful,  
 ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα,  
 didst thou know, that I reap where not I sowed,  
 καὶ συνάγω ὅθεν οὐ διεσκόρπισα; <sup>27</sup>Ἐδεῖ  
 and gather whence not I scattered? It behooved  
 οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τρα-  
 then thee to cast the silver of me to the bank-  
 πεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἄν-  
 ers; and coming I might have received  
 τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup>Ἄρατε οὖν ἀπ’  
 the mine with interest. Take ye therefore from  
 αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ  
 him the talent, and give to him having the  
 δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθή-  
 ten talents. To the for having all shall  
 σεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ  
 be given, and he shall abound; from but the  
 μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσε-  
 not having, even what he has, shall be taken  
 ται ἀπ’ αὐτοῦ. <sup>30</sup>Καὶ τὸν ἀχρεῖον δοῦλον  
 away from him. And the useless slave  
 ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ  
 cast you into the darkness the outer; there  
 ἔσται ὁ κλαυθμὸς καὶ ὁ θρυγμὸς τῶν  
 shall be the weeping and the gnashing of the  
 ὀδόντων.  
 teeth.

<sup>31</sup>Όταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου  
 When and may come the son of the man  
 ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι  
 in the glory of him, and all the messengers  
 μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης  
 with him, then shall be sit on a throne of glory  
 αὐτοῦ, <sup>32</sup>καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ  
 of him, and will be gathered in presence of him  
 πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς  
 all the nations; and he will separate them

him, ‘Well done, good and faithful Servant! thou hast been faithful in a Few things, I will appoint thee over Many; partake of thy MASTER’S JOY.’

<sup>24</sup> Then HE who had RECEIVED the SINGLE Talent, approaching, said, ‘Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;’

<sup>25</sup> and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE own.’

<sup>26</sup> HIS MASTER answering, said to him, ‘Wicked and indolent Servant, didst thou know That I reap where I have not sown, and gather where I have not scattered?’

<sup>27</sup> Thou oughtest then to have given my MONEY to the BANKERS, that at my return I might have received mine own with Interest.

<sup>28</sup> Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

<sup>29</sup> ‡for to EVERY ONE who HAS, more shall be given, and he shall abound; but from HIM who HAS not, even that which he has shall be taken away.

<sup>30</sup> And thrust the UN-PROFITABLE Servant into the OUTER DARKNESS; ‡there shall be the WEEPING and the GNASHING of TEETH.

<sup>31</sup> ‡Now when the SON of MAN shall come in his GLORY, and All the ANGELS with him, then will he sit upon his Glorious Throne;

<sup>32</sup> ‡and All the NATIONS will be assembled before him; and he will

‡ 29. Matt. xiii. 12; Mark iv. 25; Luke viii. 18; xix. 26. ‡ 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14; Rev. i. 7.  
 ‡ 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12.

ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ  
from each other, as the shepherd separates the  
προβάτα ἀπὸ τῶν ἐρίφων· <sup>33</sup>καὶ στήσει τὰ  
sheep from the goats; and he will place the  
μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ  
indeed sheep by right of him, the and  
ἐρίφια ἐξ ἐκωνόμων. <sup>34</sup>Τότε ἐρεῖ ὁ βασιλεὺς  
goats by left. Then will say the king  
τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημέ-  
to the by right of him; Come the having been  
νοι τοῦ πατρὸς μου, κληρονομήσατε τὴν  
blessed of the Father of me, inherit the  
ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ κατα-  
having been prepared to you kingdom from a foun-  
δόλης κόσμου. <sup>35</sup>Ἐπεινάσα γάρ, καὶ ἐδώκατέ  
dation of world. I hungered for, and you gave  
μοι φαγεῖν· ἐδίψησα καὶ ἐποτίσατέ με·  
to me to eat; I thirsted, and you gave drink to me;  
ξένος ἦμην, καὶ συνεγάγετέ με· <sup>36</sup>γυμνός,  
a stranger I was, and you entertained me; naked,  
καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέ-  
and you clothed me; I was sick, and you  
ψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς  
visited me; in prison I was, and you came to  
με. <sup>37</sup>Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι,  
me. Then shall answer to him the just ones,  
λέγοντες· Κύριε, πότε σὲ εἶδομεν πεινῶντα,  
saying: O Lord, when thee we saw hungering,  
καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ ἐποτίσαμεν;  
and nourished? or thirsting, and we gave drink?  
<sup>38</sup>Πότε δὲ σὲ εἶδομεν ξένον καὶ συνεγά-  
When and thee we saw a stranger, and we enter-  
γομεν; ἢ γυμνόν, καὶ περιεβάλομεν; <sup>39</sup>Πότε  
tained? or naked, and we clothed? When  
δὲ σὲ εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλ-  
and thee we saw sick, or in prison, and we  
θομεν πρὸς σέ; <sup>40</sup>Καὶ ἀποκριθεὶς ὁ βασιλεὺς  
came to thee? And answering the king  
ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅ-  
will say to them; Indeed I say to you, in what-  
σον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν  
ever you did, to one of these of the brothers  
μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.  
of me of the least, to me you did.

<sup>41</sup>Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνόμων·  
Then he will say also to the of left:

Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς  
Go from me the having been cursed into  
τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον  
the fire the everlasting, that having been prepared  
τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.  
to the accuser and to the messengers of him.

<sup>42</sup>Ἐπεινάσα γάρ, καὶ οὐκ ἐδώκατέ μοι φα-  
I hungered for, and not you gave to me to  
γεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·  
eat; I thirsted, and not you gave drink to me;

<sup>43</sup>Ξένος ἦμην, καὶ οὐ συνεγάγετέ με·  
a stranger I was, and not you entertained me;

separate them from each other, as a SHEPHERD separates the SHEEP from the GOATS;

<sup>33</sup> and he will place the SHEEP at his Right hand, but the GOATS at his Left.

<sup>34</sup> Then will the KING say to THOSE at his Right hand, 'Come, you BLESSED ones of my FATHER, inherit the KINGDOM ‡prepared for you from the Formation of the World;

<sup>35</sup> for I was hungry and you gave me food; I was thirsty, and you gave me drink; I was a Stranger, and you entertained me:

<sup>36</sup> I was naked, and you clothed me; I was sick, and you assisted me; I was in Prison, and you visited me.'

<sup>37</sup> The RIGHTEOUS will then reply, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?

<sup>38</sup> And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee?

<sup>39</sup> And when did we see thee sick, or in Prison, and come to thee?'

<sup>40</sup> And the KING answering, will say to them, ‡Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.'

<sup>41</sup> He will then also say to THOSE at his Left hand, ‡Depart from me, you CURSED ones, into THAT AIONIAN FIRE, which is PREPARED for the ADVERSARY and his MESSENGERS;

<sup>42</sup> for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

<sup>43</sup> I was a Stranger, but you did not entertain

‡ 31. Matt. xx. 23; Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16. ‡ 40. Mark ix. 41.  
‡ 41. Matt. vii. 23; Luke xlii. 27.

γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ naked, and not you clothed me; sick, and ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup>Τότε in prison, and not you visited me. Then ἀποκριθίσονται καὶ αὐτοί, λέγοντες· Κύριε, will answer and they, saying: O lord, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξέ- when thee we saw hungering, or thirsting, or a νον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ stranger, or naked, or sick, or in prison, and οὐ διηκονήσαμέν σοι; <sup>45</sup>Τότε ἀποκριθήσεται not we served thee? Then he will answer αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον them, saying: Indeed I say to you, in as much οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, not you did to one of these of the least, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup>Καὶ ἀπελεύσονται οὗτοι neither to me you did. And shall go away these εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι into a cutting-off agelasting; the and just ones εἰς ζωὴν αἰώνιον. into life agelasting.

ΚΕΦ. κστ'. 26.

<sup>1</sup>Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς And it happened, when had finished the Jesus πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθη- all the words these, he said to the dis- ταῖς αὐτοῦ· <sup>2</sup>Οἴδατε, ὅτι μετὰ δύο ἡμέρας ciples of him; You know, that after two days τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου the passover comes on; and the son of the man παραδίδεται εἰς τὸ σταυρωθῆναι. <sup>3</sup>Τότε συνή- is delivered into to be crucified. Then were χθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, assembled the high-priests, and the scribes, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, εἰς τὴν αὐλὴν and the elders of the people, into the court τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα· <sup>4</sup>καὶ of the high-priest, that being called Caiaphas; and συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλω they consulted, that the Jesus with deceit κρατήσωσι καὶ ἀποκτείνωσιν. <sup>5</sup>Ἐλεγον δέ· they might seize and might kill. They said but; Μὴ ἐν τῇ ἐορτῇ, ἵνα μὴ θόρυβος γένηται Not in the feast, that not a tumult there should be ἐν τῷ λαῷ. among the people.

<sup>6</sup>Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, The and Jesus having arrived in Bethany, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐ- in a house of Simon the leper, came to

me; naked, but you did not clothe me; sick, and in Prison, but you did not relieve me.'

<sup>44</sup> Then will THEY also answer, saying, 'Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or sick, or in Prison, and did not assist thee?'

<sup>45</sup> Then he will reply to them, saying, 'Indeed, I say to you, That since you did it not to one of the LEAST of These, you did it not to me.'

<sup>46</sup> †And these shall go forth to the aionian †cutting-off; but the RIGHTEOUS to aionian Life."

CHAPTER XXVI.

<sup>1</sup> †And it happened, when JESUS had finished this DISCOURSE, he said to his DISCIPLES,

<sup>2</sup> "You know That Two Days hence comes the PASSOVER; then the SON of MAN will be delivered up to be CRUCIFIED."

<sup>3</sup> †About this time, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, were convened in the PALACE of THAT HIGH-PRIEST NAMED Caiaphas,

<sup>4</sup> where they consulted how they might seize JESUS by Stratagem and destroy him.

<sup>5</sup> But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

<sup>6</sup> †Now while JESUS was at Bethany, in the House of Simon the LEPER, <sup>7</sup> a Woman came to

† 46. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasina aionioon*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament,—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazoo*, which signifies, 1. *To cut off*; as lopping off branches of trees, to prune. 2. *To restrain, to repress*. The Greeks write—"The charioteer [*kalazei*] restrains his fiery steeds." 3. *To chastise, to punish*. To cut off an individual from life, or society, or even to restrain, is esteemed as *punishment*;—hence has arisen this *third* metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life*, the wicked to the *cutting off* from life, or *death*. See 2 Thess. 1. 9.

‡ 46. Dan. xii. 2; John v. 29; Rom. ii. 7, 8. † 1. Mark xiv. 1; Luke xxii. 1; John xiii. 1. † 3. John xl. 47; Acts iv. 25. † 6. Mark xiv. 8; John xi. 1, 9; xii. 1-3.

τῷ γυνή, ἀλάβαστρον μύρου ἔχουσα  
him a woman, an alabaster box of balsam having  
βαρυτίμου, καὶ κατέχευν ἐπὶ τὴν κεφαλὴν  
great value, and she poured upon the head  
αὐτοῦ ἀνακείμενου. <sup>8</sup>Ἰδόντες δὲ οἱ μαθη-  
of him being reclined. Seeing and the disci-  
ταὶ αὐτοῦ, ἠγανάκησαν, λέγοντες· Εἰς  
ples of him, were displeased, saying: On account  
τὴ ἁπώλεια αὐτῆ; <sup>9</sup>Ἠδύνατο γὰρ τοῦτο  
of what the loss this? She was able for this  
πραθῆναι πολλοῦ, καὶ δοθῆναι πτω-  
to have sold of much, and to have given to  
χοῖς. <sup>10</sup>Γινούσ δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τὶ  
poor. Knowing and the Jesus said to them: Why  
κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ  
troubles present you to the woman? a work for  
καλὸν εἰργάσατο εἰς ἐμέ. <sup>11</sup>Πάντοτε γὰρ  
good she has wrought for me. Always for  
τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμὲ  
the poor you have with yourselves; me  
δὲ οὐ πάντοτε ἔχετε. <sup>12</sup>Βαλοῦσα γὰρ αὐτὴ  
but not always you have. Having cast for she  
τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ  
the balsam this upon the body of me, to the  
ἐνταφιάσαι με ἐποίησεν. <sup>13</sup>Ἀμὴν λέγω ὑ-  
to prepare for burial me she did. Indeed I say to  
μῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον  
you, wherever may be published the glad tidings  
τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ  
this, in whole the world, shall be spoken also  
ὅ ἐποίησεν αὐτὴ εἰς μνημόσυνον αὐτῆς.  
what did she, for a memorial of her.

<sup>14</sup>Τότε πορευθεὶς εἰς τῶν δώδεκα ὁ λεγό-  
Then going one of the twelve he being  
μενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-  
named Judas Iscariot, to the high-  
ρεῖς, <sup>15</sup>εἶπε· Τὶ θέλετέ μοι δοῦναι,  
priests, said: What are you willing to me to give,  
καὶ γὰρ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν  
and I to you will deliver up him? They and paid  
αὐτῷ τριάκοντα ἀργύρια. <sup>16</sup>Καὶ ἀπὸ τότε  
to him thirty pieces of silver. And from then  
ἐζητεῖ εὐκαιρίαν, ἵνα αὐτόν παρα-  
he did seek opportunity, that him he might deliv-  
δῶ.  
er up.

<sup>17</sup>Τῇ δὲ πρώτῃ τῶν ἀζύ-  
The and first of the feasts of unleavened  
μῶν προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγον-  
bread came the disciples of the Jesus, say-  
τες \* [αὐτῷ·] Ποῦ θέλεις ἐτοιμάσωμέν  
ing [to him·] Where wilt thou we make ready  
σοι φαγεῖν τὸ Πάσχα; <sup>18</sup>Ὁ δὲ εἶπεν· Ὑ-  
to thee to eat the passover? He and said: Go

him, having an Alabaster box of Balsam, very val-  
uable, which she poured on his HEAD while re-  
clining at table.

8 † And \* the DISCIPLES seeing it, were dis-  
pleased, saying, "Why this EXTRAVAGANCE?"

9 For This might have  
been sold at a great price,  
and given to the poor."

10 JESUS knowing it,  
said to them, "Why do  
you trouble the WOMAN?  
She has rendered me a  
kind Office.

11 For you have the  
POOR always among you;  
but Me you have not al-  
ways.

12 For in pouring this  
BALSAM on my BODY, she  
did it to EMBALM me.

13 Indeed, I say to  
you, Wherever these GLAD  
TIDINGS may be pro-  
claimed in the whole  
WORLD, what she has done  
will also be spoken of to  
her Remembrance."

14 † Then THAT one of  
the TWELVE, NAMED Ju-  
das Iscariot, proceeding  
to the HIGH-PRIESTS,

15 said, "What are you  
willing to give me, and I  
will deliver him up to  
you?" And THEY paid  
him Thirty Shekels.

16 And from that time  
he sought a fit Occasion  
to deliver him up.

17 † Now on the FIRST  
day of the UNLEAVENED  
BREAD, the DISCIPLES  
came to JESUS, saying,  
"Where dost thou wish  
that we prepare for thee  
the PASCHAL SUPPER?"

18 HE answered, "Go

\* VATICAN MANUSCRIPT.—8. the DISCIPLES. 17. to him—omit.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted eight days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

† 8. John xii. 4. † 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30. † 17. Exod. xii. 6, 18; Mark xiv 12; Luke xxii. 7.

πάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ  
you into the city to the certain one, and  
εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρὸς  
say to him; The teacher says; The season  
μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πά-  
of me nigh is; to thee I will make the pass-  
σχα μετὰ τῶν μαθητῶν μου. <sup>19</sup>Καὶ ἐποίησαν  
over with the disciples of me. And did  
οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς·  
the disciples as commanded to them the Jesus;  
καὶ ἡτοίμασαν τὸ πάσχα.  
and they prepared the passover.

<sup>20</sup>Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν  
Of evening and being come he reclined with the  
δώδεκα. <sup>21</sup>Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν  
twelve. And of eating of them, he said: Indeed  
λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.  
I say to you, that one of you will deliver up me.  
<sup>22</sup>Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν  
And being grieved exceedingly, they began to say  
αὐτῷ ἕκαστος \* [αὐτῶν.] Μήτι ἐγὼ εἰμι,  
to him each one [of them:] Not I am,  
Κύριε; <sup>23</sup>Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας  
O lord? He but answering said: He dipping  
μετ' ἐμοῦ ἐν τῷ τραβλίῳ τὴν χεῖρα, οὗτός με  
with me in the bowl the hand, this me,  
παραδώσει. <sup>24</sup>Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπά-  
will deliver up. The indeed son of the man goes  
γει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ  
as it has been written about him; Woe  
δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς  
but to the man that, through whom the son  
τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ,  
of the man is delivered up; good it was to him,  
εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. <sup>25</sup>Ἀπο-  
if not was born the man that. Answer-  
κριθεὶς δὲ Ἰούδας, ὁ παραδιδούς αὐτόν, εἶπε·  
ing and Judas, he delivering up him, said:  
Μήτι ἐγὼ εἰμι, ραββί; Λέγει αὐτῷ· Σὺ εἶ-  
Not I am, rabbi? He says to him: Thou hast  
πας.  
said.

<sup>26</sup>Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς  
Eating and of them, having taken the Jesus  
τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου  
the loaf and having blessed, broke, and did give  
τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε·  
to the disciples, and said: Take you, eat you;  
τοῦτό ἐστι τὸ σῶμά μου. <sup>27</sup>Καὶ λαβὼν τὸ  
This is the body of me. And having taken the  
ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐ-  
cup, and having given thanks, he gave to  
τοῖς, λέγων· Πίετε ἕξ αὐτοῦ πάντες·  
them, saying: Drink you out of it all;  
<sup>28</sup>τοῦτο γὰρ ἐστι τὸ αἷμά μου, τὸ τῆς  
this for is the blood of me, that of the

into the CITY to a CER-  
TAIN person, and say to  
him, The TEACHER says,  
'My TIME is near; I will  
celebrate the PASSOVER  
at thy house, with my  
DISCIPLES.'

19 And the DISCIPLES  
did as JESUS had ordered  
them; and they prepared  
the PASSOVER.

20 ‡Now Evening be-  
ing come, he reclined at  
table with the TWELVE;

21 and as they were  
eating, he said, "Indeed,  
I tell you, That one of  
you will deliver me up."

22 And being extreme-  
ly sorrowful, they began,  
each one, to ask him,  
"Master, is it I?"

23 And HE answering,  
said, ‡"HE who has been  
DIPPING his HAND with  
mine in the DISH, this  
one will deliver me up."

24 The SON of MAN  
indeed goes away [to  
death], ‡as it has been  
written concerning him;  
but alas for that MAN  
through whom the SON  
of MAN is delivered up!  
‡Good were it for that  
MAN if he were not born."

25 Then THAT Judas  
who delivered him up,  
inquired, "Rabbi, is it  
I?" HE says to him,  
"Thou hast said."

26 ‡And as they were  
eating, JESUS taking \*a  
Loaf, and giving praise,  
he broke, and gave it to  
the DISCIPLES, and said,  
"Take, eat; ‡this is my  
BODY."

27 Then taking \*a Cup,  
and giving thanks, he  
gave it to them, saying,  
‡"Drink all of you out  
of it;

28 for \*this is my  
BLOOD of the COVENANT,

\* VATICAN MANUSCRIPT.—22. of them—omit. 26. a Loaf. 27. a Cup. 28. this is my BLOOD of the COVENANT, THAT which is POURED OUT.

‡ 20. Mark xiv. 17-21; Luke xxii. 14; John xiii. 21. ‡ 23. Psal. xli. 9; Luke xxii. 21; John xiii. 18. ‡ 24. Psal. xxii. Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 46; Acts xvii. 3; xxvi. 22, 23; 1 Cor. xv. 3. ‡ 24. John xvii. 12. ‡ 26. Mark xiv. 22; Luke xxii. 19. ‡ 26. 1 Cor. x. 16. ‡ 27. Mark xiv. 23. ‡ 28. Exod. xxiv. 8; Lev. xvii. 17; Matt. xx. 28; Heb. ix. 22.



καινης διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον  
new covenant, that about many being shed  
εἰς ἄφεσιν ἁμαρτιῶν. <sup>29</sup>Λέγω δὲ ὑμῖν, ὅτι  
for forgiveness of sins. I say but to you, that  
οὐ μὴ πῖω ἅπ' ἄρτι ἐκ τούτου τοῦ  
not not I will drink from now of this the  
γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας  
product of the vine, till the day  
ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν  
that, when it I drink with you new  
ἐν τῇ βασιλείᾳ τοῦ Πατρὸς μου. <sup>30</sup>Καὶ ὑμνή-  
in the kingdom of the Father of me. And having  
σαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν  
sung a hymn, they departed to the mountain of the  
ἐλαιῶν.  
olive-trees.

<sup>31</sup>Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες  
Then he says to them the Jesus: All  
ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί ἐν τῇ νυκτὶ  
you will be stumbled at me in the night  
ταύτῃ· γέγραπται γάρ· «Πατάξω τὸν  
this; it is written for: "I will smite the  
ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα  
shepherd, and will be scattered the sheep  
τῆς ποιμνῆς.» <sup>32</sup>Μετὰ δὲ τὸ ἐγεροθῆναί με,  
of the fold." After but the to be raised me,  
προαίξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup>Ἀπο-  
I will go before you to the Galilee. Answer-  
κοιθεῖς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες  
ing and the Peter said to him: If all  
σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε  
shall be stumbled at thee, I never  
σκανδαλισθήσομαι. <sup>34</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς·  
will be stumbled. Said to him the Jesus:  
Ἄμην λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ,  
Indeed I say to thee, that in this the night,  
πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήση  
before a cock to have crowed, thrice thou wilt deny  
με. <sup>35</sup>Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέη  
me. Says to him the Peter; And if it may behoove  
με σὺν σοί ἀποθανεῖν, οὐ μὴ σὲ ἀπαρνή-  
me with thee to die, not not thee I will  
σομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ  
deny. In like manner also all the disciples  
εἶπον. <sup>36</sup>Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς  
said. Then comes with them the Jesus  
εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει  
into a place being called Gethsemane, and says  
τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελ-  
to the disciples: Sit you here, while going  
θὼν προσεύξομαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν  
away I shall pray there. And having taken the

THAT which is POURED  
OUT †for Many, for For-  
giveness of Sins.

<sup>29</sup> †But I tell you,  
That I will not hence-  
forth drink of This PRO-  
DUCT of the VINE, till  
that DAY when I drink  
it new with you in my  
FATHER'S KINGDOM."

<sup>30</sup> And having sung,  
they departed to the  
MOUNT of OLIVES.

<sup>31</sup> Then JESUS says  
to them, "You will All  
stumble on my account,  
this NIGHT; for it is  
written, †I will smite  
'the SHEPHERD, and the  
'SHEEP of the FLOCK will  
'be dispersed.'

<sup>32</sup> But after I am  
RAISED, †I will precede  
you to GALILEE."

<sup>33</sup> And Peter answer-  
ing, said to him, "If all  
should stumble with re-  
spect to thee, I never will  
be made to stumble."

<sup>34</sup> JESUS said to him,  
†"Indeed, I say to thee,  
That This NIGHT, before  
†the Cock crow, thou wilt  
thrice disown me."

<sup>35</sup> PETER says to him,  
"Though doomed to die  
with thee, I will not dis-  
own Thee." And All the  
DISCIPLES said the same.

<sup>36</sup> †Then comes JESUS  
with them into a Place  
called Gethsemane, and  
says to his DISCIPLES,  
'Remain here, while I go  
there and pray.'

<sup>37</sup> And taking with

† 34. That is, "before a watch trumpet will sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The last two watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

† 29. Mark xiv. 25; Luke xxii. 18. † 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. † 31. Zech. xiii. 7. † 32. Matt. xxviii. 7, 10; Mark xiv. 28; xvi. 7. † 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38. † 36. Mark xiv. 32-35; Luke xxii. 39; John xviii. 1.



47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοῦ, Ἰουδας,  
And while of him speaking, lo, Judas,  
εἰς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ  
one of the twelve, came, and with him  
ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ  
a crowd great with swords and clubs, from  
τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.  
the high-priests and elders of the people.  
48 Ὁ δὲ παραδιδούς αὐτόν, ἔδωκεν αὐτοῖς  
He and delivering up him, gave to them  
σημεῖον, λέγων· Ὅν ἂν φιλήσω, αὐτός ἐστι·  
a sign, saying: Who ever I may kiss, he it is;  
κρατήσατε αὐτόν. 49 Καὶ εὐθέως προσελ-  
seize him. And immediately approach-  
θὼν τῷ Ἰησοῦ εἶπε· Χαῖρε ραββί· καὶ  
ing to the Jesus, he said to him; Hail rabbi; and  
κατεφίλησεν αὐτόν. 50 Ὁ δὲ Ἰησοῦς εἶπεν  
kissed him. The but Jesus said  
αὐτῷ· Ἐταῖρε ἐφ' ὃ πάρει;  
to him: Companion, for what art thou present?  
Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ  
Then coming they laid the hands on  
τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. 51 Καὶ  
the Jesus, and they seized him. And  
ἰδοῦ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν  
lo, one of the with Jesus, stretching the  
χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ  
hand, drew out the sword of him; and  
πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν  
striking the slave of the high-priest, cut off  
αὐτοῦ τὸ ὠτίον. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς·  
of him the ear. Then says to him the Jesus:  
'Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον  
Return thee the sword into the place  
αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν,  
of her; all for the taking a sword,  
ἐν μαχαίρᾳ ἀπολοῦνται. 53 Ἡ δοκεῖς, ὅτι  
by a sword shall perish. Or thinkest thou, that  
οὐ δύναμαι \* [ἄρτι] παρακαλέσαι τὸν Πατέρα  
not I am able [now] to entreat the Father  
μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα  
of me, and will furnish to me more than twelve  
λεγεῶνας ἀγγέλων; 54 Πῶς οὖν πληρωθῶ-  
legions of messengers? How then should be ful-  
σιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι.  
filled the writings, that thus it must be done.  
55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς  
In that the hour said the Jesus to the  
ὄχλοις· Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαί-  
crowds: As upon a robber came you out with swords  
ρων καὶ ξύλων, συλλαβεῖν με· καθ' ἡμέραν  
and clubs, to take me; every day  
\*[πρὸς ὑμᾶς] ἐκαθεξόμην διδάσκων ἐν τῷ  
[with you] I did sit teaching in the  
ιερῷ, καὶ οὐκ ἐκράτήσατέ με. 56 Τοῦτο δὲ  
temple, and not you seized me. This but  
ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ  
all has been done, that might be fulfilled the  
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες,  
writings of the prophets. Then the disciples all,

47 Now †while Jesus was speaking behold, Ju-  
das, one of the TWELVE, came, accompanied with  
a great Crowd, armed with Swords and Clubs,  
from the HIGH-PRIESTS and Elders of the PEOPLE.

48 And HE, who DE-  
LIVERED him up, had given them a Sign, say-  
ing, "He it is, whom I may kiss; hold him fast."

49 And immediately ap-  
proaching JESUS, he said, "Hail, Rabbi!" and re-  
peatedly kissed him.

50 But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JE-  
SUS, and secured him.

51 And behold, †one of THOSE who were \*with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off His EAR.

52 Then JESUS says to him, "Return Thy sword to its PLACE; †for All who have RECOURSE to the Sword, shall perish by the Sword.

53 Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

54 But, in that case, how could the SCRIP-  
TURES be verified, †That thus it must be?"

55 JESUS at the same TIME said to the CROWDS, "As in pursuit of a Rob-  
ber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

56 All this, however, has been done, that the WRITINGS of the PROPHE-  
TS might be verified."

\* VATICAN MANUSCRIPT.—51. with him. 53. now—omit.

† 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16. † 51. John xviii. 10.  
‡ 52. Gen. ix. 6; Rev. xiii. 10. † 54. Isa. liii. 7; Luke xxiv. 25, 44, 46.

ἀφέντες αὐτόν, ἔφυγον. <sup>57</sup>Οἱ δὲ κρατήσαντες leaving him, they fled. They and seizing τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν the Jesus, they led to Caiaphas τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι high-priest, where the scribes and the elders were assembled. <sup>58</sup>Ὁ δὲ Πέτρος ἠκολούθει The but Peter followed αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ priest; and having gone in, sat with τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος. the attendants, to see the end.

<sup>59</sup>Οἱ δὲ ἀρχιερεῖς \* [καὶ οἱ πρεσβύτεροι] καὶ The and high-priests [and the elders] and τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν the high-council whole sought false testimony κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώ- against the Jesus, so that him they might σωσι. <sup>60</sup>Καὶ οὐκ εἶδον, πολλῶν ψευδο- deliver to death. And not they found, many false- μαρτύρων προσελθόντων. Ὑστερον δὲ προσελ- witnesses having come. Afterwards but com- θόντες δύο \* [ψευδομαρτυροῦντες,] <sup>61</sup>εἶπον· Οὗτος ing two [false-witnesses] said: This ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ affirmed; I am able to destroy the temple of the Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάμενος αὐ- God, and in three days to build it. τόν. <sup>62</sup>Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· And rising up the high-priest said to him: Οὐδὲν ἀποκρίνῃ; τί οὗτοι σοῦ καταμαρ- Nothing answerest thou? what these of thee testify τυροῦσιν; <sup>63</sup>Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ against? The but Jesus was silent. And \* [ἀποκριθεὶς] ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐ- [answering] the high-priest said to him: Ἰ- ξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζώντος, ἵνα adjure thee by the God of the living, that ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς to us thou tell, if thou art the Anointed, the son τοῦ Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ of the God. Says to him the Jesus: Thou εἶπας. Πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὅψε- hast said. Besides I say to you, from now you σθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ shall see the son of the man sitting at δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν right of the power, and coming upon the νεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς clouds of the heaven. Then the high-priest

Then all \*his DISCIPLES deserting him, fled.

<sup>57</sup> ‡ And THOSE who APPREHENDED JESUS, conducted him to Caiaphas the HIGH-PRIEST, where the SCRIBES and ELDERS were assembled.

<sup>58</sup> But PETER followed him at a distance, to the PALACE of the HIGH-PRIEST; and having entered, sat with the ATTENDANTS to see the RESULT.

<sup>59</sup> Now the HIGH-PRIESTS and the whole SANHEDRIM sought False-testimony against JESUS, so that they might deliver him to death;

<sup>60</sup> and they did not find it, though ‡ Many False-witnesses came. But at last, Two approaching,

<sup>61</sup> said, "This man declared, ‡ I can destroy the TEMPLE of GOD, and in Three Days rebuild it."

<sup>62</sup> And the HIGH-PRIEST answering, said to him, "Answerest thou nothing to what these testify against thee?"

<sup>63</sup> ‡ But Jesus was silent. And the HIGH-PRIEST said to him, ‡ "I adjure thee by the LIVING GOD, that thou inform us, whether thou art the MESSIAH, the SON of GOD."

<sup>64</sup> JESUS says to him, "Thou hast said; moreover I declare to you, ‡ Hereafter you shall see the SON of MAN sitting on the Right hand of POWER, and coming on the CLOUDS of HEAVEN."

<sup>65</sup> Then the HIGH-

\* VATICAN MANUSCRIPT.—56. his DISCIPLES deserting. 59. and the elders—omit. so Lachmann and Tischendorf. 60. false-witnesses—omit. 63. answering—omit.

‡ 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by magistrate or superior, the answer returned was an answer upon oath; a false answer was perjury and even the silence of the person adjured was not deemed innocent. Hence it was that the high-priest had recourse to this measure upon our Lord's disdaining to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail.

‡ 57. Mark xiv. 53; Luke xxii. 54; John xviii. 12, 13, 24. ‡ 60. Mark xiv. 56-59. ‡ 61. Matt. xxvii. 40; John ii. 19-22. ‡ 63. Isa. liii. 7; Matt. xxvii. 12, 14. ‡ 64. Dan. vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xxi. 27; John i. 51; 1 Thess. iv. 16; Rev. 1. 7.

διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· "Ὅτι ἐβλά-  
rent the clothes of him, saying: That he  
σφήμησε· τί ἔτι χρεῖαν ἔχομεν μαρτύ-  
blasphemes; what further need have we of wit-  
ρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐ-  
nesses? see, now you heard the blasphemy of  
τοῦ. <sup>66</sup>Τὶ ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες  
him. What to you thinks? they and answering  
εἶπον· "Ενοχος θανάτου ἐστί. <sup>67</sup>Τότε ἐνέπτυσ-  
said: Liable to death he is. Then they  
σαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολά-  
spat into the face of him, and beat with  
φισαν αὐτόν· οἱ δὲ ἐροῦσι·  
the fist him; they and struck with palms of their  
σαν, <sup>68</sup>λέγοντες· Προφῆτευσον ἡμῖν, Χριστέ,  
hands, saying: Prophecy to us, O Anointed,  
τίς ἐστιν ὁ παῖσας σε;  
who is he striking thee?

<sup>69</sup>Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐ-  
The and Peter without sat in the court-  
λῇ. Καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέ-  
yard. And came to him one maid-servant, say-  
γουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλι-  
ing: Also thou wast with Jesus of the Gali-  
λαίου. <sup>70</sup>Ὁ δὲ ἡρνήσατο ἔμπροσθεν αὐτῶν  
lee. He but denied in presence of them  
πάντων, λέγων· Οὐκ οἶδα τί λέγεις.  
all, saying: Not I know what thou sayest.

<sup>71</sup>Ἐξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν  
Going out and he into the portico, saw  
αὐτόν ἄλλῃ, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος  
him another, and says to those there; Also this  
ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν  
was with Jesus of the Nazareth. And again  
ἡρνήσατο μεθ' ὄρκου· "Ὅτι οὐκ οἶδα τὸν  
he denied with an oath; That not I know the  
ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες  
man. After a little and approaching

οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς  
those having stood by, said to the Peter: Certainly  
καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου  
also thou of them art; even for the speech of thee  
δηλὸν σὲ ποιεῖ. <sup>74</sup>Τότε ἤρξατο καταθεμα-  
manifest thee makes. Then he began to  
τίζειν, καὶ ὀμνύειν· "Ὅτι οὐκ οἶδα τὸν ἄνθρω-  
curse, and to swear. That not I know the man.  
πον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. <sup>75</sup>Καὶ  
And instantly a cock crew. And

ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ,  
remembered the Peter of the word of the Jesus,  
εἰρηκότος \* [αὐτῷ·] "Ὅτι πρὶν ἀλέκτορα φωνῇ-  
declaring [to him;] That before a cock crows,

PRIEST rent his CLOTHES, saying, "He has spoken blasphemy; what further Need have we of Wit-nesses? behold, now you have heard \*the BLAS-PHEMY.

66 What is your opin-ion?" And THEY answer-ing, said, "He deserves to Die."

67 †Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, †"Divine to us, O Messiah, Who is HE STRIKING thee?"

69 †Now PETER sat without in the COURT-YARD; and a Maid-ser-vant came to him, saying, "Thou also wast with JE-SUS the GALILEAN."

70 But HE denied it be-fore them all, saying, "I know not what thou say-est."

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with Jesus the NA-ZARITE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who STOOD BY, ap-proaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known."

74 Then he began to curse and to swear, "I know not the MAN." And instantly †a Cock crew.

75 And Peter recollected the DECLARATION of JE-SUS, †"That before a Cock crows, thou wilt thrice

\* VATICAN MANUSCRIPT.—65. the BLASPHEMY. 75. to him—omit.

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheteuein*. This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kuinoel*. † 74. See Note on verse 34.

† 66. Mark xiv. 64. † 67. Isa. 1. 6; liii. 3; Luke xxii. 63, 64. † 69. Mark xiv. 66; Luke xxii. 55; John xviii. 16-18, 25-27. † 75. See verse 34; Mark xiv. 36; Luke xxii. 61, 62; John xiii. 38.

σαι, τρεῖς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω,  
thrice thou wilt deny me. And going out,  
ἐκλαυσε πικρῶς.  
he wept bitterly.

## ΚΕΦ. κζ'. 27.

1 Πρωῖας δὲ γενομένης, συμβούλιον ἔλαβον  
Morning and having come, a council held  
πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ  
all the high-priests and the elders of the  
λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι  
people against the Jesus, so as to deliver to death  
αὐτόν. 2 Καὶ δήσαντες αὐτόν, ἀπήγαγον, καὶ  
him. And binding him, they led, and  
παρέδωκαν αὐτόν \* [Ποντίῳ] Πιλάτῳ τῷ  
delivered up him [to Pontius] Pilate the  
ἡγεμόνι.  
governor.

3 Τότε ἰδὼν Ἰούδας, ὁ παραδιδούς αὐτόν,  
Then seeing Judas, that betraying him,  
ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε  
that he was condemned, repenting he returned  
τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι  
the thirty pieces of silver to the high-priests  
καὶ τοῖς πρεσβυτέροις, ἄλέγων· Ἠμαρτον,  
and the elders, saying; I sinned,  
παραδούς αἷμα ἀθῶον. Οἱ δὲ εἶπον·  
having delivered up blood innocent. They but said:  
Τι πρὸς ἡμᾶς; Σὺ ὄψει. 5 Καὶ οἶσας τὰ  
What to us? Thou wilt see. And hurling the  
ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ  
pieces of silver in the temple, he withdrew; and  
ἀπελθὼν ἀπήγατο. 6 Οἱ δὲ ἀρχιε-  
having gone forth strangled himself. The and high-  
ρεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ  
priests, taking the pieces of silver, said: Not  
ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
it is lawful to put them into the treasury, since  
τιμὴ αἱμάτων ἐστὶ. 7 Συμβούλιον δὲ λαβόντες,  
price of blood it is. Counsel and taking,  
ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως,  
they bought with them the field of the potter,  
εἰς ταφὴν τοῖς ξένοις. 8 Διὸ ἐκλήθη ὁ  
to bury the strangers. Therefore is called the

disown me." And going out, he wept bitterly.

## CHAPTER XXVII.

1 †Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.

3 †Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,

4 saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."

5 And hurling the SHEKELS in the TEMPLE, he withdrew, †and having gone away, strangled himself.

6 And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the †CORBANAN, seeing it is the Price of Blood."

7 And taking Counsel they bought with it the †POTTER'S FIELD, as a burial-place for †STRANGERS.

8 Therefore that FIELD

\* VATICAN MANUSCRIPT.—2. Pontius—omit.

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, a gift. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar must be distinguished from the *gazophylakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—S. Sharpe. † 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Acladama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where no such specification is intended, the article is omitted; Eph. i. 12; Heb. xi. 13.—Wakefield.

‡ 1. Mark xv. 1; Luke xxii. 66; John xviii. 28. ‡ 3. Matt. xxvi. 15; Acts i. 18.

ἀγρός ἐκείνος, ἀγρός αἵματος, ἕως τῆς σήμε-  
 ρον. Ὁ τότε ἐπληρώθη τὸ ρηθὲν διὰ  
 Then was fulfilled the word spoken through  
 Ἱερεμίου τοῦ προφήτου, λέγοντος· «Καὶ ἔ-  
 Jeremiah the prophet, saying: "And I  
 λαβὼν τὰ τριάκοντα ἀργύρια, τὴν τιμὴν  
 took the thirty pieces of silver, the price  
 τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ  
 of the having been valued, whom they valued from  
 υἱῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ εἰς τὸν  
 sons of Israel, and gave them for the  
 ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ μοι Κύ-  
 field of the potter; even as directed me a  
 ριος.»  
 Lord."

<sup>11</sup>Ὁ δὲ Ἰησοῦς ἔσθη ἔμπροσθεν τοῦ ἡγε-  
 The and Jesus stood in presence of the gov-  
 μόνοι· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέ-  
 ernor; and asked him the governor, say-  
 γων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ  
 ing: Thou art the king of the Jews? The  
 δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν  
 and Jesus said to him: Thou sayest. And in  
 τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων  
 to be accused him by the high-priests  
 καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.  
 and the elders, nothing he answered.  
<sup>13</sup>Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις,  
 Then says to him the Pilate; Not thou hearest,  
 πόσα σοῦ καταμαρτυροῦσι;  
 how many things of thee they bear witness against?  
<sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα·  
 And not he answered him to not even one word;  
 ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.  
 so as to astonish the governor greatly.

<sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν  
 At and a feast was accustomed the governor  
 ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθε-  
 to release one to the crowd prisoner, whom they  
 λον. <sup>16</sup>Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγό-  
 wished. They had and then a prisoner noted, being

is called, †The field of  
 Blood, even to THIS-DAY.

9 Then was verified the  
 WORD SPOKEN through  
 †Jeremiah the PROPHET,  
 saying, †"And I took  
 "the THIRTY Shekels, (the  
 "price at which they val-  
 "ued the PRECIOUS ONE,)  
 "from the Sons of Israel,

10 "and gave them for  
 "the POTTER'S FIELD, even  
 "as the Lord directed me."

11 And JESUS stood be-  
 fore the GOVERNOR; and  
 HE asked him, saying,  
 †"Art thou the KING of  
 the JEWS?" And JESUS  
 replied, "Thou sayest."

12 But he made no re-  
 ply to the accusations of  
 the HIGH-PRIESTS and the  
 ELDERS.

13 Then PILATE says to  
 him, "Dost thou not hear  
 how many things they  
 testify against thee?"

14 And he gave him  
 no answer, not even one  
 Word; so that the gov-  
 ERNOR was greatly sur-  
 prised.

15 †And at each Feast  
 the GOVERNOR was ac-  
 customed to release to  
 the CROWD one Prisoner,  
 whom they wished.

16 And they had then  
 a well-known Prisoner,  
 named †Barabbas.

† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; e. g., some copyist mistaking *Zou*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the name of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, "We know from *Jerome*, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." Dr. Gaussen remarks on this:—"We know also that the Second Book of Maccabees (ii. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophets. Why, then, might not the words quoted by the Evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might have again given, them a place theopneustically in holy Scripture, (as in the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verse 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part of the words quoted by St. Matthew are found in Zechariah. Besides it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.)" † 16. Some very ancient authorities cited by Origen, read, "Jesus, the son of Abbas;" which Michaëli says is undoubtedly the original reading. The word "Jesus" was omitted in later copies, in honor to the name.

† 8. Acts i. 19. † 9. Zech. xi. 12, 13. † 11. Mark xv. 2; Luke xxiii. 3; John xviii. 33. † 15. Mark xv. 6; Luke xxiii. 17; John xviii. 39.

μενον Βαραββαν. <sup>17</sup>Συνηγμένον οὖν αὐ-  
called Barabbas. Having being assembled then of  
των, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
them, said to them the Pilate; Which wish you  
ἀπολύσω ὑμῖν; Βαραββαν ἢ Ἰησοῦν τὸν λεγό-  
I release to you? Barabbas or Jesus, the being  
μενον Χριστόν; <sup>18</sup>Ἦιδει γάρ, ὅτι διὰ φθόνον  
called Christ? He knew for, that through envy  
παρέδωκαν αὐτόν. <sup>19</sup>Καθήμενον δὲ αὐ-  
they had delivered up him. Being seated and of  
τοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτόν  
him upon the tribunal, sent to him  
ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοὶ καὶ τῷ  
the wife of him, saying; Nothing to thee and to the  
δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον  
just one that; many things for I suffered  
σήμερον κατ' ὄναρ δι' αὐτόν. <sup>20</sup>Οἱ δὲ  
this day in a dream because of him. The but  
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς  
high-priests and the elders persuaded the  
ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββαν, τὸν  
crowds, that they should ask the Barabbas, the  
δὲ Ἰησοῦν ἀπολέσωσιν. <sup>21</sup>Ἀποκριθεὶς δὲ  
and Jesus they might destroy. Answering and  
ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν  
the governor said to them; Which wish you of the  
δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραβ-  
two I shall release to you? They and said; Barab-  
βαν. <sup>22</sup>Λέγει αὐτοῖς ὁ Πιλάτος· Τὶ οὖν  
bas. He says to them the Pilate; What then  
ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν;  
shall I do Jesus, the being called Christ?  
Λέγουσιν \* [αὐτῷ] πάντες· Σταυρωθήτω.  
They say [to him] all; Let him be crucified.  
<sup>23</sup>Ὁ δὲ ἡγεμὼν ἔφη· Τὶ γὰρ κακὸν ἐποίη-  
The and governor said; What for evil has he  
σεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυ-  
done? They but vehemently cried, saying; Let  
ρωθήτω.  
him be crucified.

<sup>24</sup>Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ,  
Seeing and the Pilate that nothing profits,  
ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ,  
but rather a tumult is made, taking water,  
ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου,  
he washed the hands before the crowd,  
λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος \* [τοῦ  
saying; Innocent I am from the blood [of the  
δικαίου] τούτου· ὑμεῖς ὁψεσθε. <sup>25</sup>Καὶ ἀποκρι-  
just] of this; you shall see. And answer-  
θεις πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ'  
ing all the people said; The blood of him upon  
ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυσεν  
us, and upon the children of us. Then he released

17 Therefore, being as-  
sembled, PILATE said to  
them, "Which do you wish  
that I release to you?  
Barabbas? or THAT Jesus  
who is named Christ?"

18 For he knew That  
they had delivered him  
up through Envy.

19 And while he was  
sitting on the TRIBUNAL,  
his WIFE sent to him, say-  
ing, "Have nothing to do  
with that JUST person;  
for I have suffered much  
†this-day, in a Dream, be-  
cause of him."

20 ‡But the HIGH-  
PRIESTS and the ELDERS  
persuaded the CROWDS to  
ask for BARABBAS, and to  
destroy JESUS.

21 And the GOVERNOR  
answering, said to them,  
"Which of the two do  
you wish me to release  
to you?" And they said,  
\*"BARABBAS."

22 PILATE says to them,  
"What then shall I do to  
THAT Jesus who is named  
Christ?" They all say,  
"Let him be crucified."

23 And \*HE said, (No;)  
"for what Evil has he  
done?" But THEY vehe-  
mently cried, saying, "Let  
him be crucified."

24 And Pilate, perceiv-  
ing that he had no influ-  
ence, but rather a Tumult  
was made, ‡taking Water,  
he washed his hands be-  
fore the crowd, saying,  
"I am innocent of \*this  
BLOOD; see you to it."

25 And All the PEOPLE  
answering, said, ‡"His  
BLOOD rest on us, and on  
our CHILDREN."

26 He then released to

\* VATICAN MANUSCRIPT.—21. BARABBAS. 22. to him—omit. 23. HE said.  
24. JUST—omit. 24. this BLOOD; see.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a  
strange interpretation, till it is considered, that *the day*, according to the reckoning in  
Judea, began on the evening before Pilate's wife sent this message to her husband; and  
therefore *the night* in which she had her dream, was a constituent part of what she  
meant by *this day*. This is agreeable to what we read in Gen. i. 5; "the evening and the  
morning were the first day".—*Bishop Pearce*.

‡ 20. Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iiii. 14. ‡ 24. Deut. xxi.  
9. ‡ 25. Deut. xix. 10; Acts v. 28.



αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελ-  
to them the Barabbas, the and Jesus having  
λώσας παρῆδωκεν, ἵνα σταυρωθῇ.  
scourged he delivered up, that he might be crucified.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλα-  
Then the soldiers of the governor taking  
βόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνή-  
the Jesus into the judgment hall, they  
γαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.  
gathered together to him whole the company.

28 Καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ  
And having stripped him, they put on to him  
χλαμύδα κοκκίνην. 29 Καὶ πλέξαντες στέ-  
a soldier's cloak scarlet. And braiding a  
φανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν  
crown of thorns, placed upon the head  
αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιάν αὐτοῦ.  
of him, and a reed on the right of him;  
καὶ γονυπετίσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαι-  
and bending the knee in presence of him, mocked  
ζον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν  
him, saying: Hail, the king of the

Ἰουδαίων. 30 Καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλα-  
Jews. And spitting on him, they  
βον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν  
took the reed, and struck on the head

αὐτοῦ. 31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέ-  
of him. And when they had mocked him, they  
δυσαν αὐτόν τὴν χλαμύδα, καὶ ἐνέδυ-  
took off him the soldier's cloak, and put  
σαν αὐτόν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον  
on him the garments of him; and led away  
αὐτόν εἰς τὸ σταυρῶσαι. 32 Ἐξερχόμενοι δέ,  
him into the to be crucified. Going out and,  
εἶρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα·  
they met a man a Cyrenian, by name Simon;

τοῦτον ἠγγάρευσαν, ἵνα ἄσῃ τὸν  
him they compelled, that he might carry the  
σταυρόν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον  
cross of him. And coming into a place

λεγόμενον Γολγοθᾶ, ὃ ἐστι λεγόμενον κρα-  
being called Golgotha, which is being called of  
νίου τόπος, 34 ἔδωκαν αὐτῷ πεῖν ὄξος  
a skull a place, they gave to him to drink vinegar

μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος  
with gall having been mixed; and having tasted,  
οὐκ ἤθελε πεῖν. 35 Σταυρώσαντες δὲ αὐτόν,  
not he would drink. Crucifying and him,

them BARABBAS; and  
having scourged JESUS,  
he delivered him up to be  
crucified.

27 Then the SOLDIERS  
of the GOVERNOR having  
led JESUS into the †PRÆ-  
TORIUM, gathered together  
against him the Whole  
COMPANY.

28 And \*clothing him,  
‡they put on him a sol-  
dier's †scarlet Cloak.

29 ‡And wreathing a  
Crown of Acanthus, they  
placed it on his HEAD, and  
put a Reed in his RIGHT  
hand; and kneeling before  
him, they mocked him,  
saying, "Hail, \*King of  
the JEWS!"

30 ‡And spitting on him  
they took the REED, and  
struck him on the HEAD.

31 And when they had  
insulted him, they divest-  
ed him of the SOLDIER'S  
CLOAK, and clothed him  
with his own RAIMENT,  
and led him away to be  
CRUCIFIED.

32 ‡And going out, they  
met a Cyrenian, named  
Simon; him they compel-  
led to carry his CROSS.

33 And having arrived  
at a Place called Golgo-  
tha, which is called a  
Place of a Skull,

34 ‡they gave him  
\*Wine to drink, mixed  
with Gall; which, hav-  
ing tasted, he would not  
drink.

35 ‡And after nailing  
him to the cross, they

\* VATICAN MANUSCRIPT.—28. clothing him, they put on him. 29. King of the JEWS. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the Prætorium entered the temple by a bridge over the valley at the south-west corner. † 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *clams* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king. † 29. It does not appear, that this crown was intended to torture his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *beard's foot*. This, how-  
ever, is a prickly plant, though nothing like thorns, in the common meaning of that word."

‡ 27. Mark xv. 16; John xix. 2. † 28. Luke xxiii. 11. ‡ 29. Psal. lxi. 19. ‡ 30. Isa. i. 6. ‡ 32. Mark xv. 21; Luke xxiii. 26. ‡ 34. Psal. lxi. 21. † 35. Psal. xxii. 18; John xix. 23.

διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες  
they divided the garments of him, casting  
κλῆρον. <sup>36</sup>Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.  
a lot And being seated they watched him there.  
<sup>37</sup>Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ  
And they placed above the head of him  
τὴν αἰτίαν αὐτοῦ γεγραμμένην. «Οὗτός  
the accusation of him having been written: "This  
ἐστὶν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.»  
is Jesus the king of the Jews."

<sup>38</sup>Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί.  
Then were crucified with him two robbers;  
εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων. <sup>39</sup>Οἱ  
one by right, and one by left. Those  
δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν,  
and passing along reviled him,  
κινούντες τὰς κεφαλὰς αὐτῶν, <sup>40</sup>καὶ λέγον-  
shaking the heads of them, and say-  
τες· Ὁ καταλύων τὸν ναόν, καὶ ἐν τρισίν  
ing, He overthrowing the temple, and in three  
ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς  
days building, save thyself; if a son  
εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.  
thou art of the God, come down from the cross.  
<sup>41</sup>Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες  
Likewise and also the high-priests, mocking  
μετὰ τῶν γραμματέων καὶ πρεσβυτέρων,  
with the scribes and elders,  
ἔλεγον· <sup>42</sup>Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται  
said: Others he saved, himself not is able  
σῶσαι· εἰ βασιλεὺς Ἰσραὴλ ἐστὶ, κατα-  
to save; if a king of Israel he is, let him  
βάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσο-  
come down now from the cross, and we will  
μεν αὐτῷ. <sup>43</sup>Πέποιθεν ἐπὶ τὸν Θεόν·  
give credit to him. He trusted in the God;  
οὐσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε  
let him rescue now him, if he wishes him; he said  
γάρ· Ὅτι Θεοῦ εἰμι υἱός. <sup>44</sup>Τὸ δ' αὐτὸ  
for; That of God I am a son. That through it  
καὶ οἱ λησταί, οἱ συσταυρωθέντες αὐτῷ,  
also the robbers, those being crucified with him,  
ὠνειδίζον αὐτόν.  
reproached him.

<sup>45</sup>Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ  
From now sixth hour darkness was on  
πᾶσαν τὴν γῆν, ἕως ὥρας ἐνάτης. <sup>46</sup>Περὶ δὲ  
all the land, till hour ninth. About and  
τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φω-  
the ninth hour cried out the Jesus with  
νῇ μεγάλῃ, λέγων· Ἥλί, ἥλί· λαμὰ σαβα-  
a voice great, saying; Eli, Eli; lama sabach-  
χθανί; τοῦτ' ἐστὶ· Θεέ μου, Θεέ μου· ἵνα τί  
thani? that is; O God of me, O God of me; why  
με ἐγκατέλιπες; <sup>47</sup>Τινὲς δὲ τῶν ἐκεῖ  
me hast thou forsaken? Some and of those there

distributed his GARMENTS  
by Lot.†

36 And sitting down,  
they watched him there.

37 And over his HEAD  
†they placed his ACCUSA-  
TION in writing, "This is  
Jesus, the KING of the  
JEWS."

38 †At the same time,  
Two Robbers were cruci-  
fied with him, one at his  
Right hand, and the other  
at his Left.

39 †Now those passing  
by, reviled him, shaking  
their heads,

40 and saying, "DES-  
TROYER of the TEMPLE!  
and Builder of it in Three  
Days, save thyself. If thou  
art a Son of \*God come  
down from the cross."

41 In like manner al-  
so, the HIGH-PRIESTS with  
the SCRIBES and Elders,  
deriding, said,

42 "He saved Others;  
Himself he cannot save.  
\*Is he the King of Is-  
rael? let him now descend  
from the cross, and we  
will believe \*on him.

43 He confided in God;  
let him rescue now, if he  
delights in him; for he  
said, 'I am God's Son.'"

44 THOSE ROBBER also,  
who were CRUCIFIED with  
him, reproached him.

45 †Now from the Sixth  
Hour there was †Darkness  
on All the LAND till the  
ninth Hour.

46 And about the NINTH  
Hour, JESUS exclaimed,  
with a loud Voice, saying,  
"Eli, Eli, lama sabach-  
thani?" that is, "My God!  
my God! why hast thou  
forsaken me?"

47 And some of THOSE

\* VATICAN MANUSCRIPT.—40. God. 42. Is he the King of Israel? 42. on him.

† 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them; upon my vesture did they cast lots,' is found in comparatively few MSS., and has no place in the ancient versions.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

† 37. Mark xv. 26; Luke xxiii. 38; John xix. 19. † 38. Isa. liii. 12. † 39. Psal. xxii. 7; cix. 25. † 45. Mark xv. 33; Luke xxiii. 44.

ἑστῶτων, ἀκούσαντες, ἔλεγον· "Ὅτι Ἠλίαν  
standing, having heard, said: For Elias  
φωνεῖ οὗτος. <sup>48</sup>Καὶ εὐθὺς δραμών εἰς ἓξ  
he cries this. And immediately running one of  
αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους,  
them, and taking a sponge, filling and of vinegar,  
καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν. <sup>49</sup>Οἱ  
and attaching to a reed, gave to drink him. The  
δὲ λοιποὶ ἔλεγον· "Ἀφες· ἴδωμεν, εἰ  
but others said: Leave alone; we may see, if  
ἔρχεται Ἠλίας, σῶσων αὐτόν. <sup>50</sup>Ὁ δὲ  
comes Elias, will be saving him. The then  
Ἰησοῦς, πάλιν κραῖας φωνῇ μεγάλῃ,  
Jesus, again crying with a voice great,  
ἀφῆκε τὸ πνεῦμα.  
resigned the breath.

<sup>51</sup>Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχί-  
And lo, the curtain of the temple was  
σθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ  
rent into two, from above to below; and the earth  
ἐσεισθή, καὶ αἱ πέτραι ἐσχίσθησαν, <sup>52</sup>καὶ τὰ  
was shaken, and the rocks were rent, and the  
μνημεῖα ἀνεώχθησαν· καὶ πολλὰ σώματα τῶν  
tombs were opened; and many bodies of the  
νεκροῦμένων ἁγίων ἠγέρθη, <sup>53</sup>καὶ ἐξελ-  
having been asleep holy ones were raised, and com-  
θόντες ἐκ τῶν μνημείων, μετὰ τὴν ἐγερσιν  
ing forth from the tombs, after the resurrection  
αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ  
of him went into the holy city, and  
ἐνεφανίσθησαν πολλοῖς.  
appeared to many.

<sup>54</sup>Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ  
The and centurion and those with him  
τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν  
watching the Jesus, seeing the earthquake  
καὶ τὰ γινόμενα, ἐφοβήθησαν σφόδρα,  
and the things being done, they were afraid much,  
λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.  
saying: Truly of God a son was this.

<sup>55</sup>Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρό-  
Were and there women many from a dis-  
θεν θεωροῦσαι· αἵτινες ἠκολούθησαν τῷ  
tance beholding; who followed the  
Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ·  
Jesus from the Galilee, ministering to him;

<sup>56</sup>ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ  
among whom was Mary the Magdalene, and  
Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μητέρα, καὶ  
Mary the of the James and Joses mother, and

STANDING there, hearing him, said, "He calls for Elijah."

<sup>48</sup> †And immediately one of them ran, and taking a Sponge filled it with Vinegar, and putting it on a Reed, gave him to drink.

<sup>49</sup> But OTHERS said, "Let him alone; let us see whether Elijah will come to save \*him."

<sup>50</sup> †Then JESUS crying out again with a loud Voice, expired.

<sup>51</sup> †And, behold, †the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

<sup>52</sup> and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

<sup>53</sup> and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

<sup>54</sup> †Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

<sup>55</sup> And many Women were there, †beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

<sup>56</sup> among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the

\* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his SIDE, and there came out Blood and Water.

† <sup>51</sup> In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † <sup>55</sup> So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—Macknight.

† 48. Psal. lxi. 21. † 50. Mark xv. 37; Luke xxiii. 47. † 51. Exod. xxvi. 31; 2 Chron. iii. 14. † 54. Mark xv. 42; Luke xxiii. 50; John xix. 38.

ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.  
the mother of the sons of Zebedee.

<sup>57</sup> Ὁψίας δὲ γενομένης, ἦλθεν ἄνθρωπος  
Evening and being come, came a man  
πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ,  
rich from Arimathea, by name Joseph,  
ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. <sup>58</sup> Οὗτος  
who also himself was discipled to the Jesus. He  
προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα  
coming to the Pilate requested the body  
τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀπο-  
of the Jesus. Then the Pilate ordered to be  
δοθῆναι τὸ σῶμα. <sup>59</sup> Καὶ λαβὼν τὸ σῶμα ὁ  
given the body. And taking the body the  
Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ.  
Joseph, wrapped it fine linen cloth clean;  
<sup>60</sup> καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ,  
and laid it in the new of himself tomb,  
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας  
which he had hewn in the rock; and having rolled  
λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλ-  
a stone great of the door of the tomb, he went  
θεν. <sup>61</sup> Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ  
away. Was and there Mary the Magdalene, and  
ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ  
the other Mary, sitting over against the  
τάφου.  
sepulchre.

<sup>62</sup> Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν  
The now next day, which is after the  
παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς  
preparation, were assembled the high-priests  
καὶ οἱ Φαρισαῖοι πρὸς τὸν Πιλάτον, <sup>63</sup> λέγον-  
and the Pharisees to Pilate, say-  
τες· Κύριε, ἐμνήσθημεν, ὅτι ἐκεῖνος ὁ πλά-  
ing: O sir, we remember, that that the deceiv-  
νος εἶπεν ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας  
er said while living; After three days  
ἐγείρομαι. <sup>64</sup> Κέλευσον οὖν ἀσφαλι-  
I will arise. Do thou command therefore to be  
σθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας,  
made fast the tomb till the third day,  
μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ, κλέψω-  
lest coming the disciples of him, might  
σιν αὐτόν, καὶ εἰπωσιν τῷ λαῷ· Ὁ  
steal him, and might say to the people. He  
γέροθι ἀπὸ τῶν νεκρῶν· καὶ ἔσται  
has been raised from the dead; and will be  
ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. <sup>65</sup> Ἐφη  
the last fraud worse of the first. Said  
αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδία· ὑπά-  
to them the Pilate; You have a guard; go  
γετε, ἀσφαλίσασθε, ὥς οἴδατε. <sup>66</sup> Οἱ δὲ  
you, make fast, as you know. They and

MOTHER of the SONS of  
Zebedee.

57 And Evening being  
come, a rich Man came  
from Arimathea, named  
† Joseph, who also himself  
was discipled to JESUS.

58 He going to PILATE  
requested the BODY of JE-  
SUS. Then PILATE or-  
dered \*it to be given.

59 And JOSEPH, taking  
the BODY, wrapped it in  
pure, fine Linen,

60 ‡ and laid it in his  
own NEW Tomb, which  
he had excavated in the  
rock; and having rolled  
a great Stone to the door  
of the TOMB, he departed.

61 And MARY of MAG-  
DALA was there, and the  
OTHER Mary, sitting op-  
posite the TOMB.

62 Now on the MOR-  
ROW, which is after †the  
PREPARATION, the HIGH-  
PRIESTS and PHARISEES  
convened before Pilate,

63 saying, "Sir, we re-  
collect that that imposter  
said, while living, ‡ 'Af-  
ter Three Days I will  
arise.'

64 Command, therefore,  
the TOMB be made secure  
till the THIRD Day, lest  
\*the DISCIPLES come and  
steal him, and say to the  
PEOPLE, 'He is raised  
from the dead;' and so  
the LAST ERROR would be  
worse than the FIRST."

65 PILATE said to them,  
† "You have a Guard; go,  
make it as secure as you  
know how."

\* VATICAN MANUSCRIPT.—58. it to be given. 64. the DISCIPLES.

† 62. *Paraskeue* denoted the day preceding any sabbath or festival, as being that on which the preparation for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonia, be removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose.

‡ 57. Mark xv. 42; Luke xxiii. 50; John xix. 38. ‡ 60. Isa. liii. 9. ‡ 63. Matt. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mark viii. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 6, 7; John ii. 19.

πορευθέντες ἡσφαλίσαντο τὸν τάφον, σφρα-  
going made fast the tomb, having  
γίσαντες τὸν λίθον, μετὰ τῆς κουστῳδίας.  
sealed the stone, with the guard.

ΚΕΦ. κη'. 28.

1'Οπὲρ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς  
After low sabbath, to the dawning into  
μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνή,  
first of week, came Mary the Magdalene,  
καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.  
and the other Mary, to see the tomb.  
2Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος  
And lo, a shaking occurred great; a messenger  
γὰρ Κυρίου, καταβάς ἐξ οὐρανοῦ, προσελθὼν  
for of a Lord, descending from heaven, approaching  
ἀπεκύλισε τὸν λίθον \* [ἀπὸ τῆς θύρας,] καὶ  
rolled away the stone [from the door,] and  
ἐκάθητο ἐπάνω αὐτοῦ. 3<sup>τ</sup>Ἦν δὲ ἡ ἰδέα αὐτοῦ  
sat upon it. Was and the aspect of him  
ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν  
like lightning, and the garments of him white  
ὡσεὶ χιῶν. 4<sup>τ</sup>Απὸ δὲ τοῦ φόβου αὐτοῦ ἐσει-  
as snow. From and the fear of him shook  
σθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νε-  
the keepers, and became as dead  
κροί. 5<sup>τ</sup>Αποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς  
(men). Answering and the messenger said to the  
γυναῖξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γάρ, ὅτι  
women: Not be afraid you; I know for, that  
Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6<sup>τ</sup>Οὐκ  
Jesus that having been crucified you seek. Not  
ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπε.  
he is here; he has been raised for, even as he said.  
Δεῦτε, ἰδέτε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος.  
Come, see the place, where lay the Lord.  
7Καὶ ταχὺ πορευθεὶς εἶπατε τοῖς μαθηταῖς  
And quickly going tell the disciples  
αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν·  
of him, that he has been raised from the dead;  
καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλι-  
and lo, he goes before you into the Gali-  
λαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἶπον  
lee; there him you will see; lo, I told  
ὑμῖν.  
you.

\*Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου  
And coming out quickly from the tomb  
μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον  
with fear and joy great, they ran  
ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. 9\* [Ὡς δὲ  
to inform the disciples of him. [As and  
ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ,]  
they went to inform the disciples of him,]

66 And departing, THEY  
secured the TOMB with the  
GUARD, †having sealed the  
STONE.

CHAPTER XXVIII.

1 †Now after the Sab-  
bath, as it was DAWNING  
to the first day of the  
Week, Mary of MAGDALA,  
and the OTHER Mary,  
went to see the TOMB.

2 And, behold, a great  
Shaking, occurred; for an  
Angel of the Lord descend-  
ing from Heaven, came  
and rolled back the STONE;  
and sat upon it.

3 †And his APPEAR-  
ANCE was like Lightning,  
and his VESTMENTS white  
as SNOW;

4 and from FEAR of him  
the GUARDS trembled, and  
became as Dead men.

5 And the ANGEL an-  
swering, said to the wo-  
MEN, "Be not you afraid;  
for I know That you seek  
THAT Jesus who was CRU-  
CIFIED.

6 He is not here; for he  
has been raised, even as  
he said. Come, see the  
PLACE where \*he lay.

7 And immediately go  
and tell his DISCIPLES  
That he has been raised  
from the DEAD; and, be-  
hold, †he precedes you to  
GALILEE; there you will  
see Him; behold, I have  
told you."

8 And coming out im-  
mediately from the TOMB,  
with Fear and great Joy,  
they ran to tell his DIS-  
CIPLES.

9 †And, behold, JESUS

\* VATICAN MANUSCRIPT.—2. from the DOOR—omit. 6. he lay; so Tischendorf. 9. as they were going to tell his disciples—omit; so Lachmann and Tischendorf.

† 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But futile were the machinations of his enemies in order to prove him to be an imposter. Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was sealed to prevent deception—and a guard to protect the body. All these facts are strong presumptive proofs of the reality of the resurrection.

‡ 66. Dan. vi. 17. † 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. ‡ 3. Dan. x. 6. † 7. Matt. xxvi. 32; Mark xvi. 7. ‡ 9. Mark xvi. 9; John xx. 14.

καὶ ἰδοῦ, ὁ Ἰησοῦς, ἀπῆντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup>Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ὅκεῖ με ὄψονται.

<sup>11</sup>Πορευομένων δὲ αὐτῶν, ἰδοῦ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλάν τοις ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup>Καὶ συναθρόντες μετὰ τῶν πρεσβυτέρων, συμβούλιον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες· <sup>13</sup>Εἰπατε, ὅτι οἱ μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἔκλεψαν αὐτόν, ἡμῶν κοιμωμένων. <sup>14</sup>Καὶ ἂν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. <sup>15</sup>Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

<sup>16</sup>Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. <sup>17</sup>Καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. <sup>18</sup>Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. <sup>19</sup>Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ

met them, saying, "Rejoice!" And THEY having approached, clasped his FEET, and prostrated to him.

<sup>10</sup> Then JESUS says to them, "Be not afraid; go & inform my brethren, so that they may go to GALILEE, and there they will see Me."

<sup>11</sup> And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

<sup>12</sup> And being assembled with the ELDERS, and taking Counsel, they gave a good many Shekels to the SOLDIERS,

<sup>13</sup> saying, "Say you, that 'His DISCIPLES came by Night, and stole him, while we slept' ;

<sup>14</sup> and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

<sup>15</sup> And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to \*THIS day.

<sup>16</sup> And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

<sup>17</sup> And seeing him, they (indeed) prostrated to him; but SOME doubted.

<sup>18</sup> And JESUS approaching, spoke to them, saying, ‡ "All Authority has been imparted to me, in Heaven and on Earth.

<sup>19</sup> ‡ Go, disciple All the NATIONS, immersing them

\* VATICAN MANUSCRIPT.—15. THIS Day.

‡ 10. John xx. 17; Rom. viii. 29. ‡ 18. Matt. xi. 27; John iii. 35; v. 22; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27. Eph. i. 10, 21; Phil. ii. 9, 10; 1 Pet. iii. 22. ‡ 19. Mark xvi. 15; Luke xxvi. 47; Rom. x. 18; Col. i. 23.

ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ  
name of the Father and of the Son and of the  
 ἁγίου πνεύματος· <sup>20</sup>διδάσκοντες αὐτοὺς τη-  
holy spirit; teaching them to  
 ρεῖν πάντα, ὅσα ἐνετειλάμην ὑμῖν.  
observe all, whatever I have charged you.  
 Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς  
And lo, I with you am all the  
 ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.  
days, till the end of the age.

into the NAME of the FA-  
 THER, and of the SON, and  
 of the HOLY Spirit;  
 20 ‡teaching them to  
 observe all things which  
 I have enjoined upon  
 you; and, behold, I am  
 with you all the DAYS,  
 till the CONSUMMATION of  
 the AGE."

\*ACCORDING TO MATTHEW

\* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MATTHEW.

‡ 20. Acts ii. 42.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ  
[GLAD TIDINGS] BY MARK  
**ACCORDING TO MARK**

ΚΕΦ. α'. 1.

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ,  
A beginning of the glad tidings of Jesus Christ,  
υἱοῦ τοῦ Θεοῦ. 2 Ὡς γέγραπται ἐν Ἠσαΐᾳ  
a son of the God. As it is written in Isaiah  
τῷ προφῆτῃ· «Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγ-  
the prophet: "Lo, I send the mes-  
senger of me before face of thee, who will  
σκευάσει τὴν ὁδὸν σου. 3 Φωνὴ βοῶντος  
prepare the way of thee. A voice crying out  
ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,  
in the desert; Make you ready the way of a lord,  
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.» 4 Ἐγέ-  
straight make you the beaten ways of him." Was  
νετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ  
John dipping in the desert, and  
κηρύττων βάπτισμα μετανοίας εἰς ἄφε-  
publishing a dipping of reformation into for-  
σιν ἁμαρτιῶν. 5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν  
givenness of sins. And went out to him  
πάσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται  
all the Judea country, and the Jerusalem  
πάντες· καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποτα-  
all; and were dipped in the Jordan river  
μῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας  
by him, confessing the sins  
αὐτῶν. 6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας  
of them. Was now John having been clothed hairs  
καμήλου, καὶ ζώνην δερματίνην περὶ τὴν  
of a camel, and a belt made of skin around the  
ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι  
loins of him, and eating locusts and honey  
ἄγριον. 7 Καὶ ἐκήρυσσε λέγων· Ἔρχεται ὁ  
wild. And he cried out saying: Comes the  
ἰσχυρότερός μου ὀπίσω \* [μου,] οὐ οὐκ  
mighty of me after [me,] of whom not  
εἰμὶ ἱκανὸς κύνῃας λῦσαι τὸν ἱμάντα τῶν  
I am worthy bowed down to loose the string of the  
ὑποδημάτων αὐτοῦ. 8 Ἐγὼ \* [μὲν] ἐβάπτισα  
sandals of him. I [indeed] dipped  
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν  
you in water; he but will dip you in  
πνεύματι ἁγίῳ.  
spirit holy.

9 \* [Καὶ] ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,  
[And] it came to pass in those the days,  
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας,  
came Jesus from Nazareth of the Galilee,

CHAPTER I.

1 The Beginning of the  
GLAD TIDINGS of Jesus  
Christ, the Son of \*God;

2 as it is written \*†in  
the PROPHETS, †"Behold,  
"I send my MESSENGER  
"before thy Face, who  
"will prepare thy way.

3 †"A Voice proclaim-  
"ing in the DESERT, Pre-  
"pare the way for the  
"Lord, make the HIGH-  
"WAYS straight for him."

4 †John was immersing  
in the DESERT, and pub-  
lishing an Immersion of  
Reformation for Forgive-  
ness of Sins.

5 †And resorted to him  
All the COUNTRY of JU-  
DEA, and all THOSE of  
Jerusalem, and were im-  
mersed by him in the  
RIVER JORDAN, confessing  
their SINS.

6 †Now John was clothed  
in Camel's Hair, with  
a Leathern Girdle encir-  
cling his WAIST; and  
eating Locusts and Wild  
Honey.

7 And he proclaimed,  
saying, †"The POWERFUL  
ONE comes after me; for  
whom I am not worthy  
to stoop down and untie  
the STRINGS of his SAN-  
DALS.

8 †I immerse you in  
Water, but he will im-  
merse you in holy Spirit."

9 †And it occurred, in  
Those DAYS, that Jesus  
came from Nazareth, of  
GALILEE, and was im-

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK. 1. God. 2. ISAIAH the  
PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted ver-  
sions; as the quotation is from two different prophecies, Mal iii. 1. and Iisa. xl. 2, 3, of which  
the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "As it is writ-  
ten in the Prophets," yet it is never said in the N. T. written in a prophet, but by him; there  
seems to be no just ground for departing from the received text.—Campbell,  
Whitby, Lightfoot.

‡ 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii.  
4; John i. 23. ‡ 4. Matt. iii. 1; Luke iii. 3; John iii. 23. ‡ 5. Matt. iii. 5. ‡ 6.  
Matt. iii. 4. ‡ 7. Matt. iii. 11; John i. 27; Acts xiii. 25. ‡ Acts i. 5; ii. 2-4.  
xi. 16; xix. 4; 1 Cor. xii. 13. ‡ 9. Matt. iii. 13; Luke iii. 21.



καὶ ἐβαπτισθῆναι ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.  
and was dipped by John into the Jordan.

<sup>10</sup> Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος,  
And immediately ascending from the water,  
εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ  
he saw rending the heavens, and the  
πνεῦμα, ὡς περιτεράν καταβαῖνον ἐπ' αὐτόν.  
spirit, as a dove, descending upon him.

<sup>11</sup> Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· «Σὺ εἶ  
And a voice came out of the heavens; "Thou art  
ὁ υἱὸς μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα.»  
the son of me the beloved in whom I delight."

<sup>12</sup> Καὶ εὐθέως τὸ πνεῦμα αὐτόν ἐκβάλλει  
And immediately the spirit him casts  
εἰς τὴν ἔρημον. <sup>13</sup> Καὶ ἦν ἐν τῇ ἐρήμῳ  
into the desert. And he was in the desert  
ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ  
days forty, being tempted by the  
σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ  
adversary, and was with the wild beasts; and the  
ἄγγελοι διηκονοῦν αὐτῷ.  
messengers ministered to him.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,  
After now the to be delivered up the John,  
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων  
came the Jesus into the Galilee, preaching  
τὸ εὐαγγέλιον \* [τῆς βασιλείας] τοῦ Θεοῦ,  
the glad tidings [of the kingdom] of the God,  
<sup>15</sup> καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς, καὶ  
and saying: That has been fulfilled the season, and  
ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε,  
has come nigh the majesty of the God; reform you,  
καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. <sup>16</sup> Περιπατῶν  
and believe you in the good message. Walking  
δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε  
and by the sea of the Galilee, he saw  
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
Simon and Andrew the brother of him,  
ἀμφιβάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ·  
casting a fishing net in the sea;

ἦσαν γὰρ ἄλεις. <sup>17</sup> Καὶ εἶπεν αὐτοῖς ὁ  
they were for fishers. And said to them the  
Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς  
Jesus; Come after me, and I will make you  
γενέσθαι ἄλεις ἀνθρώπων. <sup>18</sup> Καὶ εὐθέως  
to be fishers of men. And immediately

ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.  
leaving the nets of them, they followed him.

<sup>19</sup> Καὶ προβάς \* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰάκω-  
And going [thence] a little, he saw James  
βον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν  
the of the Zebedee, and John the  
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ  
brother of him, and themselves in the ship  
καταρτίζοντας τὰ δίκτυα· <sup>20</sup> καὶ εὐθέως ἐ-  
were mending the nets; and immediately he

mersed by John in the  
JORDAN.

<sup>10</sup> † And ascending from  
the WATER, instantly he  
saw the HEAVENS open-  
ing, and the SPIRIT, like  
a Dove, descending upon  
him.

<sup>11</sup> And a Voice came  
from the HEAVENS, say-  
ing, † "Thou art my SON,  
the BELOVED; in thee I  
delight."

<sup>12</sup> † And immediately  
the SPIRIT sent him forth  
into the DESERT.

<sup>13</sup> And he was in the  
DESERT forty Days, being  
tempted by the ADVER-  
SARY; and was among  
the WILD BEASTS; and  
the ANGELS served him.

<sup>14</sup> † Now after JOHN  
was imprisoned, JESUS  
came into GALILEE, pub-  
lishing the GLAD TIDINGS  
of GOD,

and saying, † "The  
TIME has been accom-  
plished, and GOD'S ROYAL  
MAJESTY has approached;  
† Reform, and believe in  
the GOOD MESSAGE."

<sup>16</sup> † \* And as he was  
passing along by the LAKE  
of GALILEE, he saw SIM-  
ON, and Andrew \* the  
BROTHER of Simon, cast-  
ing a Drag into the LAKE;  
for they were Fishermen.

<sup>17</sup> And JESUS said to  
them, "Come, follow me,  
and I will make you Fish-  
ers of Men."

<sup>18</sup> And instantly † leav-  
ing \* the NETS, they fol-  
lowed him.

<sup>19</sup> † And going forward  
a little, he saw THAT  
James who is the son of  
ZEBEDEE, and John his  
BROTHER; they also were  
in the BOAT repairing the  
NETS;

<sup>20</sup> and he immediately

\* VATICAN MANUSCRIPT.—11. thee I delight. 14. of the KINGDOM.—omit. 16. And as he was passing along by. 16. the BROTHER of Simon, casting. 18. The NETS. 19. thence—omit.

† 10. Matt. iii. 16; John i. 32. † 11. Mark ix. 7. † 12. Matt. iv. 1; Luke iv. 1. † 14. Matt. iv. 12, 23. † 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10; † 15. Matt. iv. 17. † 16. Matt. iv. 18; Luke v. 4. † 18. Matt. xix. 27; Luke v. 11. † 19. Matt. iv. 21.

κάλεσεν αὐτούς. Καὶ ἀφέντες τὸν πατέρα αὐ-  
called them. And leaving the father of  
τῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθω-  
them Zebedee in the ship with the hire-  
τῶν, ἀπῆλθον ὀπίσω αὐτοῦ.  
lings, they went after him.

<sup>21</sup>Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ  
And they went into Capernaum; and  
εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συ-  
immediately to him; the sabbath going into the syn-  
ναγωγὴν, ἐδίδασκε. <sup>22</sup>Καὶ ἐξεπλήσσοντο ἐπὶ  
agogue, he taught. And they were amazed at  
τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς  
the teaching of him; he was for teaching them  
ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.  
as authority having, and not as the scribes.

<sup>23</sup>Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν  
And was in the sabbath going into them a man in  
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, <sup>24</sup>λέγων·  
spirit unclean, and he cried out, saying;  
\*[“Ἐα,] τί ἡμῖν καὶ σοί, Ἰησοῦ Να-  
[Let alone,] what to us and to thee, Jesus O  
ζαρηνέ, ἦλθες ἀπολέσαι ἡμᾶς; οἶδά  
Nazarene, comest thou to destroy us? I know  
σε τις εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup>Καὶ  
thee who thou art, the holy of the God. And  
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι,  
rebuked him the Jesus, saying; Be silent,  
καὶ ἔξελθε ἐξ αὐτοῦ. <sup>26</sup>Καὶ σπαράξαν αὐτὸν  
and come out of him. And convulsing him  
τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κραῖξαν φωνῇ  
the spirit the unclean, and crying a voice  
μεγάλῃ, ἐξηλθεν ἐξ αὐτοῦ. <sup>27</sup>Καὶ ἐθαμβή-  
great, came out of him. And they were  
θησαν πάντες, ὥστε συζητεῖν πρὸς αὐτούς,  
astonished all, so as to reason among themselves,  
λέγοντες· Τί ἐστὶ τοῦτο; Τίς ἡ διδαχὴ  
saying; What is this? what the teaching  
ἡ καινὴ αὕτη; ὅτι κατ’ ἐξουσίαν καὶ τοῖς  
the new this? that with authority even to the  
πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει καὶ ὑπα-  
spirits to the unclean he enjoins and they  
κούουσιν αὐτῷ. <sup>28</sup>Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ  
harken to him. Went out the report of him  
εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλι-  
forthwith into whole the country of the Galil-  
λαίας.  
lee.

<sup>29</sup>Καὶ εὐθέως, ἐκ τῆς συναγωγῆς ἐξελ-  
And instantly, out of the synagogue being  
θόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ  
come, he went into the house of Simon and  
'Ανδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. <sup>30</sup>Ἡ  
Andrew, with James and John. The  
δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσ-  
and mother-in-law of Simon was laid down having  
σουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ  
a fever; and immediately they spoke to him about

called them; and leaving  
their FATHER Zebedee in  
the BOAT with the HIRED  
SERVANTS, they followed  
him.

<sup>21</sup> And they went to  
Capernaum; and on the  
SABBATH, entering the  
SYNAGOGUE, he taught the  
people;

<sup>22</sup> and they were  
struck with awe at his  
mode of INSTRUCTION;  
for he taught them, as  
possessing Authority, and  
not as the SCRIBES.

<sup>23</sup> Now there was in  
their SYNAGOGUE, a Man  
with an impure Spirit;  
and he exclaimed,

<sup>24</sup> saying, “What hast  
thou to do with us, Jesus  
Nazarene? Comest thou  
to destroy us? I know  
thee who thou art, the  
HOLY ONE OF GOD.”

<sup>25</sup> And JESUS rebuked  
it, saying, “Be silent  
and come out of him.”

<sup>26</sup> And the IMPURE  
SPIRIT, having convulsed  
him, and having cried  
with a loud Voice, came  
out of him.

<sup>27</sup> And they were all so  
astonished, as to reason  
\*with themselves, saying,  
“What is this? \*A new  
Doctrine? With Author-  
ity he commands even the  
IMPURE SPIRITS, and they  
obey him.”

<sup>28</sup> And his FAME soon  
spread abroad \*every-  
where throughout the En-  
tire REGION of GALILEE.

<sup>29</sup> And being come  
out of the SYNAGOGUE,  
he immediately went into  
the HOUSE of Simon and  
Andrew with James and  
John.

<sup>30</sup> Now Simon’s MOTH-  
ER-IN-LAW lay sick of a  
fever, and forthwith they  
spoke to him about her.

\* VATICAN MANUSCRIPT.—24. Let alone.—omit. 27. with themselves. 27. A new Doctrine? With Authority. 28. everywhere throughout.

† 21. Matt. iv. 13.; Luke iv. 31. † 22. Matt. vii. 28. † 23. Luke iv. 33. † 24. Matt. viii. 29. † 25. ver. 34; Mark iii. 12. † 26. Mark ix. 20. † 29. Matt. viii. 14; Luke. iv. 38.

αὐτῆς. <sup>31</sup>Καὶ προσελθὼν ἤγειρεν αὐτήν, κρατῆ-  
her. And coming he raised her, having  
σας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν  
laid hold of the hand of her; and left her  
ὁ πυρετός \* [εὐθέως·] καὶ διηκόνει αὐτοῖς.  
the fever [immediately;] and ministered to them.

<sup>32</sup>Ὡπίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος,  
Evening and being come, when set the sun,  
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχον-  
they brought to him all those sickness hav-  
τας, καὶ τοὺς δαιμονιζομένους· <sup>33</sup>καὶ ἡ πόλις  
ing, and those being demonized; and the city  
ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.  
whole having been assembled was at the door.

<sup>34</sup>Καὶ ἐθεράπεισε πολλοὺς κακῶς ἔχοντας  
And he healed many sick having  
ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε,  
various diseases; and demons many he cast out,  
καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι  
and not allowed to speak the demons, because

ἤδεισαν αὐτόν. <sup>35</sup>Καὶ πρωΐ, ἔννυχά λίαν, ἀνα-  
they knew him. And early, night much, having  
στάς ἐξηλθε, \* [καὶ ἀπῆλθεν] εἰς ἔρημον  
arisen he went out, [and departed] into a desert  
τόπον, κακεῖ προσηύχετο. <sup>36</sup>Καὶ κατεδίω-  
place, and there prayed. And eagerly  
ξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.  
followed him the Simon and those with him.

<sup>37</sup>Καὶ εὐρόντες αὐτόν, λέγουσιν αὐτῷ· "Ὅτι  
And having found him, they say to him; That  
πάντες ζητοῦσί σε.  
all seek thee.

<sup>38</sup>Καὶ λέγει αὐτοῖς· "Ἀγωμεν εἰς τὰς  
And he says to them; We must go into the  
ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω·  
neighboring towns, that also there I may preach;  
εἰς τοῦτο γὰρ ἐξεληλύθα. <sup>39</sup>Καὶ ἦν  
for this because I have come out. And he was  
κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην  
proclaiming in the synagogues of them, in whole  
τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.  
the Galilee, and the demons casting out.

<sup>40</sup>Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν  
And comes to him a leper, beseeching  
αὐτόν \* [καὶ γονυπετῶν αὐτόν, καὶ] λέγων αὐ-  
him [and kneeling him, and] saying to  
τῷ· "Ὅτι ἐάν θέλῃς, δύνασαί με κα-  
him; That if thou wilt, thou art able me to  
θαρίσαι. <sup>41</sup>Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς,  
cleanse. The and Jesus being moved with pity,  
ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει  
stretching out the hand, touched of him, and says  
αὐτῷ· Θέλω, καθαρῶσθι. <sup>42</sup>Καὶ \* [εἰπόντος  
to him; I will, be thou cleansed. And [having said  
αὐτοῦ,] εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ὁ λέ-  
of him,] immediately departed from him the lep-  
πρα, καὶ ἐκαθαρίσθη. <sup>43</sup>Καὶ ἐμβριμησά-  
rosy, and he was cleansed And having strictly

31 And approaching, he took hold of her HAND, raised her up, and the FEVER left her, and she served them.

32 ‡And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 And the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; ‡and permitted not the DEMONS to speak, because they knew \*him to be the Christ.

35 ‡And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And \*Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, ‡We must go \*elsewhere, into the ADJACENT TOWNS, that I may proclaim there also; for this I have come forth."

39 ‡And \*he went and proclaimed to them in their SYNAGOGUES through- out All GALILEE, and cast out the DEMONS.

40 ‡And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And \*he, being moved with pity, extending \*his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly

\* VATICAN MANUSCRIPT.—31. immediately.—omit. 34. him to be the Christ. 35. and departed.—omit. 36. Simon. 38. elsewhere, into. 39. he went and proclaimed to them in. 40. and kneeling down to him, and—omit. 41. he, being moved. 41. his HAND. ‡ 32. Matt. viii. 16; Luke iv. 40. ‡ 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18. ‡ 35. Luke iv. 42. ‡ 38. Luke iv. 43. ‡ 39. Matt. iv. 23; Luke iv. 41. ‡ 40. Matt. viii. 2; Luke v. 12.

μενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν,  
charged him, immediately he sent forth him,  
καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἰ-  
and says to him: See, to no one anything thou  
πης· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,  
toll; but go, thyself show to the priest,  
καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ  
and offer for the purification of thee what  
προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ  
enjoined Moses, for a witness to them. He  
δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ  
but going out began to publish many (things) and  
διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτόν  
spread abroad the word, so as no longer him  
δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ'  
to be able publicly into a city to enter; but  
ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο  
without in desert place he was, and they went  
πρὸς αὐτόν πανταχόθεν.  
to him from all parts.

ΚΕΦ. 6'. 2.

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι'  
And again he went into Capernaum after  
ἡμερῶν· καὶ ἠκούσθη, ὅτι εἰς οἶκόν  
days; and it was reported, that into a house  
ἐστὶ. 2 Καὶ \* [εὐθέως] συνήχθησαν  
he is. And [immediately] were gathered together  
πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ  
many, so as no longer to contain not even the  
πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν  
places near the door; and he spake to them the  
λόγον. 3 Καὶ ἔρχονται πρὸς αὐτόν παραλυτικὸν  
word. And they come to him a paralytic  
φέροντες, αἰρόμενον ὑπὸ τεσσάρων. 4 Καὶ μὴ  
bringing, being carried by four. And not  
δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον,  
being able to come nigh to him through the crowd,  
ἀπεστέγασαν τὴν στέγην, ὅπου ἦν· καὶ  
they uncovered the roof, where he was; and  
ἐξορύξαντες χαλῶσι τὸν κράδβατον ἐφ'  
having dug through they let down the bed upon  
ὃ ὁ παραλυτικὸς κατέκειτο. 5 Ἰδὼν δὲ ὁ  
which the paralytic was laid. Seeing and the  
Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυ-  
Jesus the faith of them, says to the paraly-  
τικῷ· Τέκνον, ἀφέωνται σου αἱ ἁμαρτίαι.  
tic: Son, are forgiven of thee the sins.  
6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθή-  
Were but some of the scribes there sit-  
μενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐ-  
ting and reasoning in the hearts of  
τῶν· Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύ-  
them; Why this thus speaks blasphemy? Who is

charged him, he forth-  
with sent him away,  
44 and says to him,  
† "See, that thou say no-  
thing to any one; but  
go, show Thyself to the  
PRIEST, and present for  
thy PURIFICATION, those  
things which Moses com-  
manded, †for Notifying  
(the cure) to the people."  
45 † But HE going out,  
began to publicly pro-  
claim and divulge the  
THING, so that he could  
no longer openly enter a  
City, but was without in  
Desert Places; and they  
resorted to him from all  
parts.

CHAPTER II.

1 And after some Days,  
†he again entered Caper-  
naum; and it was re-  
ported That he was in a  
House.  
2 And Many were gath-  
ered together; so that (the  
house) could not contain  
them, nor the PARTS at the  
DOOR; and he spake the  
word to them.  
3 And they came \*bring-  
ing to him a Paralytic,  
carried by Four.  
4 And being unable to  
approach him, because of  
the CROWD, they uncov-  
ered the ROOF where he  
was; and having dug  
through, they lowered the  
†COUCH on which the  
PARALYTIC was laid.  
5 Now JESUS perceiv-  
ing their FAITH, says to  
the PARALYTIC, "Son, thy  
SINS are forgiven."  
6 But there were some  
of the SCRIBES sitting,  
and reasoning in their  
HEARTS,  
7 \* "Why thus speaks  
this man? He blasphemeth!

\* VATICAN MANUSCRIPT.—2. immediately—omit. this man thus speaks? He blasphemeth! Who can.

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and movable, consisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mattress laid on the floor, and over this a sheet, (in winter a carpet, or some such woolen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow.

‡ 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14. ‡ 45. Luke v. 15. ‡ 1. Matt. ix. 1; Luke v. 18.

ναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός; able to forgive sins, if not one the God?

<sup>8</sup>Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι And immediately knowing the Jesus to the spirit αὐτοῦ, ὅτι \* [οὕτως] αὐτοὶ διαλογίζονται ἐν of himself, that [thus] they reasoned among ἑαυτοῖς, εἶπεν αὐτοῖς· Τὶ ταῦτα themselves, said to them: Why these (things) διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ὅτι reason you in the hearts of you? Which ἐστὶν εὐκολώτερον; εἰπεῖν τῷ παραλυτικῷ· is easier? to say to the paralytic;

Ἀφείωνταί σου αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγειρε, Are forgiven of thee the sins? or to say: Arise, ἄρρον σου τὸν κράββατον, καὶ περιπάτει; <sup>10</sup>Ἰνα take up of thee the bed, and walk? That δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ but you may know, that authority has the son of the ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (λέ- man on the earth to forgive sins; (he γει τῷ παραλυτικῷ)· <sup>11</sup>Σοὶ λέγω· Ἐγειρε, says to the paralytic:) To thee I say: Arise, ἄρρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν take up the bed of thee, and go into the οἶκόν σου. <sup>12</sup>Καὶ ἠγέρθη εὐθέως, house of thee. And he was raised immediately, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον and taking up the bed, went out in presence of πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δο- all; so as to astonish all, and to ἡξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε glorify the God, saying: That never οὕτως εἶδομεν. thus we saw.

<sup>13</sup>Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· And he went out again by the sea; καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδί- and all the crowd came to him, and he δασκεν αὐτούς. <sup>14</sup>Καὶ παρὰ γων εἶδε Λευὴν τὸν taught them. And passing on he saw Levi the τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ of the Alphaeus, sitting at the custom house, and λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς ἤκο- says to him: Follow me. And arising up he λούθησεν αὐτῷ. followed him.

<sup>15</sup>Καὶ ἐγένετο ἐν τῷ κατακείσθαι αὐτόν And it happened in the to recline at table him ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ in the house of him, and many publicans and ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς sinners reclined with the Jesus and the μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἡκο- disciples of him; they were for many, and they λούθησαν αὐτῷ. <sup>16</sup>Καὶ οἱ γραμματεῖς καὶ οἱ followed him. And the scribes and the Φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν Pharisees seeing him eating with the τελωνῶν καὶ τῶν ἁμαρτωλῶν, ἔλεγον τοῖς publicans and sinners, said to the

Who can forgive Sins, but the One God?"

8 And JESUS, immediately perceiving in his SPIRIT, that they reasoned among themselves, \*he says to them, "Why do you reason thus in your HEARTS?"

9 ‡Which is easier? to say to the PARALYTIC, "Thy SINS are forgiven;" or to say (with effect,) 'Arise, take thy COUCH, and walk?"

10 But that you may know that the SON of MAN has Authority on EARTH to forgive Sins," (he says to the PARALYTIC,)

11 "I say to thee, Arise, take up thy COUCH, and go to thy HOUSE."

12 And he was raised immediately, and taking up the COUCH, went out in presence of all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"

13 And he went out again by the LAKE; and All the CROWD resorted to him, and he taught them.

14 ‡And passing along, he saw THAT Levi who is the son of ALPHEUS, sitting at the TAX-OFFICE, and says to him, "Follow me." And arising, he followed him.

15 ‡And it occurred, while he RECLINED AT TABLE in his HOUSE, Many Tribute-takers and Sinners also reclined with JESUS and his DISCIPLES; for they were Many, and they followed him.

16 And the SCRIBES \*of the PHARISEES observing him eating with the TRIBUTE-TAKERS and ‡Sinners, said to his DISCI-

\* VATICAN MANUSCRIPT.—3. thus—omit. PHARISEES saw him eat.

† 16. By *amartooloi*, sinners, the Gentiles or heathen are generally understood in the Gospels, for this was a term the Jews never applied to any of themselves.—Clarke.

‡ 9. Matt. ix. 5. ‡ 14. Matt. ix. 9; Luke v. 27. ‡ 15. Matt. ix. 10.

μαθηταῖς αὐτοῦ· \* [Τί] ὅτι μετὰ τῶν τελωνῶν  
disciples of him: [Why] that with of the publicans  
καὶ ἁμαρτωλῶν ἐσθίει \* [καὶ πίνει;] <sup>17</sup> Καὶ  
and sinners he eats [and drinks?] And  
ἀκούσας δὲ ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρεῖαν  
hearing the Jesus says to them; No need  
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'  
have those being well of a physician, but  
οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δι-  
those sick being. Not I came to call just  
καίους ἀλλὰ ἁμαρτωλοὺς.  
(ones) but sinners.

<sup>18</sup> Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φα-  
And were the disciples of John and the Phar-  
ρισαῖοι νηστεύοντες· καὶ ἔρχονται, καὶ λέγου-  
isees fasting; and they come, and they  
σιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ  
say to him; Why the disciples of John and those  
τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μα-  
of the Pharisees fast; those but to thee dis-  
θηταὶ οὐ νηστεύουσι; <sup>19</sup> Καὶ εἶπεν αὐτοῖς ὁ  
ciples not fast? And said to them the  
Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος,  
Jesus; Not are able the sons of the bride-chamber,  
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νη-  
in which the bridegroom with them is, to  
στεύειν; ὅσον χρόνον μετ' ἑαυτῶν ἔχουσι  
fast? so long a time with themselves they have  
τὸν νυμφίον, οὐ δύνανται νηστεύειν. <sup>20</sup> Ἐλεύ-  
the bridegroom, not are able to fast. Will  
σονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ'  
come but days, when may be taken away from  
αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν  
them the bridegroom, and then they will fast  
ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>21</sup> Οὐδεὶς ἐπίβλημα ῥάκους  
in that the day. No one a patch of cloth  
ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ  
unfulfilled sews on to a mantle old; if  
δε μή, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν  
but not, takes away the patch of itself the new  
τοῦ παλαιοῦ, καὶ χειρόν σχίσμα γίνεται. <sup>22</sup> Καὶ  
of the old, and worse a rent becomes. And  
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσχοὺς παλαιούς·  
no one puts wine new into bottles old;  
εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ \* [νέος] τοὺς  
if but not, bursts the wine the [new] the  
ἀσχοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσχοὶ  
bottles, and the wine is spilled, and the bottles  
ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσχοὺς  
are lost; but wine new into bottles  
καινοὺς βλητέον.  
new must be put.

<sup>23</sup> Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν  
And it came to pass to go him in  
τοῖς σάββασι διὰ τῶν σορῶμων, καὶ ἤρ-  
the sabbath through the corn-fields, and be-  
ξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες  
gan the disciples of him a way to make plucking

PLES, "He eats with  
TRIBUTE-TAKERS and Sin-  
ners!"

17 And JESUS having  
heard it, says to them,  
‡ "THEY being in HEALTH  
have no Need of a Physi-  
cian, but THEY who are  
SICK. I came not to call  
the Righteous, but sin-  
ners."

18 † Now the DISCIPLES  
of John and the PHARI-  
SEES were fasting; and  
they come and say to  
him, "Why do the DIS-  
CIPLES of John, \*and the  
DISCIPLES of the PHAR-  
ISEES fast, but THINE fast  
not?"

19 And JESUS replied,  
"Can the BRIDEMEN fast,  
while the BRIDEGROOM is  
with them? During the  
time they have the BRIDE-  
GROOM with them, they  
cannot fast."

20 But the Days will  
come, when the BRIDE-  
groom will be taken from  
them, and then they will  
fast in That DAY.

21 No one sews a Piece  
of undressed Cloth on to  
an old Garment; if so, the  
NEW PIECE of itself takes  
away from the OLD, and a  
worse Rent is made.

22 And no one puts new  
Wine into †old Skins; if  
so, the WINE \*will burst  
the SKINS; and the WINE  
will be lost, and the  
SKINS; but new Wine  
into new Skins.'

23 † And it happened,  
that he \*was passing  
through the FIELDS of  
GRAIN on the SABBATH,  
and his DISCIPLES began,  
as they \*made their way,

\* VATICAN MANUSCRIPT.—16. Why—omit. 16. and drink—omit. 18. and the  
DISCIPLES of the PHARISEES fast, but THINE fast not? 22. NEW—omit. 22. will  
burst the SKINS and the WINE will be lost, and the SKINS; but new Wine into new skins.  
23. was passing through. 23. made their way, to pluck.

† 22. See Note in Matt. ix. 17.

‡ 17. Matt. ix. 12, 13; Luke v. 31, 32. † 18. Matt. ix. 14; Luke v. 23. ‡ 23.  
Matt. xii. 1; Luke vi. 1.

τοὺς στάχυας. <sup>24</sup>Καὶ οἱ Φαρισαῖοι ἔλεγον αὐ-  
the ears of corn. And the Pharisees said to  
τῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ  
him: See, why do they in the sabbath, what  
οὐκ ἔξεστι; <sup>25</sup>Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέ-  
not is lawful? And he said to them: Nev-  
ποτε ἀνέγνωτε, τί ἐποίησε Δαυὶδ, ὅτε  
er have you known, what did David, when  
χορεῖαν ἔσχε καὶ ἐπείνασεν, αὐτὸς καὶ οἱ  
need he had, and was hungry, he and those  
μετ' αὐτοῦ; <sup>26</sup>\*[Ὡς] εἰσῆλθεν εἰς τὸν οἶκον  
with him? [How] he went into the house  
τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως,  
of the God, to Abiathar of the high-priest,  
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς  
and the loaves of the presence did eat, which  
οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ  
not is lawful to eat if not the priests, and  
ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; <sup>27</sup>Καὶ ἔλε-  
he gave also to those with him being? And he  
γεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρω-  
said to them: The sabbath because of the man  
πον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ  
was made, not the man because of the  
σάββατον. <sup>28</sup>\*Ὡστε κύριος ἐστὶν ὁ υἱὸς τοῦ  
sabbath. So that a lord is the son of the  
ἀνθρώπου καὶ τοῦ σαββάτου.  
man even of the sabbath.

ΚΕΦ. γ'. 3.

<sup>1</sup>Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν·  
And he entered again into the synagogue;  
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην  
and was there man having been withered  
ἔχων τὴν χεῖρα· <sup>2</sup>καὶ παρατήρουν αὐτόν,  
having the hand, and they closely watched him,  
εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα  
if to the sabbath he will heal him, that  
κατηγορήσωσιν αὐτοῦ. <sup>3</sup>Καὶ λέγει τῷ  
they might accuse him. And he says to the  
ἀνθρώπῳ τῷ ἐξηραμένῳ ἔχοντι τὴν  
man to that having been withered having the  
χεῖρα· Ἐγείρε εἰς τὸ μέσον. <sup>4</sup>Καὶ λέγει αὐ-  
hand; Arise in the midst. And he says to  
τοῖς· Ἐξεστὶ τοῖς σάββασιν ἀγαθοποιῆσαι  
them: Is it lawful to the sabbath to do good  
ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν;  
or to do evil? a life to save, or to destroy?  
Οἱ δὲ ἑσώπων. <sup>5</sup>Καὶ περιβλεψάμενος αὐτοὺς  
They but were silent. And looking round them  
μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρόσει  
with anger, being grieved at the hardness  
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ·  
of the hearts of them, he says to the man;  
Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε·  
Stretch out the hand of thee. And he stretched it

to pluck the HEADS of  
GRAIN.

<sup>24</sup> And the PHARISEES  
said to him, "See, why do  
they on the SABBATH what  
is not lawful?"

<sup>25</sup> And \*he said to  
them, †"Have you never  
read what David did, when  
he had Need, and was  
hungry, he, and THOSE  
with him?"

<sup>26</sup> How ‡he went into  
the TABERNACLE of GOD,  
to Abiathar (son) of the  
HIGH-PRIEST, and ate †the  
LOAVES of the PRESENCE,  
‡which none but the  
PRIESTS could lawfully  
eat; and he gave also to  
THOSE with him."

<sup>27</sup> He also said to them,  
"The SABBATH was made  
for MAN, and not MAN for  
the SABBATH;

<sup>28</sup> ‡so that the SON of  
MAN is Lord even of the  
SABBATH."

CHAPTER III.

<sup>1</sup> ‡And again he enter-  
ed into the SYNAGOGUE,  
where was a Man who  
had a Withered HAND.

<sup>2</sup> And they watched him  
closely, (to see) if he  
would cure him on the  
SABBATH; that they might  
accuse him.

<sup>3</sup> And he says to THAT  
MAN HAVING the With-  
ered HAND, "Arise in the  
MIDST."

<sup>4</sup> And he says to them,  
"Is it lawful to do good  
on the SABBATH, or to do  
evil? to save Life, or to  
destroy?" But THEY were  
silent.

<sup>5</sup> And surveying them  
with Indignation, being  
grieved at the HARDNESS  
of their HEARTS, he says  
to the MAN, "Stretch out  
\*thine HAND." And he

\* VATICAN MANUSCRIPT.—25. he said. 26. How—omit. 5. the HAND.  
Coun-cl.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then  
was and the ephod, and the other holy things. See 1 Sam. xxi. † 26. These loaves were  
placed on a table on the north side, and at the right hand of him who entered the taberna-  
cle. Exod. xxv. 30; Lev. xxiv. 6, 8.

‡ 25. 1 Sam. xxi. 6. ‡ 26. Exod. xxix. 32, 33. ‡ 28. Matt. xii. 8. ‡ 1. Matt.  
xii. 9; Luke vi. 6.

καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. <sup>9</sup>Καὶ  
out; and was restored the hand of him And  
ἐξελθόντες οἱ Φαρισαῖοι, εὐθέως μετὰ τῶν  
coming out the Pharisees, immediately with the  
Ἡροδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ,  
Herodians a council held against him,  
ὅπως αὐτὸν ἀπολέσωσι.  
how him they might destroy.

<sup>7</sup>Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
And the Jesus with the disciples of him  
ἀνεχώρησεν εἰς τὴν θάλασσαν· καὶ πολὺ πλῆ-  
withdrew to the sea; and a great mul-  
θος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ·  
titude from the Galilee followed him;  
καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύ-  
and from the Judea, and from Jerusa-  
μων, <sup>8</sup>καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ  
lem, and from the Idumea, and beyond the  
Ἰορδάνου, καὶ \*<sup>9</sup>[οἱ] περὶ Τύρον καὶ Σιδῶνα,  
Jordan, and [those] about Tyre and Sidon,  
πλῆθος πολὺ, ἀκούσαντες ὅσα ἐ-  
a multitude great, having heard what things he  
ποίει, ἦλθον πρὸς αὐτόν. <sup>9</sup>Καὶ εἶπε τοῖς  
did, came to him. And he spake to the  
μαθηταῖς αὐτοῦ, ἵνα πλοίαριον προσκαρ-  
disciples of him, that a small vessel should  
τερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλί-  
attend him, because of the crowd, that not they  
βωσιν αὐτόν. <sup>10</sup>Πολλοὺς γὰρ ἐθεράπευσεν,  
might throng him. Many for he cured,  
ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται,  
so as to rush to him, that him they might touch,  
ὅσοι εἶχον μάστιγας. <sup>11</sup>Καὶ τὰ πνεύματα  
as many as had scourges. And the spirits  
τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέ-  
the unclean, when him gazing on, fell  
πιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Ὅτι σὺ  
before him, and cried, saying: That thou  
εἶ ὁ υἱὸς τοῦ Θεοῦ. <sup>12</sup>Καὶ πολλὰ ἐπετίμα  
art the son of the God. And many times he charged  
αὐτοῖς, ἵνα μὴ φανερὸν αὐτόν ποιήσωσι.  
them, that not known him they should make.  
<sup>13</sup>Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκα-  
And he goes up into the mountain, and calls  
λεῖται οὓς ᾗθελεν αὐτός· καὶ ἀπῆλθον πρὸς  
whom would he; and they came to  
αὐτόν.  
him.

<sup>14</sup>Καὶ ἐποίησε δώδεκα, ἵνα ὧσι  
And he appointed twelve, that they should be  
μετ' αὐτοῦ, καὶ \*<sup>15</sup>[ἵνα] ἀποστέλλῃ αὐτοὺς  
with him, and [that] he might send them  
κηρύσσειν, <sup>15</sup>καὶ ἔχειν ἐξουσίαν \*<sup>16</sup>[θεραπεύ-  
to preach, and to have authority [to cure  
εἰν τὰς νόσους, καὶ] ἐκβάλλειν τὰ δαιμόνια.  
the diseases, and] to cast out the demons.

stretched it out, and his  
HAND was restored.

6 †And the PHARISEES  
going out, immediately  
\*held a Council with †the  
Herodians, against him,  
how they might destroy  
him.

7 But JESUS with his  
DISCIPLES retired to the  
LAKE; and a Great Mul-  
titude followed him from  
GALILEE, ‡and from JU-  
DEA,

8 and from Jerusalem,  
and from IDUMEA, and  
from beyond the JORDAN;  
also a great Company  
from about Tyre and  
Sidon, having heard what  
\*he had done, came to him.

9 And he spake to his  
DISCIPLES, that \*a Small  
boat should attend him  
because of the CROWD,  
that they might not press  
upon him.

10 For he had cured  
Many; so that as many  
as had Diseases rushed to-  
wards him in order to  
touch him.

11 ‡And the IMPURE  
SPIRITS, when they be-  
held him, fell before him,  
and cried, saying, "Thou  
art the SON of GOD."

12 And he repeatedly  
charged them, that they  
should not make Him  
known.

13 ‡And he ascended  
the MOUNTAIN, and called  
whom he would; and they  
went to him.

14 And he appointed  
\*twelve, that they should  
accompany him, and that  
he might send them forth  
to proclaim,

15 and to have Author-  
ity to expel DEMONS.

\* VATICAN MANUSCRIPT.—6. gave Counsel. 8. THOSE—omit 8. he does. 9. Small vessels. 14. twelve, whom also he named Apostles, that. 14. that—omit. 15. to cure DISEASES, and—omit.

† 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

‡ 6. Matt. xii. 14. ‡ 7. Luke vi. 17. ‡ 11. Mark i. 32, 34; Luke iv. 41.  
‡ 13. Matt. x. 1; Luke vi. 12; ix. 1.



<sup>16</sup>Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον·  
And he put on to the Simon a name Peter;  
<sup>17</sup>καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάν-  
and James that of the Zebedee, and John  
νην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν  
the brother of the James; and he put on  
αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, υἱοὶ  
them names Boanerges, that is, sons  
δροντῆς· <sup>18</sup>καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ  
of thunder; and Andrew, and Philip, and  
Βαρθολομαῖον καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ  
Bartholomew, and Matthew, and Thomas, and  
Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον,  
James that of the Alphaeus, and Thaddeus,  
καὶ Σίμονα τὸν Κανανίτην, <sup>19</sup>καὶ Ἰούδαν  
and the Simon the Canaanite, and Judas  
Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. <sup>20</sup>Καὶ  
Iscariot, who even delivered up him. And  
ἔρχονται εἰς οἶκον. Καὶ συνέρχεται πάλιν  
they come into a house. And came together again  
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε  
a crowd, so as not to be able them not even  
ὄρτον φαγεῖν. <sup>21</sup>Καὶ ἀκούσαντες οἱ παρ, αὐ-  
bread to eat. And having heard those with him,  
τοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ·  
went out to restrain him; they said for;  
“Ὅτι ἐξέστη, <sup>22</sup>Καὶ οἱ γραμματεῖς, οἱ  
That he is out of place. And the scribes, those  
ἀπὸ Ἱερουσαλὴμ καταβάντες, ἔλεγον· “Ὁ-  
from Jerusalem having come down, said; That  
τι Βεελζεβούλ ἔχει· καί· “Ὅτι ἐν τῷ ἄρχοντι  
Beelzebub he has; also; That by the chief  
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>23</sup>Καὶ  
of the demons he casts out the demons. And  
προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλε-  
having called them, in parables he  
γεν αὐτοῖς· Πῶς δύναται σατανᾶς σατανᾶν  
said to them; How is able an adversary an adver-  
ἐκβάλλειν; <sup>24</sup>Καὶ ἐὰν βασιλεία ἐφ’  
sary to cast out? And if a kingdom against  
ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι  
herself should be divided, not is able to stand  
ἡ βασιλεία ἐκεῖνη· <sup>25</sup>καὶ ἐὰν οἰκία ἐφ’  
the kingdom that; and if a house against  
ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι  
herself should be divided, not is able to stand  
ἡ οἰκία ἐκεῖνη· <sup>26</sup>καὶ εἰ ὁ σατανᾶς ἀνέ-  
the house that; and if the adversary has  
στη ἐφ’ ἑαυτὸν καὶ μεμέρισται,  
risen up against himself and has been divided,  
οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. <sup>27</sup>Ὁὐ-  
not is able to stand, but an end he has. No

16 \*Now the TWELVE  
he appointed, were †SI-  
MON, to whom he gave  
the Name of PETER;

17 and THAT James, son  
of ZEBEDEE, and John  
the brother of JAMES; to  
whom he gave the Names  
of Boanerges, that is,  
Sons of Thunder;

18 and Andrew, and  
Philip, and Bartholomew  
and Matthew, and Tho-  
mas, and THAT James, son  
of ALPHEUS, and Thad-  
deus, and Simon, the CA-  
NAANITE,

19 and Judas Iscariot,  
who even delivered him up.

20 †And they went into  
a House. And the Crowd  
assembled again, so that  
they could not even eat  
Bread.

21 And THOSE with him  
having heard, went out to  
restrain him; for they  
said. ‡“He is transported  
too far.”

22 And THOSE SCRIBES  
who had COME DOWN from  
Jerusalem said, ‡“He has  
Beelzebub,” and, “By the  
RULER of the DEMONS, he  
expels the DEMONS.”

23 †And having called  
them, he said to them,  
“How can an Adversary  
expel an Adversary?”

24 And if a Kingdom is  
divided against itself, that  
KINGDOM cannot stand;

25 and if a House is  
divided against itself, that  
HOUSE cannot stand;

26 and if the ADVER-  
SARY rises up against him-  
self, and is divided, he  
cannot stand, but has an  
end.

\* VATICAN MANUSCRIPT.—16. And appointed TWELVE; both SIMON whom he sur-  
named PETER.

† 21. Doddridge remarks, “Our manner of rendering these words. *He is beside himself*, or *he is mad*, is very offensive. One can hardly think Christ’s friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause; *It* (that is, the *multitude is mad*, thus unseasonably to break in upon him.” Sschontengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; and the multitude, *ochlos*, verse 20, went out *krateinai auton*, to restrain it, (viz. *ochlon*, the multitude,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.

‡ 16. John i. 42. ‡ 20. Mark vi. 31. ‡ 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52; x. 22. ‡ 23. Matt. xii. 25.

δεις δύναται τὰ σκεύη τοῦ ἰσχυ-  
one is able the household goods of the strong  
ροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρ-  
man, entering into the house of him, to  
πάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ·  
plunder, if not first the strong man he should

καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.  
blind; and then the house of him he will plunder.

28<sup>\*</sup> Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσε-  
Indeed I say to you, that all will be for-

ται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτή-  
given to the sons of the men the sins,  
ματα, καὶ αἱ βλασφημίαι, ὅσας ἂν βλασφημή-  
and the evil speakings, whatever they may

σωσιν· 29<sup>δ</sup> δ' ἂν βλασφημήσῃ εἰς τὸ  
revile; who but ever may speak evil to the  
πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν  
spirit the holy, not has forgiveness to the  
αἰῶνα ἀλλ' ἔνοχος ἐστὶν αἰωνίου κρίσεως.  
age, but liable is of age-lasting judgment.

30<sup>\*</sup> Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.  
Because they said; A spirit unclean he has.

31<sup>\*</sup> Ἐρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί  
Comes then the mother of him and the brothers  
αὐτοῦ· καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς  
of him; and without standing they sent to  
αὐτόν, φωνοῦντες αὐτόν. 32<sup>\*</sup> Καὶ ἐκάθητο ὄχλος  
him, calling him. And sat a crowd

περὶ αὐτόν· εἰπον δὲ αὐτῷ· Ἰδοῦ, ἡ μήτηρ  
about him; said and to him: Lo, the mother  
σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσιν  
of thee and the brothers of thee without are seek-  
σε. 33<sup>\*</sup> Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς  
ing thee. And he answered to them, saying: Who

ἐστὶν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;  
is the mother of me, or the brothers of me?

34<sup>\*</sup> [Καὶ] περιβλεψάμενος κύκλῳ τοὺς περὶ  
[And] looking about round those about  
αὐτόν καθημένους, λέγει· Ἰδε ἡ μήτηρ μου,  
him sitting, he says: Lo the mother of me,  
καὶ οἱ ἀδελφοί μου. 35<sup>\*</sup> Ὅς \* [γὰρ] ἂν ποιήσῃ  
and the brothers of me. Who [for] ever may do  
τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου,  
the will of the God, this a brother of me,  
καὶ ἀδελφὴ \* [μου,] καὶ μήτηρ ἐστί.  
and a sister [of me] and a mother is.

ΚΕΦ. δ'. 4.

1<sup>\*</sup> Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν  
And again he began to teach by the  
θάλασσαν· καὶ συνήχθη πρὸς αὐτόν ὄχλος  
sea; and was assembled to him a crowd

27 \*But no one can enter the STRONG man's HOUSE, and plunder his GOODS, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you That All SINS will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

29 ‡but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian \*†Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS.

35 Whoever shall do the WILL of GOD, this is My Brother, and Sister, and Mother."

#### CHAPTER IV.

1 ‡And again he began to teach by the LAKE; and so \*very great a

\* VATICAN MANUSCRIPT.—27. but no one. 29. Transgression. 34. And—omit. 35. For—omit. 35. my—omit. 1. Very

† 29. The Vat. MS. reads *Transgression*, and Griesbach has placed the word *amarteematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic*, *Armenian*, *Gothic*, *Vulgate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "he has not forgiveness."

‡ 29. Matt. xii. 31, 32. Luke xii. 10; 1 John v. 16. ‡ 31. Matt. xii. 46; Luke viii. 21; ‡ 1. Matt. xiii. 1; Luke viii. 4.

πολύς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, great, so as him entering into the ship, καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος to sit in the sea; and all the crowd πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. <sup>2</sup>Καὶ ἐδί- by the sea on the land was. And he δασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ taught them in parables many, and ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. <sup>3</sup>Ἀκούε- said to them in the teaching of him; Hear τε. <sup>4</sup>Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείραι. you: Lo, went out the sower of the (seed) to sow. <sup>5</sup>Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν And it happened in the sowing, this indeed ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινά, fell on the path; and came the birds, καὶ κατέφαγεν αὐτό. <sup>6</sup>Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ and ate it. Another and fell on the πετωδὲς, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ rocky ground, where not it had earth much; and εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ ἔχειν immediately it sprung up, through the not to have βάθος γῆς. <sup>7</sup>Ἡλίου δὲ ἀνατείλαντος, ἔκαυ- a depth of earth. Sun and having arisen, it was ματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, scorched, and through the not to have a root, ἐξηράνθη. <sup>8</sup>Καὶ ἄλλο ἔπεσεν εἰς ἀκάνθας· was dried up. And another fell into thorns; καὶ ἀνέβησαν αἱ ἀκάνθαι, καὶ συνέπνιξαν and sprung up the thorns, and choked αὐτό, καὶ καρπὸν οὐκ ἔδωκε. <sup>9</sup>Καὶ ἄλλο it, and fruit not it gave. And another ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου fell into the ground the good; and it bore καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα· καὶ fruit springing up and increasing; and ἔφερον ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ bore one thirty, and one sixty, and ἓν ἑκατόν. <sup>10</sup>Καὶ ἔλεγεν· Ὁ ἔχων ὦτα ἀκούειν, one a hundred. And he said; He having ears to hear, ἀκούτω. let him hear.

<sup>10</sup>Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν When and he was alone, asked αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα, τὴν him those about him, with the twelve, the παραβολήν. <sup>11</sup>Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δέδο- parables. And he said to them: To you it is ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ given to know the secret of the kingdom of the Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς God; to them but to those without in parables τὰ πάντα γίνεται· <sup>12</sup>ἵνα βλέποντες βλέ- the all (things) are done; that seeing they πωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκού- may see, and not they may see; and hearing they ωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέ- may hear, and not they may hear; lest they should

Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to \*SOW.

4 And it happened, in SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 \*and the SUN having arisen, it was scorched; and because it HAD NO Root, it withered.

7 And some fell among THORNS; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, \*"HE HAVING EARS to hear, let him hear."

10 †And when he had retired, THOSE about him, with the TWELVE, asked him concerning the \*PAR- ABLE.

11 And he said to them, \*"To you is given the SECRET of the KINGDOM of GOD; but to †THOSE WITHOUT, ALL things are done in Parables;

12 †that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and

\* VATICAN MANUSCRIPT.—3. sow. 6. and the SUN having arisen. 9. Who has ears. 10. PARABLES. 11. is given the SECRET.

† 10. Matt. xiii. 10; Luke viii. 9. † 11. 1 Cor. v. 12; Col. iv. 3; 1 Thess. iv. 12; 1 Tim. iii. 7. † 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

ψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτή-  
turn, and should be forgiven to them the sins.  
ματα. <sup>13</sup>Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν πα-  
And he says to them: Nat know you the par-  
ραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβο-  
able this? and how all the parables  
λὰς γνῶσεσθε; <sup>14</sup>Ὁ σπείρων, τὸν λόγον  
will you know? He sowing, the word  
σπείρει. <sup>15</sup>Οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδόν,  
sows. These and are they by the path,  
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν,  
where is sown the word, and when they may hear,  
εὐθέως ἔρχεται ὁ σατανᾶς, καὶ αἶρει τὸν  
immediately comes the adversary, and takes the  
λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐ-  
word that having been sown in the hearts of  
τῶν. <sup>16</sup>Καὶ οὗτοι εἰσὶν ὁμοίως οἱ ἐπὶ τὰ  
ucom. And these are like those on the  
πετρῶδι σπειρόμενοι, οἱ, ὅταν ἀκούσωσι  
rocky ground being sown, who, when they may hear  
τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν  
the word, immediately with joy they receive  
αὐτόν· <sup>17</sup>καὶ οὐκ ἔχουσι ρίζαν ἐν ἑαυτοῖς,  
it: and not they have a root in themselves,  
ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης  
but for a reason they are; then occurring  
θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέ-  
trial or persecution through the word, imme-  
ως σκανδαλίζονται. <sup>18</sup>Καὶ ἄλλοι εἰσὶν οἱ  
diately they are offended. And others are those  
εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσὶν οἱ  
into the thorns being sown; these are those  
τὸν λόγον ἀκούοντες <sup>19</sup>καὶ αἱ μέριμναι τοῦ  
the word hearing, and the cares of the  
αἰῶνος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ  
age, and the delusion of the wealth, and the  
περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι  
about the other (things) strong desires entering in  
συμπνίγουσι τὸν λόγον· καὶ ἄκαρπος γίνεται.  
choke the word; and unfruitful it becomes.  
<sup>20</sup>Καὶ οὗτοι εἰσὶν οἱ ἐπὶ τὴν γῆν τὴν καλὴν  
And these are those upon the ground the good  
σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον, καὶ  
being sown, who hear the word, and  
παραδέχονται· καὶ καρποφοροῦσιν, ἕν τριτάκον-  
accept; and bear fruit, one thirty,  
τα, καὶ ἕν ἐξήκοντα, καὶ ἕν ἑκατόν. <sup>21</sup>Καὶ  
and one sixty, and one a hundred. And  
ἔλεγεν αὐτοῖς· Μήτις ὁ λύχνος ἔρχεται, ἵνα  
he said to them; Neither the lamp comes, that  
ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν  
under the measure it may be placed, or under the  
κλίνην; οὐχ' ἵνα ἐπὶ τὴν λυχνίαν ἐπιτε-  
couch; not that on the lamp-stand it may be  
θῇ; <sup>22</sup>Οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ  
placed? Not for is any thing hidden, which

\*it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know All the PARABLES?"

14 †The SOWER sows the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immedi-ately, and takes away THAT WORD which was SOWN \*upon them.

16 And these in like manner are THOSE SOWN on the ROCKY GROUND; who, when they hear the WORD, receive it immedi-ately with Joy;

17 And having no Root in themselves, they are but temporary; then Trial or Persecution occurring on account of the WORD, they instantly fall away.

18 And others are THOSE who are SOWN among the THORNS; \*these are THEY who have HEARD the WORD;

19 and the CARES of the AGE, ‡and the DECEIT-FULNESS of RICHES, and the STRONG DESIRES for OTHER things entering in, choke the WORD, and render it unproductive.

20 And \*those are THEY, who are SOWN on the GOOD GROUND, who hear the WORD, and accept it, and bear fruit; one thirty, one sixty, and one a hundred."

21 And he said to them, †"Is a lamp brought, to be put under the CORN-MEASURE, or under the COUCH? so that it may not be placed on the LAMP-STAND?"

22 †For \*nothing was

\* VATICAN MANUSCRIPT.—12. it should be. 15. upon them. 18. these are THEY who have HEARD the WORD. 20. those are THEY.

† 21. By *klíneen* must be understood the *couch*, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; may, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—*Bloomfield*.

‡ 14. Matt. xiii. 19. † 19. 1 Tim. vi. 9, 17. † 21. Matt. v. 15; Luke viii. 16; xl. 33.

ἐάν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυ-  
 if not it may be disclosed; nor was stored  
 φον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. <sup>23</sup>Εἰ  
 away, but that into light it may come. If  
 τις ἔχει ὦτα ἀκούειν, ἀκουέτω. <sup>24</sup>Καὶ  
 any one has ears to hear, let him hear. And  
 ἔλεγεν αὐτοῖς· Βλέπετε, τί ἀκούετε.  
 he said to them: Consider you, what you hear.  
 Ἐν ᾧ μέτρω μετρεῖτε, μετρηθήσεται  
 In what measure you measure, it shall be measured  
 ὑμῖν. <sup>25</sup>Ὅς γὰρ ἂν ἔχῃ, δοθήσεται  
 to you. Who for ever may have, it shall be given  
 αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθῇ-  
 to him; and who not has, even what he has will  
 σεται ἀπ' αὐτοῦ. <sup>26</sup>Καὶ ἔλεγεν· Οὕτως  
 be taken from him. And he said; Thus  
 ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐάνθρω-  
 is the kingdom of the God, as if a man  
 πος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, <sup>27</sup>καὶ  
 should cast the seed on the earth, and  
 καθεύδῃ καὶ ἐγείρεται νύκτα καὶ ἡμέραν,  
 should sleep and wake night and day,  
 καὶ ὁ σπόρος βλαστάνῃ καὶ μῆκύνῃται,  
 and the seed should germinate and grow up,  
 ὡς οὐκ οἶδεν αὐτός. <sup>28</sup>Αὐτομάτῃ \* [γὰρ] ἡ  
 as not knows he. Of its own accord [for] the  
 γῆ καρποφορεῖ, πρῶτον, χόρτον, εἶτα στά-  
 earth bears fruit, first, a plant, then an  
 χυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. <sup>29</sup>Ὅταν  
 ear, then full grain in the ear. When  
 δὲ παραδῶ ὁ καρπός, εὐθέως ἀποστέλ-  
 but may be ripe the fruit, immediately he sends  
 λει τὸ δρέπανον, ὅτι παρῆστηκεν ὁ θερισμός.  
 the sickle, for is ready the harvest.  
<sup>30</sup>Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν  
 And he said: To what may we compare the  
 βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ  
 kingdom of the God? or by what parable  
 παραβάλλωμεν αὐτήν; <sup>31</sup>Ὡς κόκκον σινάπεως,  
 may we compare her? As a grain of mustard,  
 ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος  
 which, when it may be sown on the earth, less  
 πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς  
 of all of the seeds it is of those on the  
 γῆς· <sup>32</sup>καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ  
 earth; and when it may be shown, it springs up and  
 γίνεται πάντων λαχάνων μείζων, καὶ ποιεῖ  
 becomes of all herbs greater, and produces  
 κλάδους μεγάλους ὥστε δύνασθαι ὑπὸ τὴν  
 branches great, so as to be under the  
 σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατα-  
 shadow of it the birds of the heaven to build

hidden, except that it should be manifested; nor was it concealed, but that it should come to light.

23 If any one has Ears to hear, let him hear."

24 And he said to them, †"Consider what you hear; by the Measure you dispense, it will be measured to \*you, and shall be added to you;

25 ‡for whoever has, to him will be given; and he who has not even what he has will be taken from him."

26 And he said, †"The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

27 and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

28 The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

29 But when the GRAIN is matured, immediately he sends the SICKLE, Because the HARVEST is ready."

30 And he said, †"To what may we compare the KINGDOM of GOD? or \*by What Parable may we illustrate it?

31 It resembles a Grain of Mustard, which, when SOWN on the EARTH, †is the least of All THOSE SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES: so that the BIRDS of HEAVEN can

\* VATICAN MANUSCRIPT.—22. nothing was hidden except that it should be manifested; nor was it concealed, but that it should come to light. <sup>24</sup>you, and shall be added to you. 28. For—omit. 30. in What Comparison shall we place It?

† 31. See Note on Matt. xiii. 32.

‡ 22. Matt. x. 26; Luke xii. 2. † 24. Matt. vii. 2; Luke vi. 38. † 25. Matt. xiii. 12; xiv. 29; Luke viii. 19; xix. 26. † 26. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18.

σκηνοῦν. <sup>33</sup>Καὶ τοιαύταις παραβολαῖς πολλαῖς  
nests. And such like parables many  
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναν-  
he spoke to them the word, even they were  
το ἀκούειν. <sup>34</sup>Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει  
able to hear. Without but a parable not he spoke  
αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐ-  
to them; privately but to the disciples of  
τοῦ ἐπέλυε πάντα.  
himself he explained all.

<sup>35</sup>Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ,  
And he says to them in that the day,  
ὁψίας γενομένης. Διέλθωμεν εἰς τὸ πέ-  
evening being come; We may pass over to the other  
ραν. <sup>36</sup>Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνου-  
side. And having left the crowd they took  
σιν αὐτόν, ὥς ἦν ἐν τῷ πλοίῳ· \* [καὶ]  
him, as he was in the ship; [also]  
ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. <sup>37</sup>Καὶ γίνεται  
other and ships was with him. And arose  
λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλ-  
a squall of wind great; the and waves dashed  
λεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἡδη γεμίζεσθαι.  
into the ship, so as it now to fill.

<sup>38</sup>Καὶ ἦν αὐτὸς ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκε-  
And was he in the stern, on the pillow  
φάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν,  
sleeping; and they awoke him,

καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλλει  
and they said to him: O teacher, not it concerns  
σοι, ὅτι ἀπολλύμεθα; <sup>39</sup>Καὶ διεγερθεὶς ἐπε-  
thee, that we perish? And having arisen he  
τίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ·  
rebuked the wind, and said to the sea;

Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος.  
Be silent, be still. And ceased the wind,  
καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup>Καὶ εἶπεν αὐ-  
and was a calm great. And he said to  
τοῖς· Τί δειλοὶ ἐστέ· \* [οὐτῷ;] πῶς οὐκ  
them; Why timid are you [so?] how not  
ἔχετε πίστιν; <sup>41</sup>Καὶ ἐφοβήθησαν φόβον μέγαν,  
you have faith? And they feared a fear great,  
καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός  
and said to one another; Who then this  
ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακού-  
is, for even the wind and the sea hearken  
ουσιν αὐτῷ.  
to him.

ΚΕΦ. ε'. 5.

<sup>1</sup>Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης,  
And they came to the other side of the sea,  
εἰς τὴν χώραν τῶν Γαδαρηνῶν. <sup>2</sup>Καὶ ἐξελ-  
into the country of the Gadarenes. And having  
θόντι αὐτῷ ἐκ τοῦ πλοίου, \* [εὐθέως]  
came to him out of the ship, [immediately]

build their nests under  
the SHADOW of it."

<sup>33</sup> † And with many  
Such Parables he spoke  
the word to them, even  
as they were able to  
understand.

<sup>34</sup> \* And without a  
Parable he did not ad-  
dress them; but privately  
he explained all things to  
his own Disciples.

<sup>35</sup> † And on That DAY,  
Evening having come, he  
says to them, "Let us pass  
over to the OTHER SIDE."

<sup>36</sup> And having left the  
CROWD, they took him as  
he was in the BOAT. And  
Other boats were with  
him.

<sup>37</sup> And there arose a  
great Gale of Wind, and  
the WAVES dashed into the  
BOAT, so that \* the BOAT  
was now full.

<sup>38</sup> And he was in the  
STERN, asleep on the PIL-  
LOW; and they awoke him,  
and said to him, "Teach-  
er, does it not concern  
thee That we perish?"

<sup>39</sup> And arising, he re-  
buked the WIND, and said  
to the SEA, "Be silent! be  
still!" And the WIND  
ceased, and there was a  
great Calm.

<sup>40</sup> And he said to them,  
"Why are you afraid?  
How distrustful you are!"

<sup>41</sup> And they were ex-  
ceedingly afraid, and said  
to one another, "Who then  
is this, That even the WIND  
and the SEA obey him?"

CHAPTER V.

<sup>1</sup> † And they came to  
the other side of the LAKE,  
into the REGION of the  
\* GERASENES.

<sup>2</sup> And having come out  
of the BOAT, there met

\* VATICAN MANUSCRIPT.—34. And without. 36. also—omit. 37. the BOAT was.  
40. so—omit. 1. GERASENES. 2. immediately—omit.

† 33. Matt. xiii. 34; John xvi. 18. † 35. Matt. viii. 18, 23; Luke viii. 27.

‡ 1. Matt. viii. 28; Luke viii. 26.

ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος  
met him out of the tombs a man  
 ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν  
in spirit unclean, who the dwelling  
 εἶχεν ἐν τοῖς μνήμασι· καὶ οὔτε ἀλύσειν  
had in the tombs; and not even with chains  
 οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, ἵδιὰ τὸ αὐτὸν  
no one was able him to bind, for the him  
 πολλάκις πέδαις καὶ ἀλύσεσι δεδέ-  
many times with fetters and chains to have been  
 σθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς  
bound, and to have been burst by him the  
 ἀλύσεις, καὶ τὰς πέδας συντετριφθαι· καὶ  
chains, and the fetters to have been broken; and  
 οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· ὅκαὶ διαπαντός,  
no one him was able to tame; and always,  
 νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς  
night and day, in the tombs and in  
 ὄρεσιν ἦν κράζων, καὶ κατακόπτων ἑαυ-  
mountains he was crying out, and cutting him-  
 τὸν λίθους. ὁ<sup>2</sup> ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ  
self with stones. Seeing and the Jesus from  
 μακρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ·  
a distance, he ran, and prostrated to him;  
 καὶ κράζας φωνῇ μεγάλῃ, εἶπε· τί ἐμοὶ  
and crying out with voice great, said: what to me  
 καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου;  
and to thee, Jesus, O son of the God of the highest?  
 ὁρκίζω σε τὸν Θεόν, μὴ με βασανί-  
I will adjure thee the God, not me thou mayst  
 σης. <sup>8</sup>(Ἔλεγε γὰρ αὐτῷ· Ἔξελθε τὸ  
toiment. (He had said for to him; Come out the  
 πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.) <sup>9</sup>Καὶ  
spirit the unclean out of the man.) And  
 ἐπηρώτα αὐτόν· Τί σοι ὄνομα; καὶ λέγει  
he asked him; What thy name? and he says  
 αὐτῷ· Λεγὼν ὄνομά μοι· ὅτι πολλοὶ ἐσμεν.  
to him: Legion name to me; for many we are.  
<sup>10</sup>Καὶ παρεκάλει αὐτὸν πολλά, ἵνα μὴ αὐτούς  
And he besought him many times, that not them  
 ἀποστείλῃ ἔξω τῆς χώρας. <sup>11</sup>Ἦν δὲ ἐκεῖ  
he would send out of the country. Was and there  
 πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη  
near to the mountain a herd of swine great  
 βοσκομένη. <sup>12</sup>Καὶ παρεκάλεσαν αὐτὸν οἱ δαί-  
feeding. And besought him the de-  
 μονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς  
mons, saying: Dismiss us into the  
 χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>13</sup>Καὶ  
swine, that into them we may go. And  
 ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ  
gave leave to them immediately the Jesus. And  
 ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλ-  
having come out the spirits the unclean en-

him out of the τ MONU-  
 MENTS, a Man with an  
 impure Spirit,

3 who had his HABITA-  
 TION in the TOMBS; and  
 no one could bind \*him  
 any longer with Chains;

4 for many times he had  
 been BOUND with Fetters  
 and Chains, and the  
 CHAINS had been wrench-  
 ed off by him, and the  
 FETTERS broken; and no  
 one was able to subdue  
 him.

5 And he was always,  
 Night and Day, in the  
 SEPULCHRES and in the  
 MOUNTAINS, crying out,  
 and cutting himself with  
 Stones.

6 And seeing JESUS at  
 a distance, he ran and  
 prostrated to him,

7 and crying out with a  
 loud Voice, \*said, "What  
 hast thou to do with me,  
 Jesus,—O Son of GOD—  
 the HIGHEST? I implore  
 thee—GOD,—torment Me  
 not."

8 (For he had said to  
 him, "IMPURE SPIRIT,  
 Come out of the MAN.")

9 And he asked him,  
 "What is thy Name?"  
 And he says to him, "My  
 Name is Legion; For we  
 are Many."

10 And he earnestly  
 entreated him that he  
 would not send them out  
 of the COUNTRY.

11 Now there was by  
 the MOUNTAIN, a great  
 Herd of Swine feeding.

12 And \*the DEMONS be-  
 sought him, saying, "Dis-  
 miss us to the SWINE, that  
 we may go into them."

\* VATICAN MANUSCRIPT.—3. him any longer with. 7. says. 12. they besought.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. Burchhardt reports, that he found many sepulchres in the rocks, at *Um Keis*. (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

θον εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη  
tered into the swine; and rushed the herd  
κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· \* [ἦσαν  
down the precipice into the sea; [they were  
δὲ ὡς δισχίλιοι·] καὶ ἐπνίγοντο ἐν τῇ  
and about two thousand;] and were choked in the  
θαλάσῃ. <sup>14</sup>Οἱ δὲ βόσκοντες αὐτοὺς ἔφυγον,  
sea. Those and feeding them fled,

καὶ ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς  
and reported to the city, and to the  
ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τι ἐστὶ τὸ  
villages. And they came out to see, what is that  
γεγονός. <sup>15</sup>Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,  
having been done. And they come to the Jesus,

καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον  
and they behold the being demonized sitting  
\*[καὶ] ἱματισμένον, καὶ σωφρονοῦντα,  
[and] having been clothed, and being of sane mind,

τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ  
the having been possessed by the legion; and  
ἐφοβήθησαν. <sup>16</sup>Καὶ διηγῶντο αὐτοῖς οἱ  
they were afraid. And related to them those

ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζο-  
having seen, how it happened to the one being de-  
μένῳ, καὶ περὶ τῶν χοίρων. <sup>17</sup>Καὶ ἤρξαντο  
monized, and about the swine. And they began

παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων  
to entreat him to depart from the coasts

αὐτῶν. <sup>18</sup>Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον,  
of them. And entering of him into the ship,

παρακάλει αὐτὸν ὁ δαιμονισθείς, ἵνα  
besought him he having been demonized, that

ἦ μετ' αὐτοῦ. <sup>19</sup>Καὶ οὐκ ἀφῆκεν αὐτόν,  
he might be with him. And not he suffered him,

ἀλλὰ λέγει αὐτῷ· Ὑπάγε εἰς τὸν οἶκόν σου  
but he says to him; Go into the house of thee

πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς, ὅ-  
to the friends, and relate to them, how

σά σοι ὁ Κύριος πεποίηκε καὶ ἡλέησέ  
much to thee the Lord has done, and has pitied

σε. <sup>20</sup>Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν  
thee. And he went, and began to publish in

τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ  
the Decapolis, how much had done to him the  
Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

<sup>21</sup>Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ  
And having passed over the Jesus in the ship

πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος  
again to the other side, were gathered a crowd

πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.  
great to him; and he was by the sea.

<sup>22</sup>Καὶ \* [ἰδοῦ,] ἔρχεται εἰς τῶν ἀρχισυναγώ-  
And [lo,] comes one of the synagogue-rul-

γων, ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτόν πίπτει  
ers, by name Jairus; and seeing him, he fell

πρὸς τοὺς πόδας αὐτοῦ, <sup>23</sup>καὶ παρακάλει αὐτόν  
to the feet of him, and besought him

13 And \*he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down †the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

15 And they came to JESUS, and beheld the DEMONIAK, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and thy were afraid.

16 And THOSE SEEING it, related to them what had happened to the DEMONIAK, and concerning the SWINE.

17 ‡And they began to entreat him to depart from their BORDERS.

18 And he having entered the BOAT, §THE who had been a DEMONIAK, entreated him that he might be with him;

19 And yet he did not permit him, but says to him, "GO HOME to thy FRIENDS, and tell them how much the LORD has done for thee, and has had pity on thee."

20 And he went away, and began to proclaim in DECAPOLIS, how much JESUS had done for him; and all were astonished.

21 ‡And JESUS having again passed over in \*a Boat to the OTHER SIDE, a great Crowd gathered to him, and he was by the LAKE.

22 ‡And one of the SYN-AGOGUE-RULERS, named Jairus, came, and seeing him, he fell at his FEET,

23 and earnestly en-

\* VATICAN MANUSCRIPT.—13. he gave them leave. 13. and they were about Two Thousand—omit. 15. and—omit. 21. a Boat—omit. 22. lo—omit.

† 13. See Note on Matt. viii. 32.

‡ 17. Matt. viii. 34; Acts xvi. 39. § 18. Luke viii. 38. § 21. Matt. ix. 1; Luke viii. 40. ‡ 22. Matt. ix. 18; Luke viii. 41.



πολλά, λέγων· "Ὅτι τὸ θυγάτριόν μου  
much, saying; That the little-daughter of me  
ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ  
last end is; that coming thou mayest put to her  
τὰς χεῖρας, ὅπως σωθῇ· καὶ ζήσεται.  
the hands, so that she may be saved; and she shall

21Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει  
live. And he went with him; and followed  
αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.  
him a crowd great, and nothing having seen

22Καὶ γυνή \* [τις] οὕσα ἐν ῥύσει αἵματος  
And a woman [certain] being in a flow of blood  
ἔτη δώδεκα, 26καὶ πολλὰ παθοῦσα  
years twelve, and many things having suffered  
ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ  
under many physicians, and having spent the things  
παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖ-  
of her all, and nothing having seen  
σα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,  
benefited, but rather into the worse state having

27ἀκούσασα περὶ τοῦ Ἰησοῦ ἐλθοῦσα  
come, having heard about the Jesus, having come  
ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.  
in the crowd behind, touched the mantle of him.

28(Ἐλέγε γάρ· "Ὅτι κἂν τῶν ἱματίων αὐτοῦ  
(she said for; That even if the clothes of him  
ἅψομαι σωθήσομαι.) 29Καὶ εὐθέως  
I may touch, I shall be saved.) And immediately

ἔξηρανθῇ ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ  
was dried up the source of the blood of her; and  
ἔγνω τῷ σώματι, ὅτι ἵαται ἀπὸ τῆς  
knew to the body, that was saved from the  
μάστιγος. 30Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγινούς  
scourge. And immediately the Jesus knowing

ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦ-  
in himself the out of himself power having gone

σαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε·  
turn, having turned round in the crowd, said:  
Τίς μου ἥψατο τῶν ἱματίων; 31Καὶ ἔλεγον  
Who of me touched the clothes? And said

αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον  
to him the disciples of him; Thou seest the crowd  
συνθλίβοντά σε· καὶ λέγεις· Τίς μου  
pressing on thee; and sayest thou; Who me

ἥψατο; 32Καὶ περιεβλέπετο ἰδεῖν τὴν  
touched? And he was looking round to see the wo-

τοῦτο ποιήσασαν. 33Ἡ δὲ γυνή, φοβηθεῖσα  
man) this having done. The but woman, fearing

καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ'  
and trembling, having known what was done on  
αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν  
her, came and fell down to him, and told

αὐτῷ πᾶσαν τὴν ἀλήθειαν. 34Ὁ δὲ εἶπεν αὐτῇ·  
to him all the truth. He but said to her;

Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὑπάγε  
Daughter, the faith of thee has saved thee; go

εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστι-  
in peace, and be thou well from the scourge

treated him, saying, "My  
LITTLE DAUGHTER is at  
the point of death; come,  
and put thy HANDS on her  
that she may be restored,  
and she will live."

24 And he went with  
him, and a great Crowd  
followed him, and pressed  
on him.

25 And a Woman †hav-  
ing had a Hemorrhage  
for twelve Years,

26 and having suffered  
much under Many Physi-  
cians, and having expen-  
ded ALL her property,  
and not being benefited,  
but had rather become  
WORSE,

27 having heard \*the  
things concerning JESUS,  
came in the CROWD be-  
hind, and touched his  
MANTLE.

28 For she said, "If I  
can but touch his GAR-  
MENTS, I shall be cured."

29 And immediately her  
FLOW of BLOOD was dried  
up; and she felt in her  
Body That she was cured  
of that SCOURGE.

30 And immediately,  
JESUS knowing in himself  
†the POWER proceeding  
from him, having turned  
round in the CROWD, said,  
"Who touched My GAR-  
MENTS?"

31 And his DISCIPLES  
said to him, "Thou seest  
the CROWD pressing on  
thee, and dost thou say,  
'Who touched Me?'"

32 And he was looking  
round to see HER who  
had DONE this.

33 Then the WOMAN,  
being conscious of what  
was wrought upon her,  
fearing and trembling,  
came and fell down before  
him, and told him ALL the  
TRUTH.

34 And HE said to her,  
†"Daughter, thy FAITH  
has cured thee; go in

\* VATICAN MANUSCRIPT.—25. certain—omit. 27. the things concerning JESUS.

† 25. Lev. xv. 25; Matt. ix. 20. ‡ 30. Luke vi. 19; viii. 46. ‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9.

γός σου. <sup>35</sup>Ἐτι αὐτοῦ λαλοῦντος ἔρχονται  
of thee. While of him speaking, they came  
ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ  
from the synagogue-ruler's, saying: That the  
θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις  
daughter of thee is dead; why yet troublest thou  
τὸν διδάσκαλον; <sup>36</sup>Ὁ δὲ Ἰησοῦς εὐθέως,  
the teacher? The but Jesus immediately,  
ἀκούσας τὸν λόγον λαλοῦμενον, λέγει  
having heard the word being spoken, says  
τῷ ἀρχισυναγῶγῳ· Μὴ φοβοῦ, μόνον πί-  
to the synagogue-ruler: Not fear, only believe  
στευε. <sup>37</sup>Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνα-  
him. And not he suffered no one him to  
κολουθῆσαι, εἰ μὴ Πέτρον, καὶ Ἰάκωβον, καὶ  
follow, except Peter, and James, and  
Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup>Καὶ ἔρ-  
John the brother of James. And he  
χεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ  
comes into the house of the synagogue-ruler, and  
θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζον-  
he sees a tumult, and weeping and wailing  
τας πολλά. <sup>39</sup>Καὶ εἰσελθὼν λέγει αὐτοῖς·  
much. And having entered he says to them:  
Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον  
Why are you troubled and do you weep? the child  
οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>40</sup>Καὶ κατε-  
not is dead, but sleeps. And they  
γέλων αὐτοῦ. Ὁ δέ, ἐκβαλὼν πάντας  
derided him. He but, having sent out all  
παραλαμβάνει τὸν πατέρα τοῦ παιδίου, καὶ  
he takes the father of the child, and  
τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰς-  
the mother and those with him, and goes  
πορεύεται, ὅπου ἦν τὸ παιδίον. <sup>41</sup>Καὶ κρατή-  
in, where was the child. And having  
σας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ·  
grasped the hand of the child, he says to her:  
Ταλιθά, κουμί· ὃ ἐστὶ μεθερμηνευόμενον·  
Talitha, cumi; which is being translated:  
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. <sup>42</sup>Καὶ εὐ-  
The girl, to thee I say, arise. And im-  
θέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει·  
mediately arose the girl, and walked about;  
ἦν γὰρ ἐτῶν δώδεκα. Καὶ ἐξέστη-  
she was for years twelve. And they were aston-  
σαν ἐκστάσει μεγάλῃ. <sup>43</sup>Καὶ διε-  
ished with an astonishment great. And he  
στείλατο αὐτοῖς πολλά, ἵνα μηδεὶς γνῶ  
charged them much, that no one might know

peace, and be entirely free from thy DISEASE."

35 While he was still speaking, some came from the SYNAGOGUE-RULER'S house, who said, "Thy DAUGHTER is dead; why trouble the TEACHER?"

36 \*But JESUS, having heard the word that was spoken, immediately said to the SYNAGOGUE-RULER, "Fear not; only believe."

37 And he permitted no one to accompany \*him, except Peter, and James, and John the BROTHER of James.

38 And \*they come to the HOUSE of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting.

39 And having entered, he says to them, "Why do you weep and make confusion? the CHILD is not dead, but ‡sleeps."

40 And they derided him. ‡But putting †them all out, \*he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "Talitha-cumi," which, being translated, signifies, 'YOUNG MAIDEN, I say to thee, arise.'

42 And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And ‡he strictly charged them that no one

\* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the word which was spoken, says. 37. with him. 38. they come to. 40. he takes.

† 40. The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the *mourning women* mentioned by Jeremiah, chapter ix. 17-21; and by Amos, chapter v. 16. They were called *Præfixæ* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—*Wakefield*.

‡ 39. John xi. 11. ‡40. Acts ix. 40. ‡ 43. Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 12; Luke v. 14.

τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.  
this: and spake to have given to her to eat.

ΚΕΦ. στ'. 6.

Ἔξῃλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν  
And he went out thence, and came into the  
πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ  
country of himself; and follow him the  
μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ γενομένου σαββάτου,  
disciples of him. And being come sabbath,  
ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν. Καὶ  
he began in the synagogue to teach. And  
πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες·  
many hearing were astonished, saying:  
Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία  
Whence to this these things? and what the wisdom  
ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις τοιαῦται  
that being given to him? and miracles so great  
διὰ τῶν χειρῶν αὐτοῦ γίνονται. <sup>3</sup>Οὐχ' οὕτως  
through the hands of him are done. Not this  
ἐστὶν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς  
is the carpenter, the son of Mary, brother  
δὲ Ἰακώβου, καὶ Ἰωσῆ, καὶ Ἰούδα, καὶ  
and of James, and Joses, and Juda, and  
Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε  
Simon? and not are the sisters of him here  
πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.  
with us? And they were stumbled in him.  
<sup>4</sup>Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι  
Said but to them the Jesus: That not is  
προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι  
a prophet without honor, except in the country  
αὐτοῦ, καὶ ἐν τοῖς συγγενεῦσι, καὶ ἐν  
of himself, and among the relatives, and in  
τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup>Καὶ οὐκ ἠδύνατο ἐκεῖ οὐ  
the house of himself. And not was able there no  
δεμίαν δύναμιν ποιῆσαι εἰ μὴ ὀλίγοις ἀρρώ-  
one miracle to do, except a few sick  
στοις ἐπιθεῖς τὰς χεῖρας, ἐθεράπευσε.  
having put on the hands, were cured.  
<sup>6</sup>Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐ-  
And he wondered because of the unbelief of  
τῶν.  
them.

Καὶ περιῆγε τὰς κώμας κύκλῳ,  
And he went out round the villages round about,  
διδάσκων. Ἐκαὶ προσκαλεῖται τοὺς δώδεκα,  
teaching. And he calls the twelve,  
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ  
and he began them to send two two; and  
ἐδίδου αὐτοῖς ἐξουσίαν ἐπὶ τῶν πνευμάτων  
he gave to them authority of the spirits  
τῶν ἀκαθάρτων, <sup>8</sup>καὶ παρήγγειλεν αὐτοῖς, ἵνα  
of the unclean, and he charged them, that  
μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον  
nothing they should take for a way, except a staff  
μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην  
only; no bag, no bread, not into the belt

should know this thing;  
and directed to give her  
food.

## CHAPTER VI.

1 And ‡he departed  
thence, and \*comes into  
his OWN COUNTRY; and  
his DISCIPLES follow him.

2 And the Sabbath hav-  
ing come, he began to  
teach in the SYNAGOGUE  
and \*MANY hearing, were  
astonished, and said,  
‡“Whence has this man  
these things? and What  
is THAT WISDOM which is  
imparted \*to him? and  
how are such MIRACLES  
performed through his  
HANDS?

3 Is not this the CAR-  
PENTER? the SON of  
\*Mary, and ‡Brother of  
James, and Joses, and Ju-  
das, and Simon? and are  
not his SISTERS here with  
us?” And they were per-  
plexed with him.

4 But JESUS said to  
them, ‡“A Prophet is not  
without honor, except in  
his OWN COUNTRY, and  
among his RELATIVES, and  
in his OWN FAMILY.”

5 ‡And he was unwill-  
ing to do any MIRACLES  
there, except a Few Sick  
persons he cured by lay-  
ing his HANDS on them.

6 And he was surprised  
on account of their UN-  
BELIEF. ‡And he went  
round the VILLAGES teach-  
ing.

7 ‡And he called the  
TWELVE, and sent Them  
forth in pairs; and gave  
them Authority over the  
IMPURE SPIRITS;

8 and he charged them,  
that they should take Noth-  
ing for the Journey, ex-  
cept a single Staff; \*no  
Bread, no Traveling Bag,  
no Copper in the GIRDLE;

\* VATICAN MANUSCRIPT.—1. comes into. 2. MANY. 2. to him? and such MIRA-  
CLES. 3. MARY, and Brother of. 8. no Bread, no traveling Bag.

‡ 1. Matt. xiii. 54; Luke iv. 16. ‡ 2. John vi. 42. ‡ 2. Matt. xii. 46; Gal.  
i. 19. ‡ 4. Matt. xiii. 57; John iv. 44. ‡ 5. Matt. xiii. 58; Mark ix. 23.  
‡ 6. Matt. ix. 35; Luke xiii. 22. ‡ 7. Matt. xi. 1; Mark iii. 13, 14; Luke ix. 1.

χαλκόν· ἄλλ' ὑποδεδεμένους σανδάλια·  
copper money; but having been shod sandals;  
καὶ μὴ ἐνδύσηθε δύο χιτῶνας. <sup>10</sup>Καὶ  
and not you may put on two coats. And  
ἔλεγεν αὐτοῖς· "Οπου ἐὰν εἰσέλθῃτε εἰς  
he said to them: Where if you may enter into  
οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε  
a house, there remain till you may go away  
ἐκεῖθεν. <sup>11</sup>Καὶ ὅσοι ἂν μὴ δέξωνται  
from thence. And whoever not may receive  
ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι  
you, nor hear you, going away  
ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω  
from thence, shake out the dust that under  
τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. <sup>12</sup>Καὶ  
the feet of you, for a witness to them. And  
ἐξελθόντες ἐκήρυσσον, ἵνα μετανοή-  
having gone out they published, that they should  
σωσι· <sup>13</sup>καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ  
reform; and demons many they cast out, and  
ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθε-  
anointed with oil many sick ones, and they  
ράπευον.  
were cured.

<sup>14</sup>Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανε-  
And heard the king Herod, (well-  
ρὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλε-  
known for was the name of him,) and he  
γεν· "Οτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν  
said; That John he baptizing out of dead  
ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ  
has been raised, and through this work the  
δυνάμεις ἐν αὐτῷ. <sup>15</sup>Ἄλλοι ἔλεγον· "Οτι  
mighty powers in him. Others said: That  
'Ηλίας ἐστίν· Ἄλλοι δὲ ἔλεγον· "Οτι προ-  
Elias he is; Others and said: That a  
φήτης ἐστίν, ὡς εἰς τῶν προφητῶν. <sup>16</sup>Ἀκού-  
prophet he is, like one of the prophets. Having  
σας δὲ ὁ Ἡρώδης εἶπεν· "Οτι ὃν ἐγὼ  
heard for the Herod, said; That whom I  
ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη \* [ἐκ  
beheaded John, he is raised [from  
νεκρῶν.] <sup>17</sup>Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας  
dead.] Himself for the Herod, sending  
ἐκράτῃσε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν  
seized the John, and bound him in  
φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φι-  
prison, through Herodias, the wife of  
λίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγά-  
Philip of the brother of himself, for her he  
μῆσεν. <sup>18</sup>Ἐλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ·  
had married. Said for the John to the Herod;  
"Οτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα  
That not it is lawful to thee to have the wife  
τοῦ ἀδελφοῦ σου. <sup>19</sup>Ἡ δὲ Ἡρωδιάς ἐνεῖ-  
of the brother of thee. The and Herodias had a

9 but to wear SANDALS,  
and not put on Two Coats.

10 And he said to them,  
"Whatever house you en-  
ter, there remain, till you  
leave the place.

11 And \*whatever Place  
will not receive you, nor  
hear you, in departing  
thence, †shake off that  
DUST which is UNDER  
your FEET, for a Testi-  
mony to them.

12 And having gone  
forth, they proclaimed  
that men should reform.

13 And they expelled  
many Demons, and ‡an-  
ointed many sick persons  
with Oil, and cured them.

14 †And Herod the  
KING heard, (for JESUS  
had become well-known,)  
and \*he said, "John the  
IMMERSER \*has risen from  
the Dead, and therefore  
MIRACLES are performed  
by him."

15 Others said, †"He is  
Elijah;" and others said,  
"He is a prophet, like one  
of the PROPHETS."

16 †But HEROD having  
heard, said, "That John,  
whom I beheaded; he is  
raised."

17 For HEROD himself  
had sent and seized JOHN,  
and bound him in Prison,  
on account of Herodias,  
the WIFE of Philip his  
BROTHER; for he had mar-  
ried Her.

18 For JOHN had said  
to HEROD, †"It is not  
lawful for thee to have  
thy BROTHER'S WIFE."

19 Therefore HERODIAS  
was incensed against him,

\* VATICAN MANUSCRIPT.—11. whatever Place will not. 14. they said. 14. has arisen 16. from the dead—omit.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 29; xxii. 11; 2 Kings xiii. 15.

‡ 11. Acts xiii. 51; xviii. 6. † 13. James v. 14. † 14. Matt. xiv. 1; Luke x. 18. † 15. Matt. xvi. 14; Mark viii. 28. † 16. Matt. xiv. 2; Luke iii. 19. † 18. Lev. xviii. 16; xx. 21.

χεν αὐτῷ καὶ ἠθέλην αὐτὸν ἀποκτείνειν·  
 grudge against him and wished him to destroy;  
 καὶ οὐκ ἠδύνατο. <sup>20</sup>Ὁ γὰρ Ἡρώδης ἐφοβείτο  
 and not was able. The for Herod feared  
 τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον  
 the John, knowing him a man just  
 καὶ ἅγιον· καὶ συνετήρει αὐτόν· καὶ ἀκούσας  
 and holy; and protected him; and hearing  
 αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ  
 him, many things he did, and gladly him  
 ἤκουε. <sup>21</sup>Καὶ γενομένης ἡμέρας εὐκαιροῦ,  
 he heard. And having come a day convenient,  
 ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον  
 when Herod to the birthday of himself a feast  
 ἐποίει τοῖς μεγιστάσιν αὐτοῦ, καὶ τοῖς  
 he made to the nobles of himself, and to the  
 χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλιλαίας·  
 commanders, and to the chiefs of the Galilee;  
<sup>22</sup>καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς  
 and having entered of the daughter of her of the  
 Ἡρωδιάδος, καὶ ὀρχομένης, καὶ ἀρεσά-  
 Herodias, and dancing, and having  
 σης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις,  
 pleased the Herod and those reclining at table,  
 εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰτήσόν με,  
 said the king to the little girl: Ask me,  
 ὃ ἐάν θέλῃς, καὶ δώσω σοι. <sup>23</sup>Καὶ  
 whatever thou wilt, and I will give to thee. And  
 ὡμοσεν αὐτῇ· Ὅτι ὃ ἐάν με αἰτή-  
 he swore to her; That whatever me thou mayst  
 σης, δώσω σοι, ἕως ἡμίους τῆς βασι-  
 ask, I will give to thee, till half of the king-  
 λείας μου. <sup>24</sup>Ἡ δὲ ἐξελθούσα, εἶπε τῇ  
 dom of me. The and going out, said to the  
 μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε·  
 mother of herself; What shall I ask? She and said:  
 Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>25</sup>Καὶ  
 The head of John the dipper. And  
 εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς  
 coming in immediately with haste to  
 τὸν βασιλέα, ᾗτήσατο, λέγουσα· Θέλω ἵνα  
 the king, she asked, saying: I will that  
 μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν  
 to me thou wouldst give instantly on a plate the  
 κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. <sup>26</sup>Καὶ περὶ-  
 head of John the dipper. And very  
 λυπὸς γενόμενος ὁ βασιλεὺς, διὰ τοὺς  
 sorry having become the king, because of the  
 ὀρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέ-  
 oaths and those reclining at table not he  
 λησεν αὐτὴν ἀθετῆσαι. <sup>27</sup>Καὶ εὐθέως ἀπο-  
 would her reject. And immediately send-  
 στείλας ὁ βασιλεὺς σπεκουλάτορα, ἐπέταξεν  
 ing the king a guardsman, he ordered

and wished to kill him, and could not.

20 For HEROD †feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he \*did many things, and heard Him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 \*the DAUGHTER of this HERODIAS having entered, and danced, \*she pleased HEROD and the GUESTS, \*and the KING said to the girl, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, †"Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 †And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of †his Guards, ordered his

\* VATICAN MANUSCRIPT.—20. was much perplexed, and heard. 22. his DAUGHTER Herodius. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so-called, because their principal duty was that of sentinels. They had however, other confidential duties, and among these that of acting, like Turkish soldiers of the present day, as executioners.

‡ 20. Matt. xiv. 5; xxi. 6. ‡ 23. Esther v. 3, 6; vii. 2. ‡ 26. Matt. xiv. 9.

ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελ-  
to be brought the head of him. He and going  
θὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ;  
forth cut off the head of him in the prison;  
28 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι,  
and brought the head of him on a plate,  
καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κορά-  
and gave her to the little girl; and the little  
σιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ  
girl gave her to the mother of herself. And  
ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ  
having heard the disciples of him, came, and  
ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ  
took the dead body of him, and placed it  
ἐν μνημείῳ.  
in a tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν  
And were assembled the apostles to the  
Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ  
Jesus, and reported to him all, and  
ἃ ἔποιησαν, καὶ ἃ ἔδιδάξαν. 31 Καὶ εἶ-  
what they did, and what they taught. And he  
πεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν  
said to them; Come you yourselves privately  
εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον.  
into a desert place, and rest you a little.  
32 Ἦσαν γάρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες  
Were for those coming and those going  
πολλοί· καὶ οὐδὲ φαγεῖν ἠνέκαίρου. 32 Καὶ  
many; and not even to eat they had leisure. And  
ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ'  
they went into a desert place to the ship pri-  
ἰδίαν. 33 Καὶ εἶδον αὐτοὺς ὑπάγοντας· καὶ  
vately. And they saw them going away; and  
ἐπέγνωσαν πολλοί· καὶ περὶ ἀπὸ πασῶν  
knew many; and on foot from all  
τῶν πόλεων συνέδραμον ἐκεῖ. 34 Καὶ  
of the cities they ran together there. And  
ἐξελθὼν εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνί-  
coming out he saw great a crowd, and was moved  
σθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς  
with pity towards them, for they were as  
πρόβατα, μὴ ἔχοντα ποιμένα· καὶ ἤρξατο δι-  
sheep, not having a shepherd; and he began to  
δάσκειν αὐτοὺς πολλὰ. 35 Καὶ ἤδη ὥρας  
teach them many things. And already time

HEAD to be brought. And  
HE having gone forth be-  
headed him in the prison;

28 † and brought his  
HEAD on a Platter, and  
gave it to the GIRL; and  
the GIRL gave it to her  
MOTHER.

29 And his disciples  
having heard, came and  
carried off the DEAD BODY,  
and placed it in a Tomb.

30 ‡ And the APOSTLES  
were assembled to Jesus,  
and related to him all  
things, both what they  
had done, and what they  
had taught.

31 And he\* said to them,  
‡ "Come you, retire by  
yourselves into a Desert  
Place, and rest a while;"  
‡ for many were THOSE  
who were COMING and GO-  
ING, and they had no leisu-  
re, not even to eat.

32 And they went away,  
by the BOAT, into a  
Desert Place, ‡ to be by  
themselves.

33 But they saw them  
departing, and many knew  
them; and they ran toge-  
ther there on foot from  
All the CITIES.

34 ‡ And coming out, he  
saw a Great Crowd; and  
he deeply pitied them. Be-  
cause they were like Sheep  
having no Shepherd; and  
‡ he taught them many  
things.

35 ‡ And much Time

\* VATICAN MANUSCRIPT.—31. says.

† 28. Note here that very remarkable seems the providence of God in avenging the death of this holy man upon Herod, Herodius, and her daughter For 1st. As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias his brother Philip's wife; Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly. Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailing with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly. of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which if true, was a wonderful providence.—Whitby.

‡ 30. Luke ix. 10. ‡ 31. Matt. xiv. 13; John vi. 1, 2. ‡ 31. Mark iii. 20.

‡ 32. Matt. xiv. 13. ‡ 34. Matt. ix. 36; xiv. 14. ‡ 34. Luke ix. 11. ‡ 35. Matt. xiv. 15; Luke ix. 12.

πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ  
much having gone, coming to him the  
μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν  
disciples of him, they say; That a desert is  
ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup>ἀπόλυσον  
the place, and already time much; dismiss  
αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ  
them, that going into the surrounding  
ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς  
country and villages, they may buy themselves  
ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. <sup>37</sup>Ὁ  
loaves; any for they might eat not they have. He  
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς  
but answering said to them; Give to them  
ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόν-  
you to eat. And they say to him; Going  
τες ἀγοράσωμεν διναρίων διακοσίων ἄρτους,  
may we buy denarii two hundred loaves,  
καὶ δώμεν αὐτοῖς φαγεῖν; <sup>38</sup>Ὁ δὲ λέγει αὐ-  
and give to them to eat? He but says to  
τοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ  
them: How many loaves have you? go you and  
ἴδετε. Καὶ γνόντες, λέγουσιν· Πέντε, καὶ  
see you. And having ascertained, they say: Five and  
δύο ἰχθύας. <sup>39</sup>Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν  
two fishes. And he ordered them to make recline  
πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χορτῷ.  
all, company company, on the green grass.  
<sup>40</sup>Καὶ ἀνέπεσον πρᾶσαι πρᾶσαι, ἀνὰ ἑκατόν  
And they reclined squares squares, by a hundred,  
καὶ ἀνὰ πεντήκοντα. <sup>41</sup>Καὶ λαβὼν τοὺς πέντε  
and by fifty. And taking the five  
ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς  
loaves and the two fishes, looking up to  
τὸν οὐρανόν, εὐλόγησε, καὶ κατέκλασε τοὺς  
the heaven, he gave praise, and broke the  
ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
loaves, and gave to the disciples of him, that  
παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας  
they might set before them; and the two fishes  
ἐμέρισε πᾶσι. <sup>42</sup>Καὶ ἔφαγον πάντες, καὶ  
he divided to all. And they ate all, and  
ἐχορτάσθησαν. <sup>43</sup>Καὶ ἦραν κλασμάτων  
were filled. And they took up of fragments  
δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.  
twelve baskets full, and of the fishes.  
<sup>44</sup>Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, πεν-  
And were those having eaten the loaves, five  
τακισχίλιοι ἄνδρες.  
thousand men.

<sup>45</sup>Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς  
And immediately he urged the disciples  
αὐτεῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προά-  
of himself to step into the ship, and to go  
γεῖν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς  
before to the other side to Bethsaida, while he  
ἀπολύσῃ τὸν ὄχλον. <sup>46</sup>Καὶ ἀποταξάμενος  
should dismiss the crowd. And having sent away  
αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξα-  
them, he went into the mountain to pray.

having already gone, his  
DISCIPLES coming to him,  
say, \* "The PLACE is a  
Desert, and now much  
Time has passed;

36 dismiss them, that  
they may go to the adja-  
cent FARMS and Villages,  
and buy themselves \*what  
they should eat."

37 But HE answering  
said to them, "You sup-  
ply them." And they say  
to him, "Should we go and  
for Two hundred Denarii  
buy Loaves, and give  
them to eat?"

38 And HE says to them,  
"How Many Loaves have  
you? Go and see." And  
having ascertained, they  
say, † "Five, and Two  
Fishes."

39 And he commanded  
them to make all recline  
in Companies on the  
GREEN GRASS.

40 And they lay down  
in Squares, by Hundreds  
and by Fifties.

41 And taking the FIVE  
Loaves and the two Fish-  
es, and looking towards  
HEAVEN, he praised God,  
and broke the LOAVES,  
and gave to \* the DISCI-  
PLES to set before them;  
and the TWO Fishes he  
distributed to all.

42 And they all ate and  
were satisfied.

43 And they took up  
Twelve Baskets full of  
Fragments [of the Bread,  
and of the FISHES.]

44 Now THOSE who ATE  
of the LOAVES were Five  
thousand Men.

45 † And immediately he  
constrained his DISCIPLES  
to go into the BOAT, and  
precede him to the OTHER  
SIDE, towards Bethsaida,  
while he should send away  
the CROWD.

46 And having dismis-  
sed them, he retired to  
the MOUNTAIN to pray.

\* VATICAN MANUSCRIPT.—35. The PLACE is a Desert. 36. what they should eat But HE. 41. the DISCIPLES.

† 38. Matt. xiv. 17; Luke ix. 13; John vi. 9. † 45. Matt. xiv. 20; John vi. 17.

σθαι. <sup>47</sup>Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον  
And evening having come, was the ship  
ἐν μέσῳ τῆς θαλάσσης· καὶ αὐτὸς μόνος  
in middle of the sea; and he alone  
ἐπὶ τῆς γῆς. <sup>48</sup>Καὶ εἶδεν αὐτοὺς βασανιζομέ-  
upon the land. And he saw them tormented  
νοὺς ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος  
in the rowing; was for the wind  
ἐναντίος αὐτοῖς. Καὶ περὶ τετάρτην φυλακὴν  
opposite to them. And about fourth watch  
τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν  
of the night comes towards them, walking  
ἐπὶ τῆς θαλάσσης· καὶ ᾔθελε παρελθεῖν αὐτοὺς.  
on the sea; and wished to pass them.  
<sup>49</sup>Οἱ δέ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς  
They but, seeing him walking on the  
θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ  
sea, they thought a phantom to be, and  
ἀνέκραξαν. <sup>50</sup>Πάντες γὰρ αὐτὸν εἶδον, καὶ  
they cried out. All for him saw, and  
ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ'  
were terrified. And immediately he spoke with  
αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε· ἐγώ  
them, and says to them: Take courage; I  
εἰμι, μὴ φοβεῖσθε. <sup>51</sup>Καὶ ἀνέβη πρὸς αὐτοὺς  
am, not be afraid. And he went up to them  
εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος. Καὶ  
into the boat; and ceased the wind. And  
λίαν \* [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο,  
greatly [out of measure] in themselves they were  
\* [καὶ ἐθαύμαζον.] <sup>52</sup>Οὐ γὰρ συνῆκαν  
amazed [and wondered.] Not for they understood  
ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν  
about the loaves; was for the heart of them  
πεπρωμένη.  
having been stupefied.

<sup>53</sup>Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν  
And having passed over they came to the land  
Γεννησαρέτ· καὶ προσωρμίσθησαν. <sup>54</sup>Καὶ ἐξελ-  
Gennesaret; and drew to the shore. And coming  
θόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως  
out of them out of the ship, immediately  
ἐπιγνόντες αὐτόν, <sup>55</sup>περιδραμόντες ὅλην τὴν  
knowing him, running about whole the  
περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς  
adjacent country that, they began on the  
κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν,  
couches those sickness having to carry about,  
ὅπου ἤκουον, ὅτι ἐκεῖ ἐστι. <sup>56</sup>Καὶ ὅπου  
where they heard, that there he is. And where-  
ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλεις, ἢ  
ever he entered into towns, or cities, or  
ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθε-  
villages, in the markets they placed those being  
νοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κἂν τοῦ  
sick, and they besought him, that if even the  
κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται·  
tuft of the mantle of him they might touch;  
καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.  
and whoever touched him, were saved.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupefied.

53 And having passed over, they came to the LAND of Gennesaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING REGION, carried about the SICK on COUCHES, to where they heard he was.

56 And wherever he entered, into Towns, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, ‡ that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

\* VATICAN MANUSCRIPT.—51. out of measure—omit. 51. and wondered—omit.

† 48. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17. ‡ 52. Mark viii. 17, 18. ‡ 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.



## ΚΕΦ. ζ'. 7.

<sup>1</sup>Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι,  
And were gathered to him the Pharisees,  
καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ  
and some of the scribes, having come from  
'Ιερουσολύμων· <sup>2</sup>καὶ ἰδόντες τινὰς τῶν μαθη-  
Jerusalem; and seeing some of the disci-  
τῶν αὐτοῦ κοιναῖς χερσί, τοῦτ' ἔστιν  
ples of him with common hands, that is  
ἀνίπτοις, ἐσθίοντας ἄρτους· <sup>3</sup>(οἱ γὰρ Φαρι-  
unwashed, eating loaves; (the for Phari-  
σαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ  
sees and all the Jews, if not with fist  
νίψονται τὰς χεῖρας, οὐκ ἐσθίουσι, κρα-  
they may wash the hands, not they eat, hold-  
τοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· <sup>4</sup>καὶ  
ing the tradition of the elders; and  
ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθί-  
from a market, if not they might dip, not they  
ουσι· καὶ ἄλλα πολλὰ ἔστιν, ἃ παρέ-  
eat; and other many things is, which they  
λαβὼν κρατεῖν, βαπτισμοὺς ποτηρίων, καὶ ξε-  
received to hold, dippings of cups, and of  
στῶν, καὶ χαλκίων, \* [καὶ κλινῶν·] <sup>5</sup>ἔπει-  
pots, and of copper vessels, [and of couches;] then  
τα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ  
asked him the Pharisees and the  
γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπα-  
scribes; Why the disciples of thee not walk  
τοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέ-  
according to the tradition of the elders,  
ρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσι τὸν ἄρτον;  
but with common hands they eat the loaf?  
<sup>6</sup>Ο \* [δὲ ἀποκριθεὶς] εἶπεν αὐτοῖς· "Ὅτι  
He [but answering] said to them: That  
καλῶς προεφῆτευσεν Ἡσαΐας περὶ ὑμῶν τῶν  
well prophesied Esaias about you the  
ὑποκριτῶν, ὡς γέγραπται· «Ὁὗτος ὁ λαὸς  
hypocrites, as it is written: "This the people  
τοῖς χεῖλεσι μὲ τιμᾷ, ἡ δὲ καρδία αὐτῶν  
with the lips me honor, the but heart of them  
πόρροφ ἀπέχει ἀπ' ἐμοῦ. Ὡμάτην δὲ σέ-  
far off is removed from me. In vain but they  
βονταί με, διδάσκοντες διδασκαλίαν, ἐντάλ-  
worship me, teaching teachings, com-  
ματα ἀνθρώπων.» <sup>7</sup>Ἀφέντες \* [γὰρ] τὴν ἐντο-  
mandments of men." Leaving [for] the com-  
λὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν  
mandment of the God, you hold the tradition  
τῶν ἀνθρώπων, \* [βαπτισμοὺς ξεστῶν καὶ πο-  
of the men, [dippings of pots and of  
τηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολ-  
cups; and other similar such like many  
λὰ ποιεῖτε.] <sup>9</sup>Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθε-  
things you do.] And he said to them. Well you set

## CHAPTER VII.

1 †And the PHARISEES,  
and some of the SCRIBES,  
having come from Jerusa-  
lem, resorted to him.

2 And observing some  
of his DISCIPLES eating  
BREAD with common, that  
is, with Unwashed Hands;

3 (for the PHARISEES,  
and All the Jews holding  
the TRADITION of the ELD-  
ERS, eat not, unless they  
wash their HANDS with  
the Fist;

4 and coming from a  
Market, unless they \*im-  
merse themselves, they eat  
not. And many other  
things there are which  
they have received to  
maintain,—Immersions of  
Cups and of Pots, and of  
Copper vessels;)

5 \*both the PHARISEES  
and the SCRIBES asked  
him, "Why do not thy  
DISCIPLES walk according  
to the TRADITION of the  
ELDERS, but eat BREAD  
with common Hands?"

6 He said to them, "Well  
did Isaiah prophesy con-  
cerning you, HYPOCRITES,  
as it is written, †This  
'PEOPLE honor me with  
'their LIPS, but their  
'HEART is far removed  
'from me.

7 'But in vain do they  
'worship me, teaching as  
'Doctrines, the Precepts  
'of Men.'

8 Laying aside the  
COMMANDMENT of GOD,  
you retain the TRADITION  
of MEN."

9 And he said to them,  
"Well do you annul the

\* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—omit. 5. both the PHARISEES. 6. but answering—omit. 8. For—omit. 8. dippings of Pots and of Cups; and many other such like things you do—omit.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—Ant. xiii. 18.

‡ 1. Matt. xv. 1. ‡ 6. Isa. xxix. 13.

τείτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν  
aside the commandment of the God, that the  
παράδοσιν ὑμῶν τηρήσῃτε. <sup>10</sup>Μωσῆς γὰρ  
tradition of you you may keep. Moses for

εἶπε: «Τίμα τὸν πατέρα σου καὶ τὴν μητέρα  
said: "Honor the father of thee and the mother  
σου» καὶ «Ὁ κακολογῶν πατέρα ἢ μητέρα,  
of thee;" and: "He cursing father or mother,  
θανάτῳ τελευτάτω.» <sup>11</sup>ὑμεῖς δὲ λέγετε· 'Εάν  
a death let him die.'" You but say: 'If

εἶπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί,  
should say a man to the father or the mother,  
Κορβάν (ὃ ἐστὶ, δῶρον), ὃ ἐάν ἐξ ἐμοῦ  
Corban (which is, a gift,) whatever out of me  
ὠφεληθῇς· <sup>12</sup>\*[καὶ] οὐκέτι ἀφίετε  
thou mightest be profited; [and] no more you suffer

αὐτόν οὐδὲν ποιῆσαι τῷ πατρὶ \* [αὐ-  
him any thing to do for the father [of  
τοῦ,] ἢ τῇ μητρί \* [αὐτοῦ,] <sup>13</sup>ἀκυροῦν-  
himself,] or for the mother [of himself] making

τες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει  
void the word of the God for the tradition  
ὑμῶν, ἣ παρεδώκατε· καὶ παρόμοια τοιαῦ-  
of you, which you delivered; and similar such

τα πολλά ποιεῖτε. <sup>14</sup>Καὶ προσκαλεσάμενος  
like many things you do. And having called  
πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· 'Ακούετε  
all the crowd, he said to them; Hear

μου πάντες, καὶ συνίετε. <sup>15</sup>Οὐδὲν ἐστὶν  
me all, and be instructed. Nothing is

ἔξωθεν τοῦ ἀνθρώπου, εἰσπορευόμενον εἰς  
outside of the man, entering into

αὐτόν, ὃ δύναται αὐτόν κοινῶσαι·  
him, which is able him to make common;

ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι  
but the things proceeding from him, those is

τὰ κοινῶντα τὸν ἄνθρωπον. <sup>16</sup>\*[Εἰ  
the things making common the man. [If

τις ἔχει ὦτα ἀκούειν, ἀκούετω.] <sup>17</sup>Καὶ  
any one has ears to hear, let him hear.] And

ὅτε εἰσῆλθεν εἰς τὸν οἶκον ἀπὸ τοῦ ὄχλου,  
when he entered into a house from the crowd,

ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ  
asked him the disciples of him concerning

τῆς παραβολῆς. <sup>18</sup>Καὶ λέγει αὐτοῖς· Οὕτω καὶ  
the parable. And he says to them; Thus also

ὑμεῖς ἀσύνετοί ἐστε, οὐ νοεῖτε, ὅτι  
you without understanding are? Not know you, that

COMMANDMENT of GOD,  
that you may keep your  
OWN TRADITION.

10 For Moses said, †Honor  
or thy FATHER and thy  
MOTHER, and †He who  
'REVILES Father or Mo-  
'ther, let him be punished  
'with Death.'

11 But you assert, 'If a  
man say to FATHER or MO-  
THER, †Be that Corban,  
that is, an Offering, †by  
which thou mightest de-  
rive assistance from me;

12 you no more permit  
him to do any thing for  
FATHER or MOTHER:

13 making void the  
WORD of GOD by your TRA-  
DITION, which you have  
delivered; and many such  
like Things you do."

14 †And having \*again  
called All of the crowd,  
he said to them, "Let all  
listen to me, and be in-  
structed.

15 There nothing from  
without the MAN, which  
entering in \*POLLUTES  
him; but the THINGS pro-  
ceeding from \*the MAN,  
are the THINGS which  
POLLUTE him.

16 \*†[If any one has  
Ears to hear, let him  
hear.]"

17 †And when he went  
from the CROWD into a  
House, his DISCIPLES  
asked him concerning the  
PARABLE.

18 And he says to them,  
"Are you also so destitute  
of understanding? Do you

\* VATICAN MANUSCRIPT.—12. And—omit. 12. his—omit. 12. his—omit. 1.. again called. 15. POLLUTES him. 15. the MAN, are the THINGS which POLLUTE him. 16. If any one has Ears to hear let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

‡ 10. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. ‡ 10. Exod. xxi. 17; Lev. xx. 9; Prov. xx. 20. ‡ 11. Matt. xv. 5; xxiii. 18. ‡ 14. Matt. xv. 10. ‡ 16. Matt. xi. 15. ‡ 17. Matt. xv. 15.

πάν τὸ ἔξωθεν, εἰσπορευόμενον εἰς τὸν  
all that without, entering into the  
ἄνθρωπον, οὐ δύναται αὐτὸν κοινοῦσαι;  
man, not is able him to make common?  
19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν,  
that not goes of it into the heart,  
ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα  
but into the belly; and into the privy  
ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.  
goes out, cleansing all the foods.  
20 Ἐλεγε δέ· "Ὅτι τὸ ἐκ τοῦ ἀνθρώπου  
He said and; That the out of the man,  
ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν  
proceeding forth, that makes common the  
ἄνθρωπον· 21 Ἐσωθεν γὰρ ἐκ τῆς καρδίας  
man; Within for out of the heart  
τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπο-  
ceeds; the men the purposes the evil pro-  
ρεύονται· μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαί,  
ceeds; adulteries, fornications, murders, thefts,  
πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,  
covetousnesses, villainies, deceit, intemperance,  
ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία,  
eye evil, evil speakings, pride,  
ἄφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ  
folly; all these the things evil  
ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν  
within comes forth, and makes common the  
ἄνθρωπον.  
man.

24 Καὶ ἐκεῖθεν ἀναστάς, ἀπῆλθεν εἰς τὰ  
And thence arising, he went into the  
μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς  
borders of Tyre and Sidon; and entering into  
τὴν οἰκίαν, οὐδέν· αὐτὸς ἤθελε γινῶναι· καὶ οὐκ  
the house, no one he wished to know; and not  
ἠδυνήθη λαθεῖν. 25 Ἀκούσασα γὰρ γυνή  
he was able to be concealed. Having heard for a  
woman περὶ αὐτοῦ, ἣς εἶχε τὸ θυγάτριον  
woman about him, of whom had the little daughter  
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσ-  
of herself a spirit unclean, having come fell  
ἔπεσε πρὸς τοὺς πόδας αὐτοῦ· 26 (ἦν δὲ ἡ  
down to the feet of him; (was now the  
γυνὴ Ἑλληνίς, Συροφονικίσσα τῷ γένει·)  
woman a Greek, a Syrophenician to the birth;)  
καὶ ἠρώτα αὐτόν, ἵνα τὸ δαιμόνιον ἐκ-  
and she besought him, that the demon he  
βάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 Ὁ  
would cast out of the daughter of herself. The  
δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἀφες πρῶτον χορ-  
but Jesus said to her; Let alone first to be  
τασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ, λα-  
filled the children; not for good it is, to  
βεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς  
take the bread of the children, and to cast to the  
κυνάριοις. 28 Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ·  
dogs. She but answered, and says to him;  
Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑπακάτω τῆς  
Yes, sir; even for the dogs under the

not perceive, that nothing  
from without, ENTERING  
INTO the MAN, can pollute  
Him?

19 because it enters not  
into the HEART, but into  
the BELLY, and passes in-  
to the SINK, purifying All  
the FOOD.'

20 And he said, "THAT  
which PROCEEDS OUT OF  
the MAN, that pollutes  
the MAN.

21 ‡ For from within,  
out of the HEART of MEN,  
emanate EVIL PURPOSES;  
—Adulteries, Fornica-  
tions, Murders,

22 Thefts, Covetousness,  
Villainies, Deceit, Intem-  
perance, Envy, Calumnies,  
Pride, and Folly

23 All These EVIL things  
emanate from within, and  
pollute the MAN."

24 ‡ And arising thence,  
he retired into the CON-  
FINES of Tyre and Sidon;  
and having entered into  
the HOUSE, he desired no  
one to know it; but he  
could not be concealed.

25 For a Woman, whose  
LITTLE DAUGHTER had an  
unclean Spirit, \*immedi-  
ately heard of him; and  
having come fell down at  
his FEET;

26 (now the WOMAN  
was †an Hellenist, a NA-  
TIVE of Syrophenicia.)  
and she entreated him to  
expel the DEMON from her  
DAUGHTER.

27 \* And he said to her,  
"Let the CHILDREN first  
be satisfied; for it is not  
proper to take the CHIL-  
DREN'S BREAD, and throw  
it to the DOGS."

28 But she answered,  
and says to him, "True,  
Sir; yet even the DOGS

\* VATICAN MANUSCRIPT.—25. immediately heard. 27. And he said.

† 26. One who spoke the Greek language.

‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 19. ‡ 24. Matt. xv. 21.

τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων.  
table eateth from of the crumbs of the children.

<sup>29</sup>Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον  
And he said to her; Through this the word  
ὑπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς  
go: has come out the demon from the  
θυγατρὸς σου. <sup>30</sup>Καὶ ἀπελθούσα εἰς τὸν  
daughter of thee. And having gone into the  
οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον ἐξελη-  
house of her, she found the demon having  
λυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ  
gone out, and the daughter having been laid upon  
τῆς κλίνης.  
the bed.

<sup>31</sup>Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου  
And again coming out from the borders of Tyre

καὶ Σιδῶνος, ἦλθεν εἰς τὴν θάλασσαν τῆς  
and Sidon, he came to the sea of the

Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπό-  
Galilee, through midst of the borders of Deca-

λεως. <sup>32</sup>Καὶ φέρουσιν αὐτῷ κωφὸν μογιλά-  
polis. And they bring to him a deaf man a stam-

λον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ  
merer, and they entreat him that he might place

αὐτῷ τὴν χεῖρα. <sup>33</sup>Καὶ ἀπολαβόμενος αὐτὸν  
to him the hand. And having taken him

ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δα-  
form the crowd privately, he put the an-

κτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ  
gers of himself into the ears of him, and

πύσσας ἤψατο τῆς γλώσσης αὐτοῦ. <sup>34</sup>καὶ  
spitting he touched the tongue of him; and

ἀναβλέψας εἰς τὸν οὐρανόν, ἐστέναξε, καὶ  
looking up to the heaven, he groaned, and

λέγει αὐτῷ· Ἐφφαθά, ὃ ἐστι, διανοίχθητι.  
says to him: Ephphatha, that is, be opened.

<sup>35</sup>Καὶ \* [εὐθέως] διηνοίχθησαν αὐτοῦ αἱ ἀκοαί·  
And [immediately] were opened of him the ears;

καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ,  
and was loosed the bond of the tongue of him,

καὶ ἐλάλει ὀρθῶς. <sup>36</sup>Καὶ διεστείλατο αὐτοῖς,  
and he spoke plainly. And he charged them,

ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς  
that no one they should tell; what but he to them

διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.  
charged, more abundantly they published.

<sup>37</sup>Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες·  
And beyond measure they were astonished, saying;

Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφούς  
Well all (things) he has done; and the deaf ones

ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.  
he makes to hear, and the dumb ones to speak.

under the TABLE eat of the  
CHILDREN'S CRUMBS."

29 And he said to her,  
"For This REMARK, go;  
the DEMON has departed  
from thy DAUGHTER."

30 And departing to her  
HOUSE, she found \* her  
DAUGHTER laid upon the  
BED, and the DEMON ex-  
pelled.

31 † And again leaving  
the CONFINES of Tyre, \* he  
came by Sidon to the LAKE  
of GALILEE, through the  
Midst of the BORDERS of  
Decapolis.

32 † And they bring to  
him a deaf man who stam-  
mered, and they entreat  
him to place his HAND  
on him.

33 And having privately  
taken him from the CROWD,  
† he put his FINGERS into  
his EARS, and spitting,  
touched his TONGUE;

34 and looking up to  
HEAVEN, he groaned, and  
says to him, "Ephphatha,"  
that is, Be opened.

35 And His EARS were  
opened, and the CORD of  
his TONGUE was loosed,  
and he spoke plainly.

36 † And he charged  
them that they should tell  
no one; but the more \* he  
charged them, the more  
abundantly \* they pub-  
lished it.

37 And they were as-  
tonished beyond measure,  
saying, "He has done all  
things well; he makes both  
the DEAF to hear, and the  
\* Dumb to speak."

\* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon to. 35. immediately—omit. 36. he charged. 36. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. \* \* \* \* Had Christ's patients, like Naaman, (2 Kings v. 11, 12.) been too nice in their exceptions on these occasions, I fear they would have lost their cure and the indulgence of a curious, or petulant mind, would have been but a poor equivalent for such a loss."

† 31. Matt. xv. 20. † 32. Matt. ix. 32; Luke xi. 14. † 36. Mark v. 4; viii. 26.

ΚΕΦ. η'. 8.

Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου  
 In those the days, very great crowd  
 ὄντος, καὶ μὴ ἔχόντων τι φάγωσι  
 being, and not having any thing they could eat,  
 προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ λέγει  
 having called the disciples of himself he says  
 αὐτοῖς· Ὑπαλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι  
 to them: I have pity on the crowd; because  
 ἡδὴ ἡμέραι τρεῖς προσμένουσί \* [μοι,] καὶ  
 now days three, they continue [with me] and  
 οὐκ ἔχουσι τι φάγωσι. ὙΚαὶ ἐὰν ἄ-  
 not they have any thing they can eat. And if I  
 παλύσω αὐτοὺς νήστευσιν εἰς οἶκον αὐτῶν,  
 dismiss them fasting into house of themselves,  
 ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν  
 they will faint on the way; some for of them  
 μακρόθεν ἦκουσι. ὙΚαὶ ἀπεκρίθησαν αὐτῷ  
 a great distance have come. And answered to him  
 οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεται  
 the disciples of him; Whence these will be able  
 τις ὧδε χορτάσαι ἄρτων ἐν ἔρημῳ;  
 any one here to satisfy of loaves in a desert  
 ας; ὙΚαὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε  
 place? And he asked them; How many have you  
 ἄρτους; Οἱ δὲ εἶπον· Ἑπτὰ. ὙΚαὶ παρήγγειλε  
 loaves? They and say: Seven. And he gave orders  
 τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ  
 to the crowd to recline upon the ground; and  
 λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλα-  
 taking the seven loaves, giving thanks he  
 σε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα  
 broke, and gave to the disciples of himself, that  
 παραθῶσι· καὶ παρέθηκαν τῷ  
 they might set before: and they set before the  
 ὄχλῳ. ὙΚαὶ εἶχον ἰχθύδια ὀλίγα· καὶ  
 crowd. And they had small fishes a few; and  
 εὐλογῆσας, εἶπε παραθῆναι καὶ αὐτά.  
 giving praise, he said: Place before also them.  
 ὙἘφαγον δέ, καὶ ἐχορτάσθησαν· καὶ ἦραν  
 They ate and, and were filled; and they took up  
 περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας.  
 over and above of fragments, seven large baskets.  
 ὙἮσαν δὲ οἱ φαγόντες, ὥς τετρα-  
 Were and those having eaten, about four  
 χιλίλοι· καὶ ἀπέλυσεν αὐτούς.  
 thousand; and he dismissed them.

ὙΚαὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ  
 And immediately entering into the ship with  
 τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη  
 the disciples of himself, he came into the parts  
 Δαλμανουθά. ὙΚαὶ ἐξηλθον οἱ Φαρισαῖοι  
 of Dalmanutha. And came forth the Pharisees,  
 καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'  
 and began to argue with him, seeking of

CHAPTER VIII.

1 † In Those DAYS the  
 Crowd \*again being great,  
 and having nothing to  
 eat, calling his DISCIPLES,  
 he says to them,

2 "I have compassion  
 on the CROWD, Because  
 now they have continued  
 three Days, and have  
 nothing to eat;

3 and if I dismiss them  
 fasting to their Homes,  
 they will faint on the  
 ROAD; for some of them  
 have come from a great  
 distance."

4 And his DISCIPLES  
 answered him, "Whence  
 will any one be able to  
 satisfy These with Bread  
 here in a Desert place?"

5 † And he asked them,  
 "How Many Loaves have  
 you?" And THEY said,  
 "Seven."

6 And he commanded  
 the CROWD to recline on  
 the GROUND; and taking  
 the SEVEN Loaves, †and  
 having given thanks, he  
 broke them, and gave them  
 to his DISCIPLES for dis-  
 tribution, and they placed  
 them before the crowd.

7 And they had a few  
 Small fishes; and having  
 offered praise for them, he  
 said, "Place \* These also  
 before them."

8 Thus they ate, and  
 were satisfied; and they  
 took up of the remaining  
 Fragments Seven large  
 Baskets full.

9 And \*they were about  
 Four thousand; and he  
 dismissed them.

10 † And immediately  
 \*he entered into the BOAT  
 with his DISCIPLES, and  
 came into the REGION of  
 †Dalmanutha.

11 † And the PHARISEES  
 came forth, and began to  
 argue with him, seeking

\* VATICAN MANUSCRIPT.—1. again being great. 7. These. 9. And they were about.  
 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

‡ 1. Matt. xv. 32. ‡ 5. Matt. xv. 34; Mark vi. 38. ‡ 6. Matt. xiv. 19; Mark  
 vi. 41. ‡ 10. Matt. xv. 39. ‡ 11. Matt. xii. 38; xvi. 1; John vi. 30.

αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες  
him a sign from the heaven, tempting  
αὐτόν. <sup>12</sup>Καὶ ἀναστενάξας τῷ πνεύματι  
him. And groaning deeply to the spirit;  
αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη ση-  
of himself, he says: Why the generation this a  
μεῖον ἐπιζητεῖ; Ἀμὴν λέγω \* [ὑμῖν,] εἰ  
sign seeks? Indeed I say [to you,] if  
δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.  
shall be given to the generation this a sign.

<sup>13</sup>Καὶ ἀφείς αὐτούς, ἐμβὰς πάλιν \* [εἰς τὸ  
And leaving them, entering again [into the  
πλοῖον,] ἀπῆλθεν εἰς τὸ πέραν. <sup>14</sup>Καὶ  
ship,] he departed to the other side. And  
ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα  
they forgot to take loaves, and except one  
ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ  
loaf not they had with themselves in the  
πλοίῳ. <sup>15</sup>Καὶ διεστέλλετο αὐτοῖς, λέγων· Ὁρα-  
ship. And he charged them, saying: Look  
τε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων,  
you, beware you of the leaven of the Pharisees,  
καὶ τῆς ζύμης Ἡρώδου. <sup>16</sup>Καὶ διελογίζοντο  
and of the leaven of Herod. And they reasoned  
πρὸς ἀλλήλους, \* [λέγοντες·] Ὅτι ἄρτους  
with one another, [saying:] Because loaves  
οὐκ ἔχομεν. <sup>17</sup>Καὶ γνοὺς ὁ Ἰησοῦς, λέγει  
not we have. And knowing the Jesus he says  
αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ  
to them; Why reason you, because loaves not  
ἔχετε; Οὐπω νοεῖτε, οὐδὲ συνί-  
you have? Not yet perceive you, neither under-  
τε; \* [ἔτι] πεπωρωμένην ἔχετε τὴν  
stand you? [Yet] having been stupefied have you the  
καρδίαν ὑμῶν; <sup>18</sup>Ὁφθαλμοὺς ἔχοντες οὐ βλέ-  
heart of you? Eyes having not see  
πετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ  
you? and ears having not hear you? and not  
μνημονεύετε; <sup>19</sup>Ὅτε τοὺς πέντε ἄρτους ἔκλα-  
remember you? When the five loaves I  
σα εἰς τοὺς πεντακισχιλίους, πόσους κοφί-  
broke to the five thousand, how many bas-  
kets πλήρεις κλασμάτων ἤρατε; Λέγουσιν  
kets full of fragments took you up? They say  
αὐτῷ· Δώδεκα. <sup>20</sup>Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς  
to him; Twelve. When and the seven to the  
τετρακισχιλίους, πόσων σπυρίδων πληρώ-  
four thousand, how many large baskets full  
ματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον·  
of fragments took you up? They and said:  
Ἑπτὰ. <sup>21</sup>Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συ-  
Seven. And he said to them; How is it not you  
νίετε;  
understand?

of him a Sign from HEAVEN, trying him.

12 And groaning deeply, in his SPIRIT, he says; "Why does this GENERATION seek a Sign? Indeed! I say to you, no Sign shall be given to this GENERATION."

13 And leaving them, re-embarking, he passed to the OTHER SIDE.

14 ‡Now they forgot to take Bread, and had but One Loaf with them in the BOAT.

15 ‡And he charged them, saying, "Observe! Beware of the †LEAVEN of the PHARISEES and of the LEAVEN of Herod."

16 And they reasoned with one another, \* Be- cause they had no Bread.

17 And he knew it, and says to them, "Why do you reason, Because you have no Bread? ‡Do you not yet perceive, nor understand? Is your HEART stupefied?"

18 Having Eyes, do you not see? and having Ears: do you not hear? and do you not recollect?

19 ‡When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up? They say to him, "Twelve."

20 ‡"And when the SEVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And \*they say to him, "Seven."

21 And he said to them: "How is it you do not understand?"

\* VATICAN MANUSCRIPT.—12. to you—omit. 13. into the BOAT—omit. 16. say- ing—omit. 16. Because they had no Bread. 17. he knew it, and says. 17. yet—omit. 20. they say to him. 20. they come.

† 15. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doc- trines and morals were such as to justify the caution of our Lord. *Zumee*, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—*Bloomfield*.

‡ 14. Matt. xvi. 5. ‡ 15. Matt. xvi. 6; Luke xii. 1. ‡ 17. Mark vi. 52. 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. ‡ 20. Matt. xv. 37; Mark viii. 8.



οἷον καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, priests and of the scribes, and to be killed, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. <sup>32</sup>καὶ παρ- and after three days to stand up; and plain- οησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος ly the word he spoke. And taking aside αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ. him the Peter, he began to rebuke him. <sup>33</sup>Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητάς He but turning round, and seeing the disciples αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων. "Ὑπαγε of himself, he rebuked the Peter, saying: Go thou ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς behind me, adversary; because not thou thinkest τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώ- the things of the God, but the things of the men. πων. <sup>34</sup>Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν And having called the crowd with τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς. "Ὅστις the disciples of himself, he said to them; Who- θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ever wishes after me to follow, let him deny ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, himself, and let him bear the cross of himself, καὶ ἀκολουθεῖτω μοι. <sup>35</sup>Ὅς γὰρ ἂν θέλῃ and let him follow me. Who for ever may wish τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· the life of himself to save, shall lose her; "Ὅς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἔνε- Who but ever may lose the of himself life on κεν ἑμοῦ καὶ τοῦ εὐαγγελίου, σώσει account of me and of the glad tidings shall save αὐτήν. <sup>36</sup>(Τὶ γὰρ ὠφελήσει ἄνθρωπον, ἐὰν her. (What for will it profit a man, if κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιω- he should win the world whole, and he should θῇ τὴν ψυχὴν αὐτοῦ; <sup>37</sup>ἢ τί δώ- forfeit the life of himself? or what shall σει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;) give a man inexchange for the life of himself?) <sup>38</sup>Ὅς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς Who for ever may be ashamed me and the my λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι words in the generation this the adulterous καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου and sinful, also the son of the man ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν will be ashamed him, when he may come in τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν the glory of the Father of himself with the ἀγγέλων τῶν ἁγίων. messengers of the holy ones.

ΚΕΦ. θ'. 9.

<sup>1</sup>Καὶ ἔλεγεν αὐτοῖς. Ἀμὴν λέγω ὑμῖν, And he said to them; Indeed I say to you, ὅτι εἰσὶ τινὲς τῶν ὧδε ἐστηκότων, οἵτινες that are some of those here having stood, who οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι not not shall taste of death, till they may see

PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up

<sup>32</sup> And he spoke this word so plainly, that PETER, taking him aside, began to remonstrate with him.

<sup>33</sup> But HE, turning round and looking on his DISCIPLES, rebuked \* PETER, and says, "Get behind me, Adversary; for thou regardest not the THINGS of GOD but THOSE of MEN."

<sup>34</sup> And having called the CROWD with his DISCIPLES, he said, \*† "If any one wish to come after me, let him renounce himself and take up his CROSS, and follow me.

<sup>35</sup> For † whoever would save his LIFE shall lose it; but whoever may lose his LIFE on my account, and that of the GLAD TIDINGS shall save it.

<sup>36</sup> For what \* does it profit a Man to gain the whole WORLD, and forfeit his LIFE?

<sup>37</sup> \*For what could a MAN give to Redeem his LIFE?

<sup>38</sup> † If, therefore, any one shall be ashamed of me, and of these MY Words, among this ADULTEROUS and sinful GENERATION; the SON of MAN will also be ashamed of him, when he comes in the GLORY of his FATHER, with the HOLY ANGELS."

CHAPTER IX.

1 And he said to them \*† "Indeed I say to you. That there are some of THOSE STANDING here, who will not taste of Death till they see GOD'S ROYAL

\* VATICAN MANUSCRIPT.—33. Peter, and says. 34. If any one wish. 36. does it profit a Man to gain. 37. For what could a MAN give.

† 34. Matt. x. 38. xvi. 24; Luke ix. 23; xiv. 27. † 35. John xii. 25. † 38. Matt. x. 33; Luke ix. 26; xii. 9; Rom. 1. 16; 2 Tim. i. 8; ii. 12. † 1. Matt. xvi. 28; Luke ix. 27.



τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν  
the royal majesty of the God having come in  
δυνάμει.  
power.

²Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς  
And after days six takes the Jesus  
τὸν Πέτρον, καὶ τὸν Ἰάκωβον καὶ Ἰωάννην,  
the Peter, and the James and John,  
καὶ ἀναφέρει εἰς ὄρος ὑψηλὸν κατ' ἰδίαν  
and leads up them into a mountain high privately  
μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐ-  
alone; and he was transfigured in the presence of  
τῶν. ³Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα,  
them. And the garments of him became glittering,  
λευκὰ λίαν \* [ὡς χιῶν,] οἷα γναφεὺς  
white extremely [as snow,] such as a fuller  
ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. ⁴Καὶ  
upon the earth not is able to make white. And  
ὤφθη αὐτοῖς Ἠλίας σὺν Μωσέϊ· καὶ ἦσαν  
appeared to them Elias with Moses; and were  
σὺλλαλοῦντες τῷ Ἰησοῦ. ⁵Καὶ ἀποκριθεὶς ὁ  
talking with the Jesus. And answering the  
Πέτρος λέγει τῷ Ἰησοῦ· Ραββί, καλόν  
Peter says to the Jesus· Rabbi, good  
ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνάς  
it is us here to be; and we may make tents  
τρεῖς, σοὶ μίαν, καὶ Μωσέϊ μίαν, καὶ Ἠλίᾳ  
three, to thee one, and Moses one, and Elias  
μίαν. ⁶Οὐ γὰρ ᾔδει τι λαλήσει·  
one. Not for he knew any thing he might say;  
ἦσαν γὰρ ἐκφοβοί. ⁷Καὶ ἐγένετο νεφέλη  
they were for terrified. And there came a cloud  
ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς  
overshadowing them; and came a voice out of the  
νεφέλης· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός·  
cloud; This is the son of me the beloved;  
αὐτοῦ ἀκούετε. ⁸Καὶ ἐξάпина περιβλεψάμενοι,  
him hear you. And suddenly looking round,  
οὐκέτι οὐδένᾳ εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον  
no longer no one they saw, but the Jesus alone  
μεθ' ἑαυτῶν. ⁹Καταβαίνόντων δὲ αὐτῶν ἀπὸ  
with themselves. Coming down and of them from  
τοῦ ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδενὶ  
the mountain, he charged them, that to no one  
διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ  
they should relate what they saw, except when the  
υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.  
son of the man out of dead ones should be raised.  
¹⁰Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοῖς,  
And the word they kept to themselves,  
συζητοῦντες, τί ἐστὶ τὸ ἐκ νεκρῶν  
arguing, what is that out of dead ones  
ἀναστῆναι. ¹¹Καὶ ἐπηρώτων αὐτόν, λέγοντες·  
to be raised. And they asked him, saying;  
† Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ  
That say the scribes, that Elias must  
ἐλθεῖν πρῶτον; ¹²Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-  
to come first? He and answering said to

MAJESTY having come with power.

2 ‡ And after six Days, JESUS takes PETER, and JAMES, and John, and privately conducts them, by themselves, to a lofty Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able \* thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make \* Three Booths; one for thee, and one for Moses, and one for Elijah."

6 For he knew not what to \* say; for they were terrified.

7 And there came a Cloud, covering them; and \* there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one \* any longer with themselves, except Jesus only.

9 ‡ And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him, saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE \* said to

\* VATICAN MANUSCRIPT.—3. as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only. 12. said to them.

† 11. It is conjectured by Bloomfield that *hoti* ought to be separated, and to read *ho ti*. He has thus edited his text.

‡ 2. Matt. xvii. 1; Luke ix. 28. ‡ 9. Matt. xvii. 9.

τοῖς· Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ  
 them; Elias indeed coming first, restores  
 πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν  
 all things; and how it is written about the son  
 τοῦ ἀνθρώπου, ἵνα πολλὰ πάθη,  
 of the man, that many things he should suffer,  
 καὶ ἐξουθενωθῇ. <sup>13</sup> Ἀλλὰ λέγω ὑμῖν, ὅτι  
 and should be despised. But I say to you, that  
 καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ  
 both Elias has come, and they have done to him  
 ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ'  
 whatever they wished, even as it is written about  
 αὐτόν, <sup>14</sup> Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν  
 him. And coming to the disciples, he saw  
 ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς  
 a crowd great about them, and scribes  
 συζητούντας αὐτοῖς. <sup>15</sup> Καὶ εὐθέως πᾶς  
 disputing with them. And immediately all  
 ὁ ὄχλος, ἰδὼν αὐτόν, ἐξεθαμβήθη, καὶ προσ-  
 the crowd, seeing him, were awe-struck, and run-  
 τρέχοντες ἡσπάζοντο αὐτόν. <sup>16</sup> Καὶ ἐπηρώτησεν  
 ning to saluted him. And he asked  
 αὐτούς· Τί συζητεῖτε πρὸς αὐτούς; <sup>17</sup> Καὶ  
 them; What dispute you with them? And  
 ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπε· Διδάσκαλε,  
 answering one out of the crowd said: O teacher,  
 ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα  
 I brought the son of me to thee, having a spirit  
 ἄλαλον. <sup>18</sup> Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσ-  
 dumb. And wherever him it may seize, it  
 σει αὐτόν· καὶ ἀφρίζει, καὶ τρίχει τοὺς  
 convulses him; and he foams, and grinds the  
 ὀδόντας αὐτοῦ, καὶ ξηραίνεται. Καὶ εἶπον  
 teeth of him, and pines away. And I spoke  
 τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι,  
 to the disciples of thee, that it they might cast  
 καὶ οὐκ ἴσχυσαν. <sup>19</sup> Ὁ δὲ ἀποκριθεὶς  
 out, and not they had power. He and answering  
 αὐτοῖς λέγει· Ὡ γενεὰ ἄπιστος, ἕως  
 to them says: O generation without faith, till  
 πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι  
 when with you shall I be? till when shall I bear  
 ὑμῶν; Φέρετε αὐτὸν πρὸς με. <sup>20</sup> Καὶ ἤνεγκαν  
 you? Bring you him to me. And they brought  
 αὐτόν πρὸς αὐτόν. Καὶ ἰδὼν αὐτόν, εὐθέως  
 him to him. And seeing him, immediately  
 τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ  
 the spirit convulsed him; and falling upon  
 τῆς γῆς, ἐκυλίετο, ἀφρίζων. <sup>21</sup> Καὶ ἐπη-  
 the ground, he rolled, foaming. And he  
 ρώτησε τὸν πατέρα αὐτοῦ· Πόσος χρόνος  
 asked the father of him; How long a time

them, "Elijah, indeed, is coming first\* to restore all things; † and (as it is written of the SON of MAN,) that he must suffer much, and be despised.

13 But I say to you, ‡ That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

14 ‡ And \*coming to the DISCIPLES, \*they saw a great Crowd about them, and the Scribes disputing with them.

15 And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

16 And he asked them, "About what are you disputing with them?"

17 And one of the CROWD \* answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.

18 And wherever it seizes Him it convulses him; and he foams, and grinds \*his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

19 And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

20 And they brought him to him; and seeing him, ‡ the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

21 And he asked his FATHER, "How long a time

\* VATICAN MANUSCRIPT.—12. to restore. 14. they came. 14. they saw. 17. answering him, Teacher." 18. the TEETH.

† 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have been puzzled and some have suggested an amendment of the text. If read however with the parenthetical clauses, and the transposition of the last clause of verse 18, the passage makes sense, and agrees with the account in Matthew xvii.

‡ 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See *Farmer on Demonology*, p. 107. The particulars described in verses 18, 20 and 22, are, indeed, all symptoms of *epilepsy*. But if we even should suppose the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence.—*Bloomfield*.

‡ 14. Matt. xvii. 14; Luke ix. 37. ‡ 20. Luke ix. 42.

ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε·  
is it, since this happened to him? He and said:

Παιδιοῦθεν· καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ  
From a child; and often him both into fire

ἐβάλε· καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ  
has cast and into waters, that it might destroy

αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθη-  
him; but if any thing thou canst do, give

σὸν ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ  
aid to us, having pity on us. The and

Ἰησοῦς εἶπεν αὐτῷ· Τό, εἰ δύνασαι πι-  
Jesus said to him: That, if thou art able to

στεῦσαι· πάντα δυνάτα τῷ πιστεύοντι.  
believe; all things are possible to the believing.

21\* [Καὶ] εὐθέως κράξας ὁ πατήρ τοῦ  
[And] immediately crying out the father of the

παιδίου, \* [μετὰ δακρύων] ἔλεγε· Πιστεύω·  
child, [with tears] he said; I believe

βοήθη μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς,  
help thou of me the unbelief. Seeing and the Jesus,

ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι  
that runs together a crowd, he rebuked the spirit

τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ  
the unclean, saying to it; The spirit the

ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω· Ἐξελ-  
dumb and deaf, I to thee command; Come

θε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.  
out of him, and no more enter into him.

26 Καὶ κρᾶξαν, καὶ πολλὰ σπαράξαν, ἐξῆλ-  
And crying out, and many times convulsing, it

θε. Καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς  
came out. And he became as dead, so that many

λίγειν, ὅτι ἀπέθανεν. 27 Ὁ δὲ Ἰησοῦς κρατή-  
to say, that he is dead. The but Jesus taking

σας αὐτόν τῆς χειρός, ἤγειρεν αὐτόν· καὶ  
him of the hand, raised up him; and

ἀνέστη.  
he stood up.

28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μα-  
And having come him into a house, the dis-

θηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· Ὅτι  
ciples of him asked him privately; That

ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 Καὶ  
we not were able to cast out it? And

εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύ-  
he said to them; This the kind by nothing is

νάται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ \* [καὶ  
able to go out, if not in prayer [and

νηστείᾳ.]  
fasting.

30 Καὶ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο  
And thence departing, he passed

διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα  
through the Galilee; and not was willing, that

τις γινῶ. 31 Ἐδίδασκε γὰρ τοὺς μαθη-  
any one should know. He taught for the dis-

is it since this befell him?" And HE said, "From childhood.

22 And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

23 And JESUS said to him, \* "IF THOU CANST? ‡ All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "DUMB and \*DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking \*his HAND, raised him, and he stood up.

28 ‡ And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said

\* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things." 24. And—omit. 24. with tears—omit. 25. and DEAF. 27. his HAND. 20. and Fasting.—omit.

‡ 23. Matt. xvii. 20; Mark xi. 23; Luke xvii. 6; John xi. 40. ‡ 28. Matt. xvii. 19.

τὰς αὐτοῦ, καὶ ἔλεγεν \* [αὐτοῖς·] "Ὅτι  
 ciples of himself, and said [to them:] That  
 ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας  
 the son of the man is delivered up into hands  
 ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀπο-  
 of men, and they will kill him; and having  
 κτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. <sup>32</sup>Οἱ  
 been killed, the third day he will rise. They  
 δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο  
 but did not understand the word, and were afraid  
 αὐτὸν ἐπερωτῆσαι.  
 him to ask.

<sup>33</sup>Καὶ ἦλθεν εἰς Καπερναοῦμ· καὶ ἐν τῇ  
 And he came to Capernaum; and in the  
 οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοῦς· Τί ἐν  
 house being, he asked them; What in  
 τῇ ὁδῷ \* [πρὸς ἑαυτοὺς·] διελογίζεσθε; <sup>34</sup>Οἱ  
 the way [among yourselves] were you disputing?  
 δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέ-  
 but were silent; with one another for they  
 χθησαν ἐν τῇ ὁδῷ, τὶς μείζων. <sup>35</sup>Καὶ κα-  
 had disputed on the way, who greater. And sit-  
 θίσας, ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐ-  
 ting down, he called the twelve, and says to  
 τοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται  
 them; If any one desires first to be, he will be  
 πάντων ἔσχατος, καὶ πάντων διάκονος. <sup>36</sup>Καὶ  
 of all last, and of all a servant. And  
 λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐ-  
 taking a little child, he placed it in midst of  
 τῶν, καὶ ἐναγκαλισάμενος αὐτό, εἶπεν  
 them, and embracing in his arms it, he said  
 αὐτοῖς· <sup>37</sup>Ὃς ἐάν ἐν τῶν τοιοῦτων παιδιῶν  
 to them; Whoever one of the such little children  
 δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ  
 may receive in the name of me, me receives; and  
 ὃς ἐάν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται,  
 whoever me may receive, not me receives,  
 ἀλλὰ τὸν ἀποστείλαντά με. <sup>38</sup>Ἀπεκρίθη δὲ αὐ-  
 but the having sent me. Answered and to  
 τῷ Ἰωάννῃ, λέγων· Διδάσκαλε, εἶδομέν τινα  
 him John, saying: O teacher, I saw one  
 τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια· καὶ  
 to the name of thee casting out demons; and  
 ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ  
 we forbade him, because not he follows  
 ἡμῖν. <sup>39</sup>Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐ-  
 us. He but Jesus said: Not do you forbid him.  
 τόν. Οὐδεὶς γὰρ ἐστίν, ὃς ποιήσει δύναμιν  
 No one for is, who will do a mighty work  
 ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κα-  
 in the name of me, and will be able readily to  
 κολογῆσαι με. <sup>40</sup>Ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν,  
 speak evil of me. Who for not is against you,  
 ὑπὲρ ὑμῶν ἐστίν. <sup>41</sup>Ὃς γὰρ ἂν ποτίσῃ  
 for you is. Who for ever may give drink to

to them, † "The SON of MAN is †being delivered into the Hands of Men, and they will kill him; and having been put to death, \* after Three Days he will rise."

32 But THEY did not understand the word and were afraid to ask Him.

33 And he came to Capernaum; and being in the house, he asked them, † "What did you dispute about on the ROAD?"

34 But THEY were silent; for they had disputed with each other, on the ROAD, as to who would be greatest.

35 And sitting down, he called the TWELVE, and says to them; † If any one desires to be first, he will be last of all, and a Servant of all."

36 And † taking a little Child, he placed it in the Midst of them, and embracing it in his arms, he said to them,

37 "Whoever may receive one SUCH little Child in my NAME, receives Me; † and whoever \* receives Me, receives not Me, but HIM who SENT me."

38 † And John \*spoke to him, saying, "Teacher, we saw one expelling Demons in thy NAME, and we forbad him, Because he does not follow us."

39 But JESUS said, "Do not forbid him; † for there is no one who will do a Miracle in my NAME, and be able rashly to reproach me.

40 For he who is not against you, is for you.

41 † For whoever may give you a Cup of Water to drink in \*the NAME,

\* VATICAN MANUSCRIPT.—31. to him—omit. 31. after Three Days he will rise. 33. among themselves—omit. 37. receives Me. 38. spoke to him. 41. the NAME, That you are CHRIST'S.

† 31. The parallel passage in Matt. xvii. 22, reads—"The SON of MAN is about to be delivered into the Hands of Men."

† 31. Matt. xvii. 22; Luke ix. 44. † 33. Matt. xviii. 1; Luke ix. 46; xxii. 24. † 35. Matt. xx. 26, 27; Mark x. 43. † 36. Matt. xviii. 2; Mark x. 16. † 37. Matt. x. 40; Luke ix. 48. † 38. Luke ix. 49. † 39. 1 Cor. xii. 3. † 41. Matt. Matt. x. 42.

ὕμᾱς ποτήριον ὕδατος, ἐν ὀνόματι, ὅτι  
 you a cup of water, in name, because  
 Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ  
 of Anointed you are, indeed I say to you, not not  
 ἀπολέσῃ τὸν μισθὸν αὐτοῦ. <sup>42</sup>Καὶ ὅς ἂν  
 he may lose the reward of himself. And whoever  
 σκανδαλίσῃ ἓνα τῶν μικρῶν, τῶν πιστευ-  
 may insnare one of the little ones, of the be-  
 όντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον,  
 lieving into me, good it is to him rather,  
 εἰ περὶκειται λίθος μυλικὸς περὶ τὸν  
 if hangs a stone of a mill around the  
 τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν  
 neck of him, and has been cast into the  
 θάλασσαν. <sup>43</sup>Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ  
 sea. And if may insnare thee the hand  
 σου, ἀπόκοψον αὐτήν· καλὸν σοὶ ἐστὶ  
 of thee, cut thou off her; good to thee it is  
 κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο  
 crippled into the life to enter, than the two  
 χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς  
 hands having to go into the Gehenna, into  
 τὸ πῦρ τὸ ἄσβεστον, <sup>44</sup>\*[ὅπου ὁ σκώληξ  
 the fire the inextinguishable, [where the worm  
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.]  
 of them not dies, and the fire not is quenched.]  
<sup>45</sup>Καὶ ἐὰν ὁ ποὺς σου σκανδαλίξῃ σε,  
 And if the foot of thee may insnare thee,  
 ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοὶ εἰσελθεῖν  
 cut thou off him; good it is to thee to enter  
 εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχον-  
 into the life lame, than the two feet hav-  
 τα βληθῆναι εἰς τὴν γέενναν, \*<sup>46</sup>[εἰς τὸ πῦρ  
 ing to be cast into the Gehenna, [into the fire  
 τὸ ἄσβεστον, <sup>46</sup>ὅπου ὁ σκώληξ αὐτῶν  
 the inextinguishable, where the worm of them  
 οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.] <sup>47</sup>Καὶ  
 not dies, and the fire not is quenched.] And  
 ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκ-  
 if the eye of thee may insnare thee, cast  
 βάλε αὐτόν· καλὸν σοὶ ἐστὶ μονόφθαλμον  
 thou out him; good to thee it is one-eyed  
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο  
 to enter into the kingdom of the God, than two  
 ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν  
 eyes having to be cast into the Gehenna  
 \*<sup>48</sup>[τοῦ πυρός,] <sup>48</sup>ὅπου ὁ σκώληξ αὐτῶν οὐ  
 [of the fire,] where the worm of them not  
 τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. <sup>49</sup>Πᾶς  
 dies, and the fire not is quenched. Every one  
 γὰρ πυρὶ ἀλισθῆσεται. \*<sup>50</sup>[καὶ πᾶσα θυσία  
 for with fire shall be salted; [and every sacrifice  
 ἀλλ' ἀλισθῆσεται.] <sup>50</sup>Καλὸν τὸ ἅλας· ἐὰν δὲ  
 with salt shall be salted.] Good the salt; if but  
 τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ  
 the salt without taste may become, with what it

That you are CHRIST'S, indeed I say to you, He shall by no means lose his REWARD.

42 ‡And whoever may insnare one of \*THESE LITTLE-ONES BELIEVING in me, it would be better for him if a Millstone should be fastened to his NECK, and he should be thrown into the SEA.

43 ‡And if thy HAND insnare thee, cut it off; it is better for thee to enter LIFE crippled, than having TWO Hands to depart to †GEHENNA, into THAT INEXTINGUISHABLE FIRE;

44 † [where the WORM dies not, and the FIRE is not quenched.]

45 And if thy FOOT in- snare thee, cut it off; it is better for thee to enter lame into LIFE, than hav- ing TWO Feet, to be cast into GEHENNA †[into the UNQUENCHABLE FIRE;

46 where the WORM dies not, and the FIRE is not quenched.]

47 And if thine EYE in- snare thee, pluck it out; it is better for thee to enter one-eyed into the KINGDOM of GOD, than having TWO Eyes to be cast into \*Gehenna;

48 ‡where their WORM dies not, and the FIRE is not quenched.

49 For every one shall be salted with fire; †[and every Sacrifice shall be seasoned with Salt.]

50 ‡Salt is good; but if the SALT becomes taste- less, how will you restore

\* VATICAN MANUSCRIPT.—42. THESE LITTLE-ONES. 44. where the WORM dies not the FIRE is not quenched—omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the FIRE is not quenched—omit. 47. Gehenna. 47. of FIRE—omit. 49. and every Sacrifice shall be seasoned with Salt—omit.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

‡ 42. Matt. xviii. 6; Luke xvii. 1. † 43. Deut. xii. 6; Matt. v. 29; xviii. 8. ‡ 48. Isa. lxvi. 24. † 50. Matt. v. 13; Luke xvi. 34.

ἀρτύετε; Ἐχετε ἐν ἑαυτοῖς ἅλας,  
will you season? Have you in yourselves salt,  
καὶ εἰρηνεύετε ἐν ἀλλήλοις.  
and be you at peace with one another.

## ΚΕΦ. ι'. 10.

Ἡ καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ  
And from thence arising he comes into the  
ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ  
borders of the Judea, by the other side of the  
Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι  
Jordan; and come together again crowds  
πρὸς αὐτόν· καί, ὥς εἰώθει, πάλιν  
to him; and, as he had been accustomed, again  
ἐδίδασκεν αὐτούς. Ἡ καὶ προσελθόντες Φαρι-  
he taught them. And approaching Phari-  
σαῖοι ἐπηρώτησαν αὐτόν· Εἰ ἔξεστιν ἀνδρὶ  
sees asked him; If it is lawful for a man  
γυναῖκα ἀπολῦσαι; πειράζοντες αὐτόν. Ὡ δὲ  
a wife to release? trying him. He and  
ἀποκριθεὶς εἶπεν αὐτοῖς· Τὶ ὑμῖν ἐνετείλατο  
answering said to them: What to you did enjoin  
Μωσῆς; Ὡ δὲ εἶπον· Μωσῆς ἐπέτρεψε διδῶν  
Moses? They and said: Moses allowed a scroll  
ἀποστασίον γράψαι, καὶ ἀπολῦσαι. Ἡ καὶ  
of separation to be written, and to release. And  
\* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς  
[answering] the Jesus said to them; For  
τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν  
the hardness of heart of you he wrote to you the  
ἐντολήν ταύτην. Ὡ ἀπὸ δὲ ἀρχῆς κτί-  
commandment this. From but a beginning of  
σεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ  
creation a male and a female he made them the  
Θεός. Ἡ «Ἐνεκεν τούτου καταλείψει ἄνθρωπος  
God "On account of this shall leave a man  
τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, \* [καὶ  
the father of himself and the mother, [and  
προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.  
shall be closely united to the wife of himself.]  
Ἡ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν». Ὡστε  
And shall be the two into flesh one." So that  
οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὡ Ὅ  
no longer they are two, but one flesh. What  
οὖν ὁ Θεός συνέζευξεν, ἄνθρωπος μὴ  
then the God has joined together, a man not  
χωριζέτω. Ἡ καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ  
disciples. And in the house again the disciples  
αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν  
of him concerning of the him asked  
αὐτόν. Ἡ καὶ λέγει αὐτοῖς· Ὡς ἐάν ἀπολύσῃ  
him. And he says to them: Whoever may release  
τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην,  
the wife of himself, and may marry another,  
μοιχᾶται ἐπ' αὐτήν. Ἡ καὶ ἐάν γυνή  
commits adultery with her. And if a woman

Its saltness? Have Salt in yourselves, and be at peace with one another."

## CHAPTER. X.

Ἡ καὶ ἐκ τῆς ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ  
thence, he comes into the  
ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ  
CONFINES OF JUDEA, \*even  
beyond the JORDAN; and  
again Crowds come to-  
gether to him, and again, as  
he had been accustomed,  
he taught them.

Ἡ καὶ προσελθόντες Φαρι-  
And Pharisees ap-  
proaching, asked him, to  
try him, "Is it lawful for  
a Man to dismiss his  
Wife?"

Ἡ καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Τὶ ὑμῖν ἐνετείλατο  
And HE answering  
said to them, "What did  
Moses command You?"

Ἡ καὶ αὐτοὶ εἶπον· Μωσῆς ἐπέτρεψε διδῶν  
And THEY said, "Mo-  
ses permitted a Writ of  
Divorce to be written, and  
to dismiss her."

Ἡ καὶ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς  
And JESUS said to  
them, "Because of your  
STUBBORN DISPOSITION he  
wrote you this COMMAND.

Ἡ ἀπὸ δὲ ἀρχῆς κτί-  
But from the Begin-  
ning of Creation, \*he made  
them Male and Female.

Ἡ καὶ ἐνεκεν τούτου καταλείψει ἄνθρωπος  
On account of this  
a Man shall leave his  
FATHER and MOTHER, \*and  
adhere to his WIFE;

Ἡ καὶ οἱ δύο ἔσονται εἰς σάρκα μίαν». Ὡστε  
and the two shall be-  
come one Flesh; so that  
they are no longer Two,  
but One Flesh.

Ἡ ὅτι ὁ Θεός συνέζευξεν, ἄνθρωπος μὴ  
What God, then, has  
united, let no Man sever."

Ἡ καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ  
And, in the HOUSE,  
\* the DISCIPLES again  
asked him \* concerning  
this.

Ἡ καὶ λέγει αὐτοῖς· Ὡς ἐάν ἀπολύσῃ  
And he says to them,  
"Whoever shall dismiss  
his WIFE... and marry  
another, commits adultery  
with her.

Ἡ καὶ ἐάν γυνή  
And if \* she who  
† dismisses her HUSBAND,

\* VATICAN MANUSCRIPT.—1. even beyond the JORDAN. 5. answering—omit. 6. he made them. 7. and adhere to his WIFE—omit. 10. the DISCIPLES. 10. concerning this. 12. she who dismisses her HUSBAND, shall marry another.

† 12. Strictly speaking, a Jewish wife could not divorce her husband, therefore, *apoluseo* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for general application, and which should put both sexes on the same footing.

† 1. Matt. xix. 1; John x. 40; xi. 7. † 2. Matt. xix. 13. † 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. † 7. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. † 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.

ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γα-  
may release the husband of herself, and may  
μιθῇ ἄλλῳ, μοιχᾷται. <sup>13</sup>Καὶ  
be married to another, commits adultery. And  
προσέφερον αὐτῷ παιδία, ἵνα ἅψῃ.  
they brought to him little children, that he might  
touch them; οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσ-  
touch them; the but disciples rebuked those bring-  
φέρουσιν. <sup>14</sup>Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε,  
ing. Seeing but the Jesus was displeased,  
καὶ εἶπεν αὐτοῖς· Ὑπομένετε τὰ παιδία ἔρ-  
and said to them; Allow the little children to  
χεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν γὰρ  
come to me, not hinder them; of the for  
τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.  
such like is the kingdom of the God.  
<sup>15</sup> Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν  
Indeed I say to you, whoever not may receive the  
βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ  
kingdom of the God like a little child, not not  
εἰσέλθῃ εἰς αὐτήν. <sup>16</sup>Καὶ ἐναγκαλισάμενος  
may enter into her. And embracing in his arms  
αὐτά, τιθεὶς τὰς χεῖρας ἐπ' αὐτά,  
them, having placed the hands upon them,  
ἡλόγει αὐτά.  
he blessed them.

<sup>17</sup>Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-  
And going out of him into a way, run-  
δραμὼν εἰς, καὶ γονυπετήσας αὐτόν, ἐπηρώτα  
ning up one, and kneeling before him, he asked  
αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω, ἵνα  
him; O teacher good, what must I do, that  
ζωὴν αἰώνιον κληρονομήσω; <sup>18</sup>Ὁ δὲ Ἰησοῦς  
life age-lasting I may inherit? The and Jesus  
εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐ-  
said to him; Why me callest thou good? no  
δεῖς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. <sup>19</sup>Τὰς ἐν-  
one good, if not one, the God. The com-  
τολὰς οἶδας· «Μὴ μοιχεύσεις·  
mandments thou knowest; "Not thou must commit  
Μὴ φονεύσεις· Μὴ κλέψῃς·  
adultery; Not thou must kill; Not thou must steal;  
Μὴ ψευδομαρτυρήσῃς· \* [Μὴ ἀποστερή-  
Not thou must testify falsely; [Not thou must  
σης·] Τίμα τὸν πατέρα σου, καὶ τὴν  
deifraud;] Honor the father of thee, and the  
μητέρα.» <sup>20</sup>Ὁ δὲ \* [ἀποκριθεὶς] εἶπεν αὐτῷ·  
mother." He but [answering] said to him;  
Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ  
O teacher, these all I kept from  
νεότητός μου. <sup>21</sup>Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ,  
childhood of me. He but Jesus looking on him,  
ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἔν σοι  
loved him, and said to him; One to thee  
ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον,  
lacks; go, whatever thou hast sell,  
καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυ-  
and give to the poor; and thou shalt have treas-

shall marry another, she commits adultery.

13 ‡ And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked \* them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his HANDS on them, he blessed them.

17 ‡ And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit aionian Life?"

18 And JESUS said to him, Why dost thou call Me good? No one is good, except one, God.

19 Thou knowest the COMMANDMENTS; ‡ \* Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely; Honor thy FA- THER and MOTHER."

20 And HE said to him, "Teacher, all these have I kept from my Child- hood."

21 And JESUS looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the \* Poor, and thou shalt have ‡ Treasure in

\* VATICAN MANUSCRIPT.—13. them. But. 19. Do not commit murder; Do not commit adultery. 12. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the CROSS—omit.  
‡ 13. Matt. xix. 13; Luke xviii. 15. ‡ 17. Matt. xix. 16; Luke xviii. 18. ‡ 19. Exod. xx. 13; Rom. xiii. 9. ‡ 21. Matt. vi. 19, 20; xix. 21; Luke xii. 33; xvi. 9.  
163

οὐκ ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι,  
ure in heaven; and hither, follow me.

\*[ἄρας τὸν σταυρόν.] 22 Ὁ δὲ στενάζων ἐπὶ  
[taking up the cross.] He but looking sad at

τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ  
the word, went away sorrowing; he was for  
ἔχων κτήματα πολλά. 23 Καὶ περιβλεψάμενος  
having possessions many. And looking round

ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς  
the Jesus, says to the disciples of himself; How  
δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν  
hardly those the riches having into the  
βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. 24 Οἱ δὲ  
kingdom of the God shall enter. They and

μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ.  
disciples were astonished at the words of him.

Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς·  
The but Jesus again answering says to them;

Τέκνα, πῶς δύσκολον ἐστὶ \* [τοὺς πεποι-  
Children, how difficult it is [those having

θότας ἐπὶ τοῖς χρήμασιν,] εἰς τὴν βασιλείαν  
confidence in the riches,] into the kingdom

τοῦ Θεοῦ εἰσελθεῖν. 25 Εὐκολώτερόν ἐστι κά-  
of the God to enter. Easier it is a

μηλον διὰ τριμαλῆς τῆς ραφίδος διελ-  
camel through the hole of the needle to

θεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ  
pass, than a rich man into the kingdom of the

Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσ-  
God to enter. They and greatly were

σοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς  
amazed, saying among themselves; And who

δύναται σωθῆναι; 27 Ἐμβλέψας δὲ αὐτοῖς ὁ  
is able to be saved? Looking on and to them the

Ἰησοῦς, λέγει· Παρὰ ἀνθρώποις ἀδύνατον ἀλλ'  
Jesus, says; With men impossible but

οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατόν ἐστι παρὰ  
not with the God; all for possible is with

τῷ Θεῷ. 28 Ἦρξατο ὁ Πέτρος λέγειν αὐτῷ·  
the God. Began the Peter to say to him;

Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσα-  
Lo, we left all, and followed

μέν σοι. 29 \* [Ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν· ἀμὴν  
thee. [Answering] the Jesus said: Indeed

λέγω ὑμῖν, οὐδεὶς ἐστίν, ὃς ἀφῆκεν οἰκίαν,  
I say to you, no one is, who has left houses,

ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα,  
or brothers, or sisters, or father, or mother,

\* [ἢ γυναῖκα,] ἢ τέκνα, ἢ ἀγροῦς, ἕνεκεν  
[or wife,] or children, or fields, on account

ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, 30 Ἐάν  
of me and on account of the glad tidings, if

μὴ λάβῃ ἑκατονταπλάσιον, νῦν ἐν τῷ  
not he may receive a hundred fold, now in the

καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελ-  
season this, houses, and brothers, and sis-

φάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροῦς, μετὰ  
ters, and mothers, and children, and fields, with

Heaven; and come, follow me."

22 But HE was grieved at the word, and went away sorrowing; for he had great Possessions.

23 Then JESUS looking round, says to his DISCIPLES, ‡ "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of GOD."

24 And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, ‡ "Children, how difficult it is to enter the KINGDOM of GOD.

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

26 And they were exceedingly astonished, saying \*to him, "Who then can be saved?"

27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with \*GOD everything is possible."

28 ‡ PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, \*or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive ‡ a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Perse-

\* VATICAN MANUSCRIPT.—24. those having confidence in RICHES—omit. 26. to him "Who." 27. God. 29. answering—omit. 29. or wife—omit.

‡ 23. Matt. xix. 23; Luke xviii. 24. ‡ 24. Job. xxxi. 24, 25; Psal. lxxvii. 7; lxxii. 10; 1 Tim. vi. 17. ‡ 28. Matt. xix. 27; Luke xviii. 28. ‡ 30. Luke xviii. 30.



διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν  
 persecutions, and in the age to come life  
 αἰώνιον. <sup>31</sup> Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι·  
 age-lasting. Many but shall be first, last;  
 καὶ ἔσχατοι, πρῶτοι. <sup>32</sup> Ἦσαν δὲ ἐν τῇ  
 and last, first. They were and in the  
 ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν  
 way going up to Jerusalem; and was  
 προάγων αὐτοῦς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο,  
 going before them the Jesus; and they were amazed,  
 καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλα-  
 and following they were afraid. And taking  
 βὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν  
 aside again the twelve, he began to them to tell  
 τὰ μέλλοντα αὐτῷ συμβαίνειν. <sup>33</sup> Ὅτι  
 the things being about to him to happen; For  
 ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς  
 lo, we go up to Jerusalem, and the son  
 τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιε-  
 of the man will be delivered up to the high-  
 ρεῦσι καὶ τοῖς γραμματεῦσι· καὶ κατακρινούσιν  
 priests and to the scribes; and they will condemn  
 αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν  
 him to death, and they will deliver up him  
 τοῖς ἔθνεσι, <sup>34</sup> καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μα-  
 to the Gentiles, and they will mock him, and they  
 στιγώσουσιν αὐτόν, καὶ ἐμπτίσουσιν αὐτῷ,  
 will scourge him, and they will spit upon him,  
 καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ  
 and they will kill him; and the third day  
 ἀναστήσεται. <sup>35</sup> Καὶ προσπορεύονται αὐτῷ  
 he will stand up. And come to him  
 Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου,  
 James and John, the sons of Zebedee,  
 λέγοντες· Διδάσκαλε, θέλομεν, ἵνα ὃ ἐὰν αἰ-  
 saying: O teacher, we wish, that whatever we  
 τήσωμεν, ποιήσῃς ἡμῖν. <sup>36</sup> Ὁ δὲ εἶπεν  
 may ask, thou mayst do for us. He but said  
 αὐτοῖς· Τί θέλετε ποιῆσαί με ὑμῖν; <sup>37</sup> Οἱ  
 to them; What do you wish to do me for you? They  
 δὲ εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν  
 and said to him; Give to us, that one at right  
 σου, καὶ εἰς ἐξ εὐωνύμων σου καθίσωμεν  
 of thee, and one at left of thee we may sit  
 ἐν τῇ δόξῃ σου. <sup>38</sup> Ὁ δὲ Ἰησοῦς εἶπεν αὐ-  
 in the glory of thee. The and Jesus said to  
 τοῖς· Οὐκ οἴδατε, τί αἰτεῖσθε. Δύνασθε  
 them; Not you know what you ask. Are you able  
 πιεῖν τὸ ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ  
 to drink the cup, which I drink, and the  
 βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;  
 dipping, which I am dipped, to be dipped?  
<sup>39</sup> Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς  
 They and said to him; We are able. The and Jesus  
 εἶπεν αὐτοῖς· Τὸ \*<sup>[μὲν]</sup> ποτήριον, ὃ ἐγὼ  
 said to them: The [indeed] cup, which I

cutions; and in the AGE  
 to COME, aionian Life.

31 †But many will be  
 first, who are last; and  
 last, who are first."

32 †And they were on  
 the ROAD going up to Je-  
 rusalem; and JESUS was  
 preceding them; and they  
 were \*amazed. And THEY  
 who FOLLOWED him were  
 afraid as †he took aside  
 again the TWELVE, and be-  
 gan to tell them the  
 THINGS BEING ABOUT to  
 befall him.

33 "Behold, we are go-  
 ing up to Jerusalem, and  
 the SON of MAN will be  
 delivered up to the HIGH-  
 PRIESTS, and to the  
 SCRIBES; and they will  
 condemn him to death,  
 and will deliver him up  
 to the GENTILES;

34 and they will mock  
 him, and \*spit on him,  
 and scourge him, and put  
 him to death, and \*after  
 Three Days he will rise."

35 And James and John,  
 the \*Two Sons of Zebedee,  
 come to him, \*saying to  
 him, "O Teacher, we wish  
 that thou wouldst do for  
 us whatever we may \*ask  
 thee."

36 And HE said to them,  
 "What do you desire me  
 to do for you?"

37 And THEY said to him,  
 "Grant to us that we may  
 sit, one at \*thy Right  
 hand, and the other at  
 \*thy Left, in thy GLORY."

38 But JESUS said to  
 them. "You know not  
 what you ask. Can you  
 drink the CUP which I  
 drink? \*or undergo the  
 IMMERSION with which I  
 am being overwhelmed?"

39 And THEY said to  
 him, "We can." And JE-  
 SUS said to them, You will  
 drink the CUP which I

\* VATICAN MANUSCRIPT.—32. amazed. And THEY who FOLLOWED him were afraid, as he took. 34. spit on him, and scourge him. 34. after Three Days he. 35. two Sons. 35. saying to him, "O Teacher." 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—omit.

† 31. Matt. xix. 30; Luke xiii. 30. † 32. Matt. xx. 17; Luke xviii. 30. † 32. Mark viii. 31; ix. 31; Luke ix. 22; xviii. 31. 35. Matt. xx. 20.

πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ  
drink, you will drink; and the dipping, which I  
βαπτίζομαι, βαπτισθήσεσθε· <sup>40</sup>τὸ δὲ καθίσαι  
am dipped, you will be dipped; the but to sit  
ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν  
at right of me and at left, not is  
ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.  
mine to give, but to whom it has been prepared.  
<sup>41</sup>Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγα-  
And having heard the ten, they began to be  
νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. <sup>42</sup>Ὁ δὲ  
angry about James and John. The but  
Ἰησοῦς προσκαλεσάμενος αὐτοῦς, λέγει αὐτοῖς·  
Jesus having called them, he says to them:  
Οἴδατε, ὅτι οἱ δοκοῦντες ἄρχειν τῶν  
You know, that those presuming to rule the  
ἐθνῶν, κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι  
nations, lord it over them, and the great  
αὐτῶν κατεξουσιάζουσιν αὐτῶν. <sup>43</sup>Οὐχ οὕτω  
of them exercise authority over them. Not so  
δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ  
but it shall be among you; but whoever may wish  
γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν  
to become great among you, shall be of you  
διάκονος· <sup>44</sup>καὶ ὅς ἐάν θέλῃ ὑμῶν γενέσθαι  
a servant; and whoever may wish of you to become  
πρῶτος, ἔσται πάντων δούλος· <sup>45</sup>καὶ γὰρ ὁ  
first, shall be of all a slave; And for the  
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,  
son of the man not came to be served,  
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐ-  
but to serve, and to give the life of  
τοῦ λύτρον ἀντὶ πολλῶν.  
himself a ransom for many.

<sup>40</sup>Καὶ ἔρχονται εἰς Ἱερικὴν καὶ ἐκπορευο-  
And they come into Jericho; and going out  
μένου αὐτοῦ ἀπὸ Ἱερικῶ, καὶ τῶν μαθητῶν  
of him from Jericho, and the disciples  
αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου, Βαρτι-  
of him, and a crowd great, a son of Timeus, Bar-  
μαῖος ὁ τυφλός, ἐκάθητο παρὰ τὴν ὁδὸν  
timeus the blind, sat by the way  
προσοιτῶν. <sup>47</sup>Καὶ ἀκούσας, ὅτι Ἰησοῦς ὁ  
begging. And hearing, that Jesus the  
Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέ-  
Nazarite it is, he began to cry out and to  
γεῖν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με. <sup>48</sup>Καὶ  
say; The son of David, Jesus, have pity me. And  
ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ·  
rebuked him many, so that he might be silent;  
ὁ δὲ πολλῶ μάλλον ἔκραζεν· Υἱὲ Δαυὶδ,  
he but much more cried out; O son of David,  
ἐλέησόν με. <sup>49</sup>Καὶ στάς ὁ Ἰησοῦς, εἶπεν  
have pity on me. And stopping the Jesus, said  
αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλόν,  
him to be called; and they called the blind,

drink, and undergo the IM-  
MERSION with which I  
am being overwhelmed;

40 but to sit at my  
Right hand, \*or at the  
Left, is not mine to give,  
except for whom it is  
prepared."

41 ‡And the TEN, hav-  
ing heard, were indignant  
against James and John.

42 \*And JESUS, having  
called them, he says to  
them, ‡"You know That  
THOSE presuming to rule  
the NATIONS domineer over  
them, and their GREAT  
ones exercise authority  
over them.

43 ‡But \*it is not so  
among you; but whoever  
may desire to become  
great among you, shall  
be Your Servant;

44 and whoever \*among  
you may desire to become  
Chief, shall be the Slave  
of All.

45 ‡For even the SON of  
MAN came not to be served,  
but to serve, and to give  
his LIFE a Ransom for  
many."

46 And they came to  
Jericho. And as he was de-  
parting from Jericho with  
his DISCIPLES, and a great  
Crowd, \* a Blind Beggar,  
‡ Bartimeus, (the SON of  
Timeus,) sat by the ROAD.

47 And hearing That it  
was Jesus the Nazarite, he  
began to cry out, and say,  
\* "Jesus, SON of David,  
have pity on me!"

48 And many charged  
him to be silent; but HE  
cried out much more, "Son  
of David, have pity on  
me!"

49 And JESUS stopping,  
\* said, "Call him." And

\* VATICAN MANUSCRIPT.—40. or at the Left. 42. And JESUS. 43. it is not so among you.— 44. among you. 46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And.

‡ 46. *Bartimeus*, is considered by many to be a *real name*, and not an explication of *ho whyos Timaiou*.

‡ 41. Matt. xx. 24. ‡ 42. Luke xxii. 25. ‡ 43. Matt. xv. 26, 28; Mark ix. 35; Luke ix. 48. ‡ 45. Matt. xx. 28. ‡ 46. Matt. xx. 29; Luke xviii. 35.

λέγοντες αὐτῷ· Θάρσει, ἔγειρε· φωνεῖ  
saying; to him; Take courage, rise up; he calls  
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ,  
thee. He and throwing off the mantle of himself,  
ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκρι-  
arising came to the Jesus. And answer-  
θεις λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις  
ing says to him the Jesus: What dost thou wish  
ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ·  
I may do to thee? The and blind said to him;  
Ραββουνί, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰησοῦς  
Rabboni, that I may see again. The and Jesus  
εἶπεν αὐτῷ· Ὑπάγε· ἡ πίστις σου σέ-  
said to him; Go; the faith of thee has  
σωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ  
saved thee. And immediately he saw again, and  
ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
followed him in the way.

ΚΕΦ. ια'. 11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ,  
And when they drew near to Jerusalem,  
εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος  
to Bethphage and Bethany, to the mountain  
τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν  
of the olive trees, he sends two of the disciples  
αὐτοῦ, καὶ λέγει αὐτοῖς· 2 Ὑπάγετε εἰς  
of himself, and says to them; Go you into  
τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως  
the town that opposite you; and immediately  
εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον  
entering into her, you will find a colt  
δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων  
having been tied, upon which no one of men  
κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. 3 Καὶ  
has sat; having loosed him lead you. And  
ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο;  
if any one to you should say; Why do you this?  
εἰπατε· \* [Ὅτι] ὁ κύριος αὐτοῦ χρειαν ἔχει·  
say you; [That] the master of him need has;  
καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε· 4 Ἀπῆλ-  
and immediately him he will send here. They  
θον δέ, καὶ εὗρον πῶλον δεδεμένον πρὸς  
went and, and found a colt having been tied near  
τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου· καὶ λύου-  
the door without in the street; and they loosed  
σιν αὐτόν. 5 Καὶ τινες τῶν ἐκεῖ ἐστηκότων  
loose him. And some of those there standing  
ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν  
said to them; What do you loosing the  
πῶλον; 6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνε-  
colt? They and said to them even as com-  
τείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.  
manded the Jesus; and they suffered them.  
7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν,  
And they led the colt to the Jesus,

they called the BLIND man,  
saying to him, "Take cour-  
age, arise; he calls thee."

50 And HE, throwing  
off his † MANTLE, \*leaping  
up, came to JESUS.

51 And JESUS address-  
ing him, said, "What dost  
thou wish I may do for  
thee?" The BLIND man  
said to him, † "Rabboni!  
that I may receive my  
sight."

52 And JESUS said to  
him, ‡ "Go; thy FAITH  
has restored thee." And  
he immediately received  
sight, and followed \*him  
on the ROAD.

CHAPTER XI.

1 And ‡when they drew  
near to Jerusalem, to  
Bethphage, and Bethany,  
near \*the MOUNT of OLIVES,  
he sends Two of his  
DISCIPLES,

2 and says to them, "Go  
to THAT VILLAGE which is  
OVER AGAINST you, and  
as soon as you enter it,  
you will find a Colt tied,  
on which no Man has  
\*yet sat: loose him, and  
bring him.

3 And if any one should  
say to you, 'Why do you  
this?' say, The MASTER  
needs it: and he will in-  
stantly send it hither."

4 And they went and  
found a Colt fastened at  
the door outside, in the  
STREET; and they loosed  
it.

5 And some of THOSE  
STANDING there, said to  
them, "Why do you untie  
the COLT?"

6 And THEY said to them  
as JESUS had \*directed;  
and they allowed them.

7 And they \*led the  
COLT to JESUS, and threw

\* VATICAN MANUSCRIPT.—50.leaping up came. 52. him on the ROAD. 1. THAT MOUNT which is. 2. yet sat. 2. That—omit. 6. said; and 7. bring.

† 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—Wakefield. † 51. Rabboni, an intensified signification of Rabbi, meaning My Master; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

‡ 52. Matt. ix. 22; Mark v. 34. ‡ 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν·  
and they threw upon him the mantles of them-

καὶ ἐκάθισεν ἐπ' αὐτῷ. \*Πολλοὶ δὲ τὰ  
selves; and he sat upon him. Many and the  
ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν·  
mantles of themselves spread in the way;

ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δέν-  
others and branches cut off from the trees,  
δρων, \* [καὶ ἐστρώννουν εἰς τὴν ὁδόν.] \*Καὶ  
[and scattered in the way.] And

οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκρα-  
those going before and those following did  
ζον, \* [λέγοντες.] Ὡσαννά· εὐλογημένους  
cry, [saying.] Hosanna; worthy of blessing

ὁ ἐρχόμενος \* [ἐν ὀνόματι Κυρίου.] \*<sup>10</sup>εὐλογη-  
he coming [in name of Lord;] worthy of

μένειν ἢ ἐρχομένην βασιλεία τοῦ πατρὸς ἡμῶν  
blessing the coming kingdom of the father of us  
Δαυὶδ· ὡσαννά ἐν τοῖς ὑψίστοις. <sup>11</sup>Καὶ εἰσηλ-  
David; Hosanna in the highest. And en-

θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, \* [καὶ] εἰς  
tered into Jerusalem the Jesus, [and] into  
τὸ ἱερόν· καὶ περιβλεψάμενος πάντα,  
the temple; and having looked round on all,

ὁψίας ἤδη οὕσης τῆς ὥρας, ἐξῆλθεν εἰς  
evening now being the hour, he went out to

Βηθανίαν μετὰ τῶν δώδεκα.  
Bethany with the twelve.

<sup>12</sup>Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ  
And the next day coming out of them from

Βηθανίας, ἐπεινάσε· <sup>13</sup>καὶ ἰδὼν συκὴν μα-  
Bethany, he was hungry; and seeing a fig tree at  
κρόθεν, ἔχουσαν φύλλα, ἦλθεν, εἰ ἄρα εὐ-  
a distance, having leaves, he went, if perhaps he

ρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν,  
will find any thing on her; and coming to her,

οὐδὲν εὑρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν  
nothing he found except leaves; not for it was

καιρὸς σύκων. <sup>14</sup>Καὶ ἀποκριθεὶς εἶπεν αὐτῇ·  
season of figs. And answering he said to her:

Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν  
No more of thee to the age no one fruit

on it their MANTLES; and  
he sat on it.

8 ‡ And many spread  
their GARMENTS on the  
ROAD; and others cut  
\* Branches, from the  
TREES, and scattered them  
on the ROAD.

9 And THOSE PRECED-  
ING and THOSE FOLLOW-  
ING, shouted, "Hosanna!"  
‡ "Blessed be HE who  
COMES in the Name of  
'Jehovah!'"

10 "Blessed be the com-  
ing KINGDOM of our FA-  
THER David!" ‡ "Hosanna  
in the HIGHEST heaven!"

11 ‡ And \*JESUS went  
into Jerusalem, and into  
the TEMPLE. And having  
looked round on all things,  
it now being Evening, he  
went out to Bethany, with  
the TWELVE.

12 ‡ And the NEXT DAY,  
as they were coming from  
Bethany, he was hungry;

13 and observing a Fig-  
tree, at a distance, having  
Leaves, he went to search  
for ‡fruit on it, (for it  
was not yet ‡the \*SEASON  
for Figs.) And having  
come to it, he found noth-  
ing but Leaves.

14 Then he said to it,  
‡ "Let no one eat Fruit

\* VATICAN MANUSCRIPT.—8. Branches, cut down out of the FIELDS. And THEY. 8. and scattered in the way—omit. 9. saying—omit. 9. in the name of the Lord—omit. 11. he entered. 11. and—omit. 13. SEASON.

‡ 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig trees at that time of the year will appear, says Pearce, from the following considerations;—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh. Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. ‡ 13. That is, the season for gathering them. ‡ 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

‡ 8. Matt. xxi. 8. ‡ 9. Psa. cxviii. 56. ‡ 10. Psa. cxlviii. 1. ‡ 11. Matt. xxi. 12. ‡ 12. Matt. xxi. 18. ‡ 13. Matt. xxi. 19.

φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. <sup>15</sup>Καὶ  
may eat. And heard the disciples of him. And  
ἔρχονται εἰς Ἱερουσόλιμα· καὶ εἰσελθὼν εἰς  
they come to Jerusalem; and going into  
τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας  
temple he began to cast out those selling  
καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέ-  
and buying in the temple; and the tables  
ζας τῶν κολλυθιστῶν, καὶ τὰς καθέδρας τῶν  
the money-changers, and the seats of those  
πωλούντων τὰς περιστρεάς· κατέστρεψε· <sup>16</sup>καὶ  
selling the doves he overturned; and  
οὐκ ἤφιεν, ἵνα τις διενέγκῃ σκεῦος  
not suffered, that any one should carry an article  
διὰ τοῦ ἱεροῦ. <sup>17</sup>Καὶ ἐδίδασκε, λέγων \* [αὐ-  
through the temple. And he taught, saying [to  
τοῖς·] Οὐ γέγραπται· «Ὅτι ὁ οἶκός μου,  
them:] Not is it written: "That the house of me,  
οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνε-  
a house of prayer shall be called for all the na-  
σιν;» ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λη-  
tions?" you but have made it a den of  
στῶν. <sup>18</sup>Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ  
robbers. And heard the scribes and the  
ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέ-  
high-priests, and they sought how him they  
σουσιν· ἐφοβοῦντο γὰρ αὐτόν, διότι πᾶς  
might destroy; they feared for him, because all  
ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.  
the crowd was amazed at the teaching of him.  
<sup>19</sup>Καὶ ὅτε ὀψέ ἐγένετο, ἐξεπορεύετο ἔξω  
And when evening it became, he went out  
τῆς πόλεως.  
of the city.

<sup>20</sup>Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν  
And in the morning passing along, they saw the  
συκὴν ἐξηραμμένην ἐκ ριζῶν. <sup>21</sup>Καὶ ἀνα-  
fig-tree having been withered from roots; And re-  
μνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ραββί, ἴδε,  
membering the Peter, says to him; Rabbi, lo,  
ἡ συκὴ, ἣν κατηράσω, ἐξήρανται.  
the fig-tree, which thou didst curse, has been with-  
<sup>22</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς·  
ered. And answering the Jesus says to them:  
"Ἐχετε πίστιν Θεοῦ. <sup>23</sup>Αὐτὴν γὰρ λέγω ὑμῖν,  
Have you faith of God. Indeed for I say to you,  
ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθη-  
that whoever may say to the mountain this; Be  
τι, καὶ βλήθῃ εἰς τὴν θάλασσαν· καὶ μὴ  
lifted up, and cast into the sea; and not  
διακροθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ  
should doubt in the heart of himself, but  
πιστεύσῃ ὅτι ἃ λέγει γίνεται·  
should believe that what he says comes to pass;  
ἔσται αὐτῷ ὅ ἂν εἴπῃ. <sup>24</sup>Διὰ  
it shall be to him whatever he may say. Through

of thee to the AGE!" And his DISCIPLES heard him.

15 ‡And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught \* and said "Is it not written, ‡ 'My HOUSE shall be called a House of Prayer for All NATIONS'? but you have made it a Den of Robbers."

18 ‡And the \*HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because All the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 ‡And passing along in the Morning, they saw the FIG-TREE withered away from the Roots.

21 And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

22 And JESUS answering says to them, "Have Faith in God.

23 For indeed I say to you, ‡ That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that \* what he says is being done; he shall have it.

24 For this reason I

\* VATICAN MANUSCRIPT.—17. and said. "Is it not." 17. to them—omit. 18. HIGH-PRIESTS and the SCRIBES 23. what he says is being done; he shall have it. For this.

‡ 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. ‡ 17. Isa. lvi. 7. ‡ 18. Matt. xxi. 45, 46; Luke xix. 47. ‡ 20. Matt. xxi. 19. ‡ 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6.

τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. <sup>25</sup>Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. <sup>26</sup>Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>27</sup>Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, <sup>28</sup>καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; <sup>29</sup>Ὁ δὲ Ἰησοῦς \* [ἀποκριθεὶς] εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς \* [καὶ γὰρ] ἓνα λόγον· καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup>Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. <sup>31</sup>Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἔρει· Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup>Ἀλλ' ἂν εἴπωμεν· Ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν. <sup>33</sup>Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς \* [ἀποκριθεὶς] λέγει αὐτοῖς· Οὐδὲ

say to you, †All things whatever you \*pray for, and desire, believe That you will receive, and you shall have them.

25 †And when you stand praying, forgive, if you have any thing against anyone; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

26 †[But †if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]

27 †And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

28 and \* they said to him, "By What Authority doest thou these things? \*or who EMPOWERED thee to do them?"

29 And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

30 Was the IMMERSION of \*John from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why, then did you not believe him?"

32 But \*should we say, From Men;—they feared the PEOPLE; for all maintain that †JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know." And JESUS says to them, "Neither do I tell

\* VATICAN MANUSCRIPT.—24. pray for, and desire, believe you That you did receive. 28. they said. 28. or who. 29. answering—omit. 29. also I—omit. 30. JOHN. 32. should we say. 33. answering—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

† 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5, 6. † 25. Matt. vi. 14; Col. iii. 13. † 26. Matt. xviii. 35. † 27. Matt. xxi. 23; Luke xx. 1. † 32. Matt. iii. 5; xiv. 5; Mark vi. 20.

ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
I say to you, by what authority these things  
ποιῶ.  
I do.

ΚΕΦ. ιβ'. 12.

1Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·  
And he began to them in parables to talk;  
'Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέ-  
A vineyard planted a man, and placed  
θηκε φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ  
around a hedge, and dug a wine-vat, and  
ὠκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γε-  
built a tower; and let out it to  
ωργοῖς, καὶ ἀπεδήμησε. 2Καὶ ἀπέστειλε  
husbandmen, and went abroad. And he sent  
πρὸς τοὺς γεωργούς τῷ καιρῷ δοῦλον, ἵνα  
to the husbandmen in the season a slave, that  
παρὰ τῶν γεωργῶν, λάβῃ ἀπὸ τοῦ  
from the husbandmen, he might receive of the  
καρποῦ τοῦ ἀμπελῶνος. 3Οἱ δὲ λαβόντες  
fruit of the vineyard. They but taking  
αὐτόν, ἔδειραν, καὶ ἀπέστειλαν κενόν.  
him, they flayed, and sent away empty.  
4Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον  
And again he sent to them another  
δοῦλον· κἀκείνον λιθοβολήσαντες ἐκεφαλαίω-  
slave; and this pelting with stones they wounded  
σαν, καὶ \* [ἀπέστειλαν] ἡτιμωμένον.  
on the head, and [sent away] having dishonored.  
5Καὶ ἄλλον ἀπέστειλε· κἀκείνον ἀπέκτειναν·  
And another he sent; and this they killed:  
καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς  
and many others, some indeed flaying, some  
δὲ ἀποκτείνοντες. 6<sup>†</sup> Ἐτι \* [οὖν] ἓνα υἱὸν  
but killing. Yet [therefore] one son  
ἔχων, ἀγαπητὸν \* [αὐτοῦ,] ἀπέστειλε \* [καὶ]  
having, beloved [of himself] he sent [and]  
αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· "Οτι  
him to them last, saying: That  
ἐντραπήσονται τὸν υἱὸν μου. 7<sup>†</sup> Εκείνοι δὲ οἱ  
they will regard the son of me. Those but the  
γεωργοὶ εἶπον πρὸς ἑαυτούς· "Οτι οὗτος  
husbandmen said to themselves; That this  
ἐστὶν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν  
is the heir; come, we may kill  
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8Καὶ  
him, and of us shall be the inheritance. And  
λαβόντες αὐτόν, ἀπέκτειναν, καὶ ἐξέβαλον  
having taken him, they killed, and cast  
ἔξω τοῦ ἀμπελῶνος. 9<sup>†</sup> Τί \* [οὖν] ποιήσει  
out of the vineyard. What [therefore] will do  
ὁ κύριος τοῦ ἀμπελῶνος; 10<sup>†</sup> Ἐλεύσεται καὶ  
the lord of the vineyard? He will come and  
ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπε-  
destroy the husbandmen, and will give the vine-  
λῶνα ἄλλοις. 10<sup>†</sup> Οὐδὲ τὴν γραφὴν ταύτην  
yard to others. Not even the writing this  
ἀνέγνωτε· «Λίθον ὃν ἀπεδοκίμασαν οἱ  
have you read; "A stone which rejected those

you by what Authority  
I do these things."

CHAPTER XII.

1 †And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a †Winevat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the \*FRUITS of the VINEYARD.

3 But \*seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and \*him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating \*some, and killing \*some.

6 \*Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among themselves; 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—†A Stone, which the

\* VATICAN MANUSCRIPT—2. FRUITS of. 4. him they wounded in the head. 4. sent away—omit. 5. some. 5. some. 6. He had yet one Son beloved; he sent. 6. therefore—omit. 6. of himself—omit. 6. also—omit. 9. therefore—omit.

† 1. See Note on Matt. xxi. 33.

‡ 1. Matt. xxi. 23; Luke xxii. 9; See Isa. vi. 1-7. ‡ 10. Ps. cxviii. 22.

οικοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν  
building, this was made into a head  
γωνίας· <sup>11</sup>παρὰ Κυρίου ἐγένετο αὕτη, καὶ  
of a corner; by a Lord was done this, and  
ἐστὶ θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.» <sup>12</sup>Καὶ  
It is wonderful in eyes of us? And  
ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν  
they sought him to seize, but they feared  
τὸν ὄχλον· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς  
the crowd; they knew for, that to them  
τὴν παραβολὴν εἶπε. Καὶ ἀφέντες αὐτόν,  
the parable he spoke. And leaving him,  
ἀπῆλθον.  
they went away.

<sup>13</sup>Καὶ ἀποστέλλουσι πρὸς αὐτόν τινὰς τῶν  
And they send to him some of the  
Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν  
Pharisees and of the Herodians, that him  
ἀγρεύσωσι λόγῳ. <sup>14</sup>Οἱ δὲ ἐλθόντες  
they might catch in word. They and having come  
λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν, ὅτι ἀλη-  
they say to him; O teacher, we know, that true  
θῆς εἶ, καὶ οὐ μέλλει σοι περὶ οὐδενός· οὐ  
thou art, and not cares thee about no one; not  
γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,  
for thou lookest into face of men,  
ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδά-  
but in truth the way of the God thou  
σκεις· ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ  
teachest; is it lawful tribute to Caesar to give, or  
οὐ; δῶμεν, ἢ μὴ δῶμεν; <sup>15</sup>Ὁ δὲ  
not? should we give, or not should we give? He but  
εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς·  
knowing of them the hypocrisy, said to them;  
Τί με πειράζετε; φέρετέ μοι δηνάριον,  
Why me do you tempt? bring you to me a denarius,  
ἵνα ἴδω. <sup>16</sup>Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐ-  
that I may see. They and brought. And he says to  
τοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγρα-  
them; Of whom the likeness this, and the inscrip-  
φή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος. <sup>17</sup>Καὶ  
tion? They and said to him; Of Caesar. And  
\* [ἀποκριθεὶς] ὁ Ἰησοῦς εἶπεν \* [αὐτοῖς·]  
answering the Jesus said [to them;]  
'Απόδοτε τὰ Καίσαρος Καίσαρι,  
Give you back the things of Caesar to Caesar,  
καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύ-  
and the things of the God, to the God. And they  
μασαν ἐπ' αὐτῷ. <sup>18</sup>Καὶ ἔρχονται Σαδδουκαῖοι  
wondered at him. And come Sadducees  
πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ  
to him, who say a resurrection not

BUILDERS rejected, has be-  
come the Head of the  
Corner;

11 this was performed  
by Jehovah, and it is won-  
derful in our Eyes.' "

12 ‡ And they sought to  
apprehend Him, but they  
feared the crowd; for they  
knew that he had spoken  
the PARABLE respecting  
them; and leaving him,  
they went away.

13 ‡ Then they send to  
him some of the PHARI-  
SEES, and of the Herodi-  
ans, that they might en-  
snare Him in Conversation.

14 And having come,  
THEY say to him, "Teacher;  
we know that thou art sin-  
cere, and carest for no one;  
for thou lookest not to the  
Appearance of Men, but  
teachest the way of GOD  
in Truth. † Is it lawful to  
pay Tax to Caesar, or not?

15 Should we pay, or  
should we not pay?" But  
HE, knowing their HYPOC-  
RISY, said to them, "Why  
do you try Me? Bring me  
a Denarius, that I may  
see it."

16 And THEY brought  
one. And he says to them  
"Whose LIKENESS and IN-  
SCRIPTION is this?" And  
THEY said to him, "Cae-  
sar's."

17 And JESUS said.  
"Render the THINGS of Cae-  
sar, to Caesar; and the  
THINGS of GOD, to God." And they \* wondered at  
him.

18 ‡ Then the Sadducees  
who say there is no Resur-

\* VATICAN MANUSCRIPT.—17. answering—omit. 17. to them—omit. 17. greatly wondered at him.

† 14. The Jews, whose religious system was theocracy, were of opinions, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgement of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate See Josephus Ant. xviii. 1. and B. J. 12. The primitive Christians also held a similar opinion and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44. ‡ 13. Matt. xxii. 15; Luke xx. 20. ‡ 18. Matt. xxii. 23; Luke xx. 27.



εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες· <sup>19</sup>Δι-  
to be; and they asked him, saying; O  
δάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, «ὅτι ἐάν τις  
teacher, Moses wrote for us, "that if any  
ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα,  
brother should die, and should leave behind a wife,  
καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ  
and children not should leave, that should take the  
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξανα-  
brother of him the wife of him, and should  
στήσῃ σπέρμα, τῷ ἀδελφῷ αὐτοῦ».  
raise up seed, to the brother of himself."  
<sup>20</sup>Ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε  
Seven brothers were; and the first took  
γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα.  
a wife, and dying not left seed.  
<sup>21</sup>Καὶ ὁ δευτέρως ἔλαβεν αὐτήν, καὶ ἀπέθανε,  
And the second took her, and died,  
καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος  
and neither he left seed; and the third  
ὡσαύτως. <sup>22</sup>Καὶ \* [ἔλαβον αὐτήν] οἱ ἑπτὰ,  
in like manner. And [took her] the seven,  
καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων  
and not left seed. Last of all  
ἀπέθανε καὶ ἡ γυνή. <sup>23</sup>Ἐν τῇ \* [οὖν]  
died also the woman. In the [therefore]  
ἀναστάσει, \* [ὅταν ἀναστῶσι,] τίνος ἀ-  
resurrection [when they shall rise,] of whom of  
τῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν  
them shall be a wife? for the seven had her  
γυναῖκα. <sup>24</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-  
a wife. And answering the Jesus said to  
τοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες  
them: Not through this do you err, not knowing  
τάς Γραφάς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;  
the writings, neither the power of the God?  
<sup>25</sup>Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε  
When for out of dead (ones) they may rise, neither  
γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν  
they marry, nor are given in marriage, but are  
ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. <sup>26</sup>Περὶ δὲ  
as messengers in the heavens. Concerning but  
τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε  
the dead (ones), that they rise, not have you read  
ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου ὡς εἶπεν  
in the book of Moses, at the bush as said  
αὐτῷ ὁ Θεός, λέγων· «Ἐγὼ ὁ Θεὸς Ἀβραάμ,  
to him the God, saying: "I the God of Abraham,  
καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;»  
and the God of Isaac, and the God of Jacob?"

<sup>27</sup>Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζών-  
Not is the God of dead (ones,) but of living  
των. Ὑμεῖς \* [οὖν] πολὺ πλανᾶσθε. <sup>28</sup>Καὶ  
(ones). You [therefore] greatly err. And  
προσελθὼν εἰς τὴν γραμματέων, ἀκούσας  
approaching one of the scribes, having heard  
αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς  
them disputing, knowing that well to them

rection, came to him, and asked him saying,

19 "Teacher, Moses wrote for us, 'That if one's 'Brother should die, and 'leave a Wife behind, and 'leave no Children, that his 'BROTHER should take his 'WIFE, and raise up Off-'spring for his BROTHER.'

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, \* leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of God?"

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage; ‡but be as \*THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the BUSH, how God spoke to him, saying, ‡'I am the 'God of Abraham, and the \*'God of Isaac, and the \*'God of Jacob?"

27 He is not the \*God of the dead, but of the Living; \*you do greatly err."

28 ‡And one of the SCRIBES, having heard them disputing, and perceiving That he had ably

\* VATICAN MANUSCRIPT—21. leaving no child. 22. took her—omit. 23. there-  
for—omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.  
27. God. 27. therefore—omit. 27. you do greatly err

‡ 25. 1 Cor. xv. 42, 49, 52. ‡ 26. Exod. iii. 6. ‡ 28. Matt. xxii. 35.

ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἔστι  
he answered, asked him; Which is  
πρώτη πάντων ἐντολή; <sup>29</sup>Ὁ \* [δὲ] Ἰησοῦς  
first of all commandment? The [and] Jesus  
ἀπεκρίθη αὐτῷ· Ὅτι πρώτη \* [πάντων ἐντο-  
replied to him; That first [of all command-  
λή·] «Ἄκουε Ἰσραὴλ, Κύριος, ὁ Θεὸς  
ment;] «Hear you Israel, a Lord, the God  
ἡμῶν, Κύριος εἷς ἐστι· <sup>30</sup>καὶ ἀγαπήσεις Κύ-  
of us, Lord one is; and thou shalt love a  
ριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας  
Lord the God of thee out of whole of the heart  
σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,  
of thee, and out of whole of the soul of thee,  
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ  
and out of whole of the mind of thee, and  
ἐξ ὅλης τῆς ἰσχύος σου.» \* [Αὕτη πρώτη  
out of whole of the strength of thee.] [This first  
ἐντολή.] <sup>31</sup>Καὶ δευτέρα \* [ὁμοία,] αὐτῇ·  
commandment.] And second [like,] this:  
«Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν».  
«Thou shalt love the neighbor of thee as thyself.»  
Μεῖζων τούτων ἄλλη ἐντολή οὐκ ἔστι.  
Greater of these another commandment not is.  
<sup>32</sup>\* [Καὶ] εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς,  
[And] said to him the scribe: Well,  
διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς  
O teacher, in truth thou speakest, that one  
ἐστίν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· <sup>33</sup>καὶ  
he is and not is another besides him; and  
τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας  
the to love him out of whole of the heart,  
καὶ ἐξ ὅλης τῆς συνέσεως, \* [καὶ ἐξ  
and out of whole of the understanding, [and out of  
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς  
whole of the soul,] and out of whole of the  
ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν,  
strength, and the to love the neighbor as himself,  
πλεῖον ἐστὶ πάντων τῶν ὁλοκαυτωμάτων  
more is of all of the whole burnt offerings  
καὶ θυσιῶν. <sup>34</sup>Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτόν,  
and sacrifices. And the Jesus, seeing him,  
ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν  
that discreetly he answered, said to him: Not far  
εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ  
thou art from the kingdom of the God. And  
οὐδεὶς οὐκέτι ἐτόλμα αὐτόν ἐπερωτῆσαι.  
no one no longer presumed him to ask.

<sup>35</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων  
And answering the Jesus said, teaching  
ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς  
in the temple: How say the scribes,  
ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ; <sup>36</sup>Αὐτὸς  
that the Anointed a son is of David? Himself  
γὰρ ὁ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ· «Λέγει  
for the David said by spirit holy: «Says

answered them, asked him,  
“Which is the Chief Com-  
mandment of all?”

29 JESUS replied to him,  
“The first \*is.—†Heark-  
en, Israel; Jehovah our  
‘God is one Jehovah;

30 ‘and thou shalt love  
‘Jehovah thy God with All  
‘thy \*Heart, and with All  
‘thy \*Soul, and with All  
‘thy \*Mind, and with All  
‘thy STRENGTH.’

31 And the second, this,  
—†Thou shalt love thy  
‘NEIGHBOR as thyself.’  
There is no Other Com-  
mandment greater than  
these.’

32 The SCRIBE said to  
him, “Of a truth, Teacher,  
thou hast spoken well:  
for he is One, †and be-  
sides him there is no other;

33 and to LOVE him  
with All the UNDERSTAND-  
ING, and with All the  
STRENGTH, and to LOVE  
one’s NEIGHBOR as one’s  
self †is \*abundantly more  
than All the WHOLE BURNT  
OFFERINGS and \*Sacrifices.”

34 And JESUS perceiving  
That he had answered  
wisely, said to him, “Thou  
art not far from the KING-  
DOM of God.” †And no  
one presumed to question  
him any further.

35 †And JESUS said,  
while teaching in the TEM-  
PLE, “Why do the SCRIBES  
say, That the MESSIAH is  
a Son of David?

36 For David himself  
said, by the Holy Spirit,

VATICAN MANUSCRIPT.—29. And—omit. 29. Commandment of all—omit. 29. is.  
30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31.  
like.—omit. 32. and—omit. 33. and with All the SOUL—omit. 33. abundantly more.  
33. Sacrifices.

† 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii.  
9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 6, 14; xlvii. 9. † 33.  
1 Sam. xv. 22; Hosea vi. 6; Micah vi. 6-8. † 34. Matt. xxii. 46. † 35. Matt.  
xxii. 41; Luke xx. 41.

ὁ Κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξι-  
the Lord to the lord of me; Sit thou at right  
ῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου  
of me, till I may place the enemies of thee  
ὑποπόδιον τῶν ποδῶν σου.» <sup>37</sup>Αὐτὸς οὖν  
a footstool of the feet of thee." Himself therefore  
Δαυὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς  
David calls him lord; and whence a son  
αὐτοῦ ἐστί; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ  
is he? And the great crowd heard him  
ἡδέως. <sup>38</sup>Καὶ ἔλεγεν \* [αὐτοῖς] ἐν τῇ διδασκῇ  
gladly. And he said [to them] in the teaching  
αὐτοῦ· Βλέπετε ἀπὸ τῶν γραμματέων,  
of himself; Beware you of the scribes,  
τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ  
those desiring in long robes to walk about, and  
ἀσπασμούς ἐν ταῖς ἀγοραῖς, <sup>39</sup>καὶ πρωτοκαθε-  
salutations in the markets, and first seats  
δρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας  
in the synagogues, and upper couches  
ἐν τοῖς δεῖπνοις· <sup>40</sup>οἱ κατεσθίνοντες τὰς  
at the feasts; those devouring the  
οἰκίας τῶν χηρῶν, καὶ προφάσει μακροῦ προσ-  
houses of the widows, and for a show long are  
ευχόμενοι· οὗτοι λήψονται περισσότερον κρῖμα.  
praying; these will receive heavier judgment.  
<sup>41</sup>Καὶ καθίσας \* [ὁ Ἰησοῦς] κατέναντι τοῦ  
And sitting [the Jesus] over against the  
γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει  
treasury, he beheld how the crowd casts  
χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ  
copper into the treasury. And many  
πλούσιοι ἔβαλλον πολλὰ. <sup>42</sup>Καὶ ἐλθούσα μία  
rich cast much. And coming one  
χήρα πτωχή, ἔβαλε λεπτὰ δύο, ὃ ἐστὶ κο-  
widow poor, cast mites two, which is a  
δράντης. <sup>43</sup>Καὶ προσκαλεσάμενος τοὺς μαθητὰς  
farthing. And having called the disciples  
αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν,  
of himself, he said to them; Indeed I say to you,  
ὅτι ἡ χήρα αὕτη ἢ πτωχή πλεον πάντων  
that the widow this the poor more of all  
δέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.  
has cast of those casting into the treasury.  
<sup>44</sup>Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς  
All for out of the abounding fulness to them  
ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐ-  
have cast; this but out of the poverty of  
τῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν  
herself all as much as she had cast, whole the  
βίον αὐτῆς.  
living of herself.

†† Jehovah said to my  
LORD, Sit thou at my  
Right hand, till I put  
thine ENEMIES under-  
neath thy FEET.

37 David himself, there-  
fore, calls him Lord, and  
how then is he \*His Son?  
And the GREAT Crowd  
heard him with pleasure.

38 And he said in his  
TEACHING, ††Beware of  
THOSE SCRIBES who DE-  
SIRE to walk about in  
†Long robes, and †love  
Salutations in the MAR-  
KETS,

39 and the Principal  
seats in the SYNAGOGUES,  
and the Upper couch at  
FEASTS;

40 †those PLUNDERING  
the FAMILIES of WIDOWS,  
and for a Show make long  
Prayers; these will receive  
a Heavier Judgment."

41 †And sitting opposite  
to the TREASURY, he be-  
held how the CROWD cast  
Money into †the TREAS-  
URY; and Many Rich men  
cast in much.

42 And a poor Widow  
approaching, cast in two  
Lepta, that is, a †Farthing.

43 And having called to  
him his DISCIPLES, he said  
to them, "Indeed I say to  
you, †That this POOR WID-  
OW has cast in more than  
All of THOSE CASTING in-  
to the TREASURY;

44 for they All cast in  
out of their SUPERFLUITY,  
but SHE out of her POV-  
ERTY cast in all that she  
had,—her Whole LIVING."

\* VATICAN MANUSCRIPT.—37. His Son. 38. to them—omit. 41. JESUS—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could pronounce it without danger of forfeiting his claim to a future state.—Wakefield. † 38. The stolee was an Oriental garment descending to the ancles, and worn by persons of distinction, as Kings Priests and honorable persons, and was affected by the Jurists of the Pharisaical sect.—Bloomfield. 42. Or rather three-fourths of a farthing, or four mills. A kodrantees (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an assarion, or two Lepta.

† 36. Psa. cx. 1. † 38. Matt. xxiii. 1; Luke xx. 46. † 38. Luke xi. 43. † 46. Matt. xxiii. 14. † 41. Luke xxi. 1. † 41. 2 Kings xii. 9. † 43. 2 Cor. viii. 12.

ΚΕΦ. ιγ'. 13.

<sup>1</sup>Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,  
And departing of him out of the temple,  
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Δι-  
says to him one of the disciples of him: Ο  
δάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκο-  
teacher, see, what stones and what build-  
δομαί. <sup>2</sup>Καὶ ὁ Ἰησοῦς \* [ἀποκριθεὶς] εἶπεν αὐ-  
ings. And the Jesus [answering] said to  
τῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;  
him; Seest thou these the great buildings?  
οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς  
not not may be left a stone upon a stone, which  
οὐ μὴ καταλυθῇ. <sup>3</sup>Καὶ καθημένου αὐ-  
not not may be thrown down. And sitting of  
τοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν, κατέ-  
him on the mountain of the olive trees, over  
ναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν  
against the temple, asked him privately  
Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ  
Peter, and James, and John, and  
Ἀνδρέας· <sup>4</sup>Εἰπὲ ὑμῖν, πότε ταῦτα ἔσται  
Andrew; Say to us, when these things shall be,  
καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦ-  
and what the sign, when are about all these  
τα συντελεῖσθαι; <sup>5</sup>Ὁ δὲ Ἰησοῦς \* [ἀποκρι-  
things to be ended? The and Jesus [answer-  
θεὶς αὐτοῖς,] ἤρξατο λέγειν· Βλέπετε μὴ  
ing them,] began to say; Take heed not  
τις ὑμᾶς πλανήσῃ. <sup>6</sup>Πολλοὶ \* [γὰρ]  
any one you may deceive. Many [for]  
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες·  
shall come in the name of me, saying:  
Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.  
That I am; and many they will deceive.  
<sup>7</sup>Ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πο-  
When and ye all hear wars and reports of  
λέμων, μὴ θροεῖσθε· δεῖ \* [γὰρ] γε-  
wars, not be disturbed; it behooves [for] γε-  
νέσθαι· ἀλλ' οὐπὼ τὸ τέλος. <sup>8</sup>Ἐγεροθήσεται  
take place; but not yet the end. Shall be raised  
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία  
up for nation against nation, and kingdom  
ἐπὶ βασιλείαν· \* [καὶ] ἔσονται σεισμοί  
against kingdom; [and] shall be earthquakes

CHAPTER XIII.

1 †And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; †What Stones! and What Buildings!"

2 And JESUS said to him, "Seest thou These GREAT Buildings? †there shall not be \*left here a Stone upon a Stone; †all will be overthrown."

3 And as he was sitting on †the MOUNT OF OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

4 "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

5 And JESUS began to \*say to them. †"Beware that no one deceive You.

6 Many will come in my NAME, saying, 'I am he; and will deceive Many.

7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes

\* VATICAN MANUSCRIPT.—2. answering—omit. 2. left here. 5. answering them—omit. 5. say to them, "Beware." 6. for—omit. 7. for—omit. 8. and—omit.

† 1. Josephus says that the stones which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction was fulfilled may be known from Josephus—He says Caesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up the levelled all the rest of the city that none who saw it would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims; "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Taanith of Maimonides that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 8. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. Matt. xxiv. 1; Luke xxi. 5. † 2. Luke xix. 44. † 5. Jer. xxix. 8.

κατὰ τόπους, \* [καὶ] ἔσονται λιμοὶ \* [καὶ  
in places, [and] shall be famines [and  
ταραχαί.] Ἀρχαὶ ὠδίνων ταῦτα. Ὁβλέ-  
commotions.] Beginnings of sorrows these. Take  
πετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσι \* [γὰρ]  
heed but you yourselves; they will deliver up [for]  
ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρή-  
you to sanhedrims, and to synagogues you will  
σεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων  
be beaten, and before governors and kings  
σταθήσεσθε, ἕνεκεν ἐμοῦ, εἰς μαρτύριον  
you will stand, on account of me, for a testimony  
αὐτοῖς. <sup>10</sup> Καὶ εἰς πάντα τὰ ἔθνη δεῖ,  
to them. And among all the nations it behooves,  
πρῶτον, κηρυχθῆναι τὸ εὐαγγέλιον. <sup>11</sup> Ὅταν  
first, to be published the glad tidings. When  
δὲ ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ-  
but they may lead you delivering up, not be  
μεριμνᾶτε τι λαλήσετε, \* [μηδὲ  
anxious beforehand what you should speak, [nor  
μελετᾶτε·] ἀλλ' ὃ ἐάν δοθῇ ὑμῖν ἐν  
be concerned;] but whatever may be given to you in  
ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστὶ  
that the hour, this speak you; not for are  
ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.  
you the speaking, but the spirit the holy.  
<sup>12</sup> Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνα-  
Will deliver up and a brother a brother to death  
τον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται  
and father a child; and they shall rise up  
τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν  
children against parents, and deliver to death  
αὐτούς. <sup>13</sup> Καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάν-  
them. And you will be being hated by all  
των, διὰ τὸ ὄνομά μου. Ὁ δὲ ὑπομείνας  
through the name of me. He but persevering  
εἰς τέλος, οὗτος σωθήσεται. <sup>14</sup> Ὅταν δὲ  
to end, this will be saved. When but  
ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως  
you may see the abomination of the desolation  
ἑστὼς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νο-  
having stood where not it ought; the reading let  
εἶτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν  
him think;) then those in the Judea, let them flee  
εἰς τὰ ὄρη· <sup>15</sup> \* [δὲ] ἐπὶ τοῦ δώματος,  
to the mountains; he [and] on the roof,  
μὴ καταβάτω \* [εἰς τὴν οἰκίαν,] μηδὲ  
not let him go down [into the house,] nor  
εἰσελθῆτω, ἄραι τι ἐκ τῆς οἰκίας αὐ-  
enter, to take any thing out of the house of

in various places, and there will be famines; these are the \*Beginnings of Sorrows.

9 But †take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 †And the GLAD TIDINGS must first be published among All the NATIONS.

11 †But when they conduct you to deliver you up be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And †Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 †And you will be hated by all on account of MY NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 †But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)"—then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

\* VATICAN MANUSCRIPT.—8. and—omit. 8. and commotions—omit. 8. a Beginning of. 9. for—omit. 11. nor be concerned—omit. 15. and—omit. 15. into the HOUSE—omit.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. † 10. Luke xxiv. 14. † 11. Matt. x. 19; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. † 13. Matt. xxiv. 9; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 12; Luke xxi. 20.

τοῦ· <sup>16</sup>καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπι-  
himself; and he in the field being, not let  
στρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐ-  
him turn into the back, to take the mantle of

τοῦ. <sup>17</sup>Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ  
him. Woe but to the in womb having and  
ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
to the giving suck in those the days.

<sup>18</sup>Προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ  
Pray you but, that not may be the flight

ὑμῶν χειμῶνος. <sup>19</sup>Ἔσονται γὰρ αἱ ἡμέραι  
of you of winter. Shall be for the days

ἐκείναι θλίψις, οἷα οὐ γέγονε τοιαύτη  
those affliction, such as not has been so great

ἀπ' ἀρχῆς κτίσεως, ἧς ἔκτισεν ὁ  
from a beginning of creation, which created the  
Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.  
God, till the now, and not not may be.

<sup>20</sup>Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας  
And if not a Lord shortened the days,

οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· ἀλλὰ διὰ  
not should be saved all flesh; but on account

τοῦς ἐκλεκτοῦς, οὓς ἐξελέξατο, ἐκο-  
of the chosen (ones,) whom he has chosen, he has

λόβωσε τὰς ἡμέρας. <sup>21</sup>Καὶ τότε ἐάν τις  
shortened the days. And then if any one

ὑμῖν εἴπῃ· Ἴδού, ὧδε ὁ Χριστός· ἢ  
to you should say; Lo, here the Anointed; or;

Ἴδού, ἐκεῖ· μὴ πιστεύετε. <sup>22</sup>Ἐγεροθήσονται  
Lo, there; not believe you. Shall be raised

γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται,  
for false anointed ones and false prophets,

καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀπο-  
and shall give signs and wonders, to the to de-

πλανᾶν, εἰ δυνατόν, \* [καὶ] τοὺς ἐκλεκτούς.  
ceive, if possible, [even] the chosen.

<sup>23</sup>Ὑμεῖς δὲ βλέπετε· \* [ἰδού,] προεῖρηκα  
You but take heed; [lo,] I have foretold

ὑμῖν πάντα. <sup>24</sup>Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις,  
to you all. But in those the days,

μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτι-  
after the affliction that, the sun shall be

σθῆσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος  
darkened, and the moon not shall give the light

αὐτῆς· <sup>25</sup>καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσον-  
of herself; and the stars of the heaven shall

ται ἐκπίπτοντες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς  
be falling, and the powers, those in the

οὐρανοῖς, σαλευθήσονται. <sup>26</sup>Καὶ τότε ὁψονται  
heavens, shall be shaken. And then they shall see

τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέ-  
the son of the man coming on clouds,

16 and let not HIM who  
is in the FIELD return  
BACK to take his MANTLE.

17 †But alas for the  
PREGNANT and NURSING  
WOMEN in Those DAYS!

18 But pray that \*it  
may not be in Winter;

19 For in those DAYS  
will be Distress, ‡such as  
has not been from the Be-  
ginning of the Creation,  
which GOD created, till  
NOW, nor ever will be.

20 And except the Lord  
cut short the DAYS, No  
Person could survive; but  
on account of the CHOSEN,  
whom he has selected, he  
has cut short the DAYS.

21 And then if any one  
should say to you, 'Behold,  
the MESSIAH is here!' or  
'Behold,—there!' believe  
it not;

22 because False Mes-  
siah's and False Prophets  
will arise, and exhibit  
Signs and Wonders, to DE-  
CEIVE, if possible, the CHO-  
SEN.

23 †But be you on your  
guard; I have forewarned  
you.

24 †But in Those DAYS,  
after that AFFLICTION, the  
†the SUN will be obscured,  
and the MOON will with-  
hold her LIGHT,

25 and \*the STARS will  
fall out of HEAVEN, and  
THOSE POWERS in the  
HEAVENS will be shaken.

26 †And then they will  
see the SON of MAN coming

\* VATICAN MANUSCRIPT.—18. it may not be. 22. even—omit. 23. lo—omit.  
25. the STARS will fall out of HEAVEN, and THOSE POWERS.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12-14.

‡ 17. Luke xxiii. 20. † 19. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17.  
† 24. Matt. xxiv. 29; Luke xxi. 25. † 25. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

λαῖς μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup>Καὶ  
with power much and glory. And

τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ  
then he will send the messengers of himself, and  
ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ, ἐκ  
he will gather the chosen (ones) of himself from  
τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς  
the four winds, from an extremity of earth  
ἕως ἄκρου οὐρανοῦ. <sup>28</sup>Ἀπὸ δὲ τῆς συκῆς  
to an extremity of heaven. From but the fig-tree

μάθετε τὴν παραβολήν· ὅταν αὐτῆς ὁ κλάδος  
learn you the parable; when of her now the branch  
ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα,  
tender may become, and may put forth the leaves,  
γινώσκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν. <sup>29</sup>Οὐ  
you know, that near the summer is. So

τῷ καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε  
also you, when these things you may see  
γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ  
coming to pass, know you, that near he is at  
θύραις. <sup>30</sup>Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ πα-  
doors. Indeed I say to you, that not not may  
ρῆθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα  
pass away the generation this, till of whom all  
ταῦτα γένηται. <sup>31</sup>Ὁ οὐρανὸς καὶ ἡ γῆ  
these may be done. The heaven and the earth  
παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ πα-  
shall pass away; the but words of me not not may  
ρῆθωσι.  
pass away.

<sup>32</sup>Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς  
Concerning but the day that or the  
ῥας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οἱ  
hour no one knows, nor the messengers, those  
ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ Πατήρ.  
in heaven, nor the son, if not the Father.

<sup>33</sup>Βλέπετε, ἀγρυπνεῖτε \* [καὶ προσεύχεσθε·]  
Take heed, watch you [and pray you;]  
οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup>Ὡς  
not you know for when the season is. As

ἄνθρωπος ἀπόδημος ἀφείλῃ τὴν οἰκίαν αὐ-  
a man going abroad leaving the house of  
τοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ  
himself, and having given to the slaves of himself  
τὴν ἐξουσίαν, \* [καὶ] ἐκάστω τὸ ἔργον  
the authority, [and] to each one the work

αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα  
of himself and to the porter he commanded that  
ῥηγορῇ. <sup>35</sup>Γρηγορεῖτε οὖν· οὐκ οἶδατε  
he should watch. Watch you therefore; not you know

γὰρ, πότε ὁ κύριος τῆς οἰκίας ἔρχεται,  
for, when the lord of the house comes,  
ὡπὲρ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ  
evening, or midnight, or cock-crowing, or  
πρωῦ. <sup>36</sup>μὴ ἐλθὼν ἐξαίφνης, εὗρεν ὑμᾶς  
morning; lest coming suddenly, he may find you

in Clouds, with great Power and Glory.

<sup>27</sup> And then he will send forth \*the MESSENGERS, and assemble his CHOSEN from the FOUR WINDS, from the Extremity of Earth to the utmost bound of Heaven.

<sup>28</sup> Now learn a PARABLE from the FIG-TREE, When its BRANCHES now becomes tender, and puts forth LEAVES, \*it is known That SUMMER is near.

<sup>29</sup> Thus also, when you shall see these things transpiring, know That he is near at the Doors.

<sup>30</sup> Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

<sup>31</sup> The HEAVEN and EARTH will fail; but †my words cannot fail.

<sup>32</sup> But concerning that DAY, \*or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

<sup>33</sup> †Take heed, watch; for you know not when the SEASON is.

<sup>34</sup> †As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS. to each his WORK, he also commanded the PORTER to watch.

<sup>35</sup> Watch, therefore; for you know not when the MASTER of the HOUSE comes; \*whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

<sup>36</sup> lest coming unexpectedly he should find you sleeping.

\* VATICAN MANUSCRIPT.—27. the MESSENGERS. 28. it is known That. 32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening.

† 31. Isa. xl. 8. † 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1 Thess. v. 6. † 34. Matt. xxiv. 45; xxv. 14.

καθεύδοντας. <sup>37</sup>Ἄ δὲ ὑμῖν λέγω, πᾶσι λέγω·  
sleeping. What and to you I say, to all I say;

Γρηγορεῖτε.  
Watch you.

#### ΚΕΦ. ιδ'. 14.

<sup>1</sup>Ἦν δὲ τὸ Πάσχα καὶ τὰ ἄζυμα  
Was now the passover and the unleavened cakes  
μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς  
after two days; and sought the high-priests  
καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ  
and the scribes, how him by deceit  
κρατήσαντες ἀποκτείνωσιν. <sup>2</sup>Ἐλεγον δέ· Μὴ  
seizing they might kill. They said but; Not  
ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ  
in the feast, lest a tumult shall be of the  
λαοῦ.  
people.

<sup>3</sup>Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ  
And being of him in Bethany in the house  
Σίμωνος τοῦ λεπροῦ, κατακείμενου αὐτοῦ,  
of Simon the leper, reclining of him,  
ἦλθε γυνὴ ἔχουσα ἀλάβαστρον, μύρου,  
came a woman having an alabaster box of balsam,  
νάρδου πιστικῆς πολυτελοῦς· \* [καὶ] συν-  
of spikenard genuine very costly; [and] syn-  
τρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κα-  
breaking the alabaster box, she poured of it down  
τὰ τῆς κεφαλῆς. <sup>4</sup>Ἦσαν δέ τινες ἀγανακτοῦν-  
on the head. Were and some being angry  
τες πρὸς ἑαυτούς, \* [καὶ λέγοντες·] Εἰς τί  
to themselves, [and saying;] For what  
ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;  
the loss this of the balsam has been made?  
<sup>5</sup>Ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶθῆναι  
Could for this of the balsam to be sold  
ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι  
more three hundred denarii, and to be given  
τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ. <sup>6</sup>Ὁ δὲ  
to the poor. And they censured her. The but  
Ἰησοῦς εἶπεν· Ἀφετε αὐτήν· τί αὐτῇ  
Jesus said; Let alone her; why to her  
κόπους παρέχετε; καλὸν ἔργον εἰργά-  
troubles present you? good a work she has  
σατο ἐν ἐμοί. <sup>7</sup>Πάντοτε γὰρ τοὺς πτωχοὺς  
wrought in me. Always for the poor  
ἔχετε μεθ' ἑαυτῶν, καί, ὅταν θέλητε,  
you have with yourselves, and, when you will,  
δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ  
you can them good to do; me but not  
πάντοτε ἔχετε. <sup>8</sup>Ὁ ἔσχεν αὕτη, ἐποίησε·  
always you have. The having this, she has done;  
προέλαβε μύροισι μου τὸ σῶμα εἰς τὸν  
beforehand to anoint of me the body for the  
ἐνταφιασμόν. <sup>9</sup>Ἀμὴν λέγω ὑμῖν, ὅπου ἂν  
burial. Indeed I say to you, wherever  
κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον  
may be published the glad tidings this in whole

37 And what I say to you, I say to all, Watch."

#### CHAPTER XIV.

1 † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

2 \* For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

3 ‡ And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the box, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?"

5 For \* This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡ For you have the POOR always among you, and when you will, you can \* do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 \* And indeed I say to you, Wherever the GLAD TIDINGS may be pro- claimed in the Whole

\* VATICAN MANUSCRIPT.—2. For they said. 3. and—omit. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. ‡ 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37. ‡ 7. Deut. xv. 11.



τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθή-  
the world, also what she did this shall be  
σεται, εἰς μνημόσυνον αὐτῆς.  
spoken, for a memorial of her.

<sup>11</sup>Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν  
And the Judas the Iscariot, one of the  
δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα  
twelve, went to the high-priests, that  
παραδῶ αὐτὸν αὐτοῖς. <sup>12</sup>Οἱ δὲ ἀκούσαν-  
he might deliver up him to them; They and hear-  
τες ἐχάρησαν· καὶ ἐπηγγείλαντο αὐτῷ ἀργύ-  
ing were glad, and promised him silver  
ριον δοῦναι. Καὶ ἐζήτει, πῶς εὐκαιρῶς αὐτὸν  
to give. And he sought, how conveniently him

παραδῶ. <sup>12</sup>Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν  
he might deliver up. And the first day of the  
ἁζύμων, ὅτε τὸ πάσχα ἔθυ-  
unleavened cakes, when the paschal lamb was  
ον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
sacrificed, they say to him the disciples of him;

Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα  
Where wilt thou having gone we make ready, that  
φάγης τὸ πάσχα; <sup>13</sup>Καὶ ἀποστέλλει δύο  
thou mayest eat the passover? And he sends two

τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς·  
of the disciples of himself, and he says to them;

Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσῃ ὑμῖν  
Go you into the city; and will meet you  
ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-  
a man a pitcher of water carrying; fol-

λουθήσατε αὐτῷ. <sup>14</sup>καὶ ὅπου ἐὰν εἰσέλθῃ,  
low him; and wherever he may enter,

εἰπατε τῷ οἰκοδεσπότῃ· Ὅτι ὁ διδάσκαλος  
say to the householder; That the teacher

λέγει· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ  
says; Where is the guest-chamber, where the

πάσχα μετὰ τῶν μαθητῶν μου φάγω;  
passover with the disciples of me I may eat?

<sup>15</sup>Καὶ αὐτὸς ὑμῖν δείξει ἄνωγιον μέγα  
And he to you will show an upper room large

ἐστρωμένον· ἐτοιμον· ἐκεῖ ἐτοιμάσατε ἡ-  
having been furnished ready; there prepare you for

μῖν. <sup>16</sup>Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ  
for us. And went forth the disciples of him, and

ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν  
came into the city, and found even as he said

αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα. <sup>17</sup>Καὶ  
to them; and they prepared the passover. And

ὥφιας γενομένης, ἔρχεται μετὰ τῶν δώδεκα.  
evening being come, he comes with the twelve.

<sup>18</sup>Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων,  
And reclining of them and eating,

εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ  
said the Jesus: Indeed I say to you, that one of  
ὧμῶν παραδώσει με, ὃ ἐσθίων μετ' ἐμοῦ.  
you will deliver up me, who is eating with me.

WORLD, this also which she has done shall be spoken of in Memory of her."

10 †And \*THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 †Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSE-HOLDER, The TEACHER says, Where is \*the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room †furnished ready; \*there prepare for us."

16 And \*the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 †And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That \*one of YOU who are EATING with me will deliver me up."

\* VATICAN MANUSCRIPT.—10. THAT Judas Iscariot. 14. my GUEST-CHAMBER. 15. and there prepare. 16. the DISCIPLES. 18. one of YOU who are EATING with me.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—Ainsworth.

‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4. † 12. Matt. xxvi. 14; Luke xxii. 7. † 17. Matt. xxvi. 20.

19 Οἱ \* [δὲ] ἤρξαντο λυπεῖσθαι, καὶ λέγειν  
They [and] began to be sorrowful, and to say  
αὐτῷ εἰς καθ' εἰς· Μὴτι ἐγώ; \* [καὶ ἄλλος;  
to him one by one; Not I? [and another;  
Μὴτι ἐγώ;] 20 Ὁ δὲ \* [ἀποκριθεὶς] εἶπεν αὐ-  
Not I? He but [answering] said to  
τοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος  
them; One of the twelve, that dipping in  
μετ' ἐμοῦ εἰς τὸ τραβλίον. 21 Ὁ μὲν υἱὸς  
with me into the bowl. The indeed son  
τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται  
of the man goes away, even as it has been writ-  
περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,  
ten concerning him; woe but to the man that,  
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·  
through whom the son of the man is delivered up;  
καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώ-  
good it was to him, if not was born the man  
πος ἐκεῖνος. 22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν  
that. And eating of them, taking  
ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ  
the Jesus a loaf, having blessed he broke and  
ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε· τοῦτό ἐστι  
gave to them, and said: Take; this is  
τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχα-  
the body of me. And taking the cup, having  
ριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ  
given thanks he gave to them; and they drank out of  
αὐτοῦ πάντες. 24 Καὶ εἶπεν \* [αὐτοῖς.] Τοῦτό  
it all. And he said [to them:] This  
ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς  
is the blood of me, that of the new  
διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.  
covenant, that concerning many being shed.  
25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω  
Indeed I say to you, that no more not not I will  
ἐκ τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς  
drink of the product the vine till the  
ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν  
day that, when it I drink new  
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 26 Καὶ ὑμνή-  
in the kingdom of the God. And having  
σαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν  
sung a hymn, they departed to the mountain of the  
ἐλαιῶν.  
olive trees.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες  
And says to them the Jesus; That all  
σκανδαλισθήσεσθε \* [ἐν ἐμοὶ ἐν τῇ νυκτὶ  
will be stumbled [at me in the night  
ταύτῃ·] ὅτι γέγραπται· «Πατάξω τὸν ποιμέ-  
this;] for it is written: "I will smite the shep-  
να, καὶ διασκορπισθήσεται τὰ πρόβατα.»  
herd, and will be scattered the sheep."  
28 Ἀλλὰ μετὰ τὸ ἐγεροῦναι με, προάξω  
But after the to be raised me, I will go before  
ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος ἔφη  
you into the Galilee. The but Peter said

19 And \*they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 \*The SON of MAN indeed ‡goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 ‡And as they were eating, \*he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

23 And taking \*a Cup, having given thanks, he gave it to them; and they all drank out of it.

24 And he said, ‡"This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.

25 Indeed I say to you, \*That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink It new in the KINGDOM of GOD."

26 ‡And having sung, they went out to the MOUNT \*6 OLIVES.

27 And JESUS says to them, "You will all be stumbled; because it is written, ‡I will smite the 'SHEPHERD, and the 'SHEEP will be dispersed."

28 ‡But after I am RAISED, I will precede you to GALILEE."

29 ‡And PETER said to

\* VATICAN MANUSCRIPT.—19. and—omit. 19. they. 19. and another; not I?—omit. 20. answering—omit. 21 Because the SON. 22. he took. 22. a Cup. 24. to them—omit. 24. THAT BLOOD of mine, which of the COVENANT, THAT which is POURED OUT. 27. at me in this NIGHT—omit.

‡ 21. Matt. xxvi. 24; Luke xxii. 33. ‡ 24. Luke xxii. 20; 1 Cor. xi. 25. ‡ 26. Matt. xxvi. 30. ‡ 27. Zech. xiii. 7. 28. Matt. xvi. 7. ‡ 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34; John xiii. 37, 38.

αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. <sup>30</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρις ἀπαρνήσῃ με. <sup>31</sup>Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον. <sup>32</sup>Καὶ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανή· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε, ἕως προσεύξωμαι. <sup>33</sup>Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. <sup>34</sup>Καὶ λέγει αὐτοῖς· Περὶ λύπης ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε. <sup>35</sup>Καὶ προελθὼν μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσήυχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. <sup>36</sup>Καὶ ἔλεγεν· Ἀββὰ ὁ Πατήρ, πάντα δυνάτα σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. Ἀλλ' οὐ, τί ἐγὼ θέλω, ἀλλὰ τί σὺ. <sup>37</sup>Καὶ ἔρχεται, καὶ εὗρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖσαι; <sup>38</sup>Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup>Καὶ πάλιν ἀπελθὼν προσήύξατο, τὸν αὐτὸν λόγον εἰπών. <sup>40</sup>Καὶ ὑποστρέψας, εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ

him, "Even if all shall be stumbled, yet I will not."

30 And JESUS says to him, "Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice."

31 But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

32 ‡ And they came to a Place named Gethsemane, and he says to his DISCIPLES, "Sit here, while I \*go away and pray."

33 And he takes with him PETER, and \*JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

34 And he says to them, ‡ "My SOUL is encompassed with a deadly Anguish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; ‡ yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?"

38 Watch and pray, that you \*enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And \*again he came and found them sleeping;

\* VATICAN MANUSCRIPT.—32. go away and pray. 33. JAMES and JOHN. 38. come into. 40. again he came.

‡ 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1. ‡ 34. John xii. 27. ‡ 36. John v. 30; vi. 38.

ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ ᾔδεισαν,  
 eyes of them weighed down and not they knew,  
 τί αὐτῷ ἀποκριθῶσι. <sup>41</sup>Καὶ ἔρχεται τὸ  
 what to him they might answer. And he comes the  
 τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν  
 third, and he says to them: Do you sleep the now  
 καὶ ἀναπαύεσθε; ἀπέχει, ἦλθεν ἡ ὥρα·  
 and rest you? It is enough, is come the hour;  
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου  
 lo, is delivered up the son of the man  
 εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup>Εγείρεσθε,  
 into the hands of the sinners. Arise,  
 ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.  
 let us go: lo, he delivering up me has come near.

<sup>43</sup>Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος,  
 And immediately, while of him speaking,  
 παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ  
 comes Judas, one being of the twelve, and  
 μετ' αὐτοῦ ὄχλος \* [πολύς] μετὰ μαχαιρῶν  
 with him crowd [great] with swords  
 καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν  
 and clubs, from the high-priests and the  
 γραμματέων καὶ τῶν πρεσβυτέρων. <sup>44</sup>Δεδώκει  
 scribes and the elders. Had given

δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς,  
 and he delivering up him a signal to them,  
 λέγων· "Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατή-  
 saying: Whoever I may kiss, he it is; seize  
 σατε αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς. <sup>45</sup>Καὶ  
 him and lead away safely. And

ἔλθων, εὐθέως προσελθὼν αὐτῷ, λέγει·  
 coming, immediately approaching to him, he says:  
 Ραββί, \* [ραββί·] καὶ κατεφίλησεν αὐτόν.  
 Rabbi, [rabbi;] and kissed him.

<sup>46</sup>Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας \* [αὐ-  
 They then laid on him the hands of  
 τῶν,] καὶ ἐκράτησαν αὐτόν. <sup>47</sup>Εἷς δέ τις  
 them,] and seized him. One and a certain  
 τῶν παρεστηκότων, σπασάμενος τὴν μάχαι-  
 of those standing, drawing the sword,  
 ραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ  
 struck the slave of the high-priest, and

ἀφείλεν αὐτοῦ τὸ ὠτίον. <sup>48</sup>Καὶ ἀποκριθεὶς ὁ  
 cut off of him the ear. And answering the  
 Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστὴν ἐξήλ-  
 Jesus said to them; As upon a robber came  
 θετε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με.  
 you out with swords and clubs, to take me.

<sup>49</sup>Καθ' ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ  
 Every day I was with you in the temple  
 διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα  
 teaching, and not you seized me; but that  
 πληρωθῶσιν αἱ γραφαί. <sup>50</sup>Καὶ ἀφέντες  
 must be fulfilled the writings. And leaving  
 αὐτὸν πάντες ἔφυγον. <sup>51</sup>Καὶ εἷς τις νεανί-  
 him all they fled. And one a certain young  
 σκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα  
 man followed him, wrapped about a linen cloth

(for Their EYES were over-  
 powered;) and they knew  
 not what to answer him.

41 And he comes the  
 THIRD time and says to  
 them, "Do you sleep now,  
 and take your rest? It is  
 enough, ‡ the HOUR is  
 come; behold the SON of  
 MAN is delivered up into  
 the HANDS of SINNERS.

42 ‡ Arise, let us go; be-  
 hold! HE, who DELIVERS  
 me up, has come."

43 ‡ And immediately,  
 while he was yet speaking,  
 comes \*JUDAS, being one  
 of the TWELVE, and with  
 him a Crowd, armed with  
 Swords and Clubs, from  
 the HIGH-PRIESTS, and the  
 SCRIBES, and the ELDERS.

44 And the BETRAYER  
 had given them a Signal,  
 saying, "He it is, whom I  
 may kiss; seize him, and  
 lead him away safely."

45 And coming, and  
 immediately approaching  
 him, he says, "Rabbi,"  
 and repeatedly kissed him.

46 Then THEY laid  
 HANDS on him, and seized  
 him.

47 And one of THOSE  
 STANDING by drew a  
 SWORD, and struck a SER-  
 VANT of the HIGH-PRIEST,  
 and cut off His \*EAR-TIP.

48 ‡ And JESUS answer-  
 ing said to them, "As in  
 pursuit of a Robber, have  
 you come with Swords and  
 Clubs to take me?"

49 I was with you every  
 day in the TEMPLE teach-  
 ing, and you did not arrest  
 me. ‡ But the SCRIPTURES  
 must be verified."

50 And leaving him,  
 they all fled.

51 And a certain Youth  
 followed him, with a Linen

\* VATICAN MANUSCRIPT.—43. JUDAS, being one of the twelve. 43. great—omit. 45. rabbi—omit. 46. of them—omit. 47. EAR-TIP.

‡ 41. John xiii. 1. ‡ 42. Matt. xxvi. 46; John xviii. 1, 2. ‡ 43. Matt. xxvi. 47; Luke xxii. 47; John xviii. 3. ‡ 48. Matt. xxvi. xxii. 6; Isa. liii. 7; Luke xxii. 37; xxiv. 44.

ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν \* [οἱ νεα-  
on naked; and they seized him [the young men.]  
νίσκοι.] 52<sup>ο</sup> ὁ δὲ καταλιπὼν τὴν σινδόνα,  
He but leaving the linen cloth,  
γυμνὸς ἔφυγεν \* [ἀπ' αὐτῶν.]  
naked he fled [from them.]

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιε-  
And they led the Jesus to the high-  
ρεῖα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιε-  
priest; and came together to him all the high-  
ρεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.  
priests, and the elders, and the scribes.

54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν  
And the Peter at a distance followed  
αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·  
him even to into the palace of the high-priest;  
καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν,  
and was sitting in company with the attendants,  
καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ  
and warming himself to the light. The and  
ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν  
high-priests and whole the high council sought  
κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι  
against the Jesus testimony for the to put to death  
αὐτόν· καὶ οὐχ εὗρισκον. 56 Πολλοὶ γὰρ ἐψευ-  
him; and not they found. Many for testi-  
δομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ  
fied falsely against him, but consistent the  
μαρτυρίαι οὐκ ἦσαν. 57 Καὶ τινες ἀναστάντες,  
testimonies not were. And some having stood up,  
ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες· 58 Ὅτι  
against falsely against him, saying: That  
ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ  
we heard him saying: That I

καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίη-  
will destroy the temple this the made with  
τον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιή-  
hands, and in three days another made without  
τον οἰκοδομήσω. 59 Καὶ οὐδὲ οὕτως ἴση  
hands I will build. And not even thus consistent  
ἦν ἡ μαρτυρία αὐτῶν. 60 Καὶ ἀναστὰς ὁ  
was the testimony of them. And arising the  
ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,  
high-priest in midst, he asked the Jesus,  
λέγων· Οὐκ ἀποκρίνη οὐδέν; τί οὗτοί  
saying: Not answerest thou nothing? what these  
σου καταμαρτυροῦσιν; 61 Ὁ δὲ ἐσιώπα, καὶ  
of thee testify against: He but was silent and  
οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώ-  
nothing he answered. Again the high-priest asked  
τα αὐτὸν καὶ λέγει αὐτῷ· Σὺ εἰ ὁ  
him and says to him: Thou art the  
Χριστός, ὁ υἱὸς τοῦ Ἐδλογητοῦ; 62 Ὁ δὲ  
Anointed, the son of the Blessed? The and  
Ἰησοὺς εἶπεν· Ἐγὼ εἰμι· καὶ ὁψεσθε τὸν  
Jesus said: I am; and you shall see the  
υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθημένον τῆς  
son of the man at right sitting of the

cloth wrapped about his  
naked body; and they  
seized him;

52 but leaving the LINEN  
CLOTH, he fled naked.

53 ‡ And they conducted  
JESUS to the HIGH-  
PRIEST; and the HIGH-  
PRIESTS, and the ELDERS,  
and the SCRIBES, came to-  
gether to him.

54 And PETER followed  
him at a distance, even  
into the PALACE of the  
HIGH-PRIEST; and sat in  
company with the ATTEN-  
DANTS, warming himself  
before the FIRE.

55 ‡ And the HIGH-  
PRIESTS and the WHOLE  
SANHEDRIM sought testi-  
mony against JESUS, in  
order TO KILL him; but  
they found none.

56 For many testified  
falsely against him, but  
their TESTIMONIES were  
insufficient.

57 And some standing  
up, testified falsely against  
him, saying,

58 "We heard him de-  
clare, ‡ I will destroy  
THIS TEMPLE MADE WITH  
HANDS, and in Three Days,  
I will build Another made  
without hands."

59 But not even thus  
was their TESTIMONY suf-  
ficient.

60 And the HIGH-PRIEST  
standing up in the MIDST,  
asked JESUS, saying, "An-  
swerest thou nothing \* to  
what these testify against  
thee?"

61 ‡ But HE was silent,  
and answered nothing.  
And the HIGH-PRIEST  
asked him, and says to  
him; "Art thou the MES-  
SIAH, the SON of the  
BLESSED One?"

62 And JESUS said, "I  
am; and you shall see the  
SON of MAN sitting at the  
Right hand of the MIGHTY

\* VATICAN MANUSCRIPT.—51. the young men—omit. 52. from them—omit. 60. Because these.

‡ 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13. ‡ 55. Matt. xxvi. 59. ‡ 58. Mark xv. 29; John ii. 19. ‡ 60. Matt. xxvi. 62. ‡ 61. Matt. xxiv. 30; Matt. xxvi. 64; Luke xxii. 69.

δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν  
power, and coming with the clouds  
τοῦ οὐρανοῦ. <sup>63</sup>Ὁ δὲ ἀρχιερεὺς, διασρήξας  
of the heaven. The and high-priest, having rent  
τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι  
the clothes of himself, says: What further  
χρεῖαν ἔχομεν μαρτύρων; <sup>61</sup>Ἰκούσατε τῆς  
need we have of witnesses? Ye have heard the  
βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες  
blasphemy; what to you appears? They but all  
κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.  
condemned him to be deserving of death.  
<sup>62</sup>Καὶ ἤρξαντο τινὲς ἐμπτεῖν αὐτῷ, καὶ περι-  
And began some to spit upon him, and to  
καλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφί-  
cover the face of him, and to beat with  
ζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον.  
the fist him, and to say to him; Prophecy.  
Καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔβαλλον.  
And the attendants with open hands him beat.  
<sup>64</sup>Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω,  
And being the Peter in the court-yard below,  
ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως·  
comes one of the maid-servants of the high-priest;  
<sup>65</sup>καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον,  
and seeing the Peter warming himself,  
ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ  
she looking to him says: And thou with the  
Ναζαρηνοῦ Ἰησοῦ ἦσθα. <sup>65</sup>Ὁ δὲ ἡρνήσατο,  
Nazarene Jesus wast. He but denied,  
λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ  
saying: Not I know, nor comprehend what thou  
λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον·  
sayest. And he went out into the outer court;  
\* [καὶ ἀλέκτωρ ἐφώνησεν.] <sup>66</sup>Καὶ ἡ παιδίσκη  
[and a cock crew.] And the maid-servant  
ἰδοῦσα αὐτόν \* [πάλιν] ἤρξατο λέγειν τοῖς  
seeing him \* [again] began to say to the  
παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.  
having stood by; That this of them is.  
<sup>70</sup>Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν  
He and again denied. And after a little again  
οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς  
those having stood by said to the Peter; Truly  
ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,  
of them thou art; also for a Galilean thou art,  
\* [καὶ ἡ λαλιά σου ὁμοιάζει.] <sup>71</sup>Ὁ δὲ  
[and the speech of thee is like.] He then  
ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι· Ὅτι οὐκ  
began to curse and swear; That not  
οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.  
I know the man this, of whom you say.  
<sup>72</sup>Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ  
And of second cock crew. And  
ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ  
remembered the Peter the word, of which  
εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα  
said to him the Jesus; That before a cock

One, and coming with the  
CLOUDS of HEAVEN."

63 And the HIGH-PRIEST  
having rent his GARMENTS,  
says, "What further need  
have we of Witnesses?"

64 You have heard the  
BLASPHEMY. What is your  
opinion?" And they ALL  
condemned him as worthy  
of Death.

65 And some began to  
spit upon him, and to  
cover His FACE, and to  
beat him with the fist, and  
to say to him, "Divine to  
us;" and the ATTENDANTS  
struck Him on the cheek  
with the Open Hand.

66 † And PETER being  
below in the COURT-YARD,  
there comes one of the  
MAID-SERVANTS of the  
HIGH-PRIEST;

67 and seeing PETER  
warming himself, earnestly  
looking at him, she says,  
"Thou also wast with the  
NAZARENE, \*JESUS."

68 But HE denied, say-  
ing, "I \*neither know nor  
understand what thou  
sayest." And he went out  
into the OUTER COURT;

69 † and the MAID-SER-  
VANT seeing him, \*said  
to THOSE STANDING BY,  
"This is one of them."

70 And HE denied it  
again. And after a little,  
THOSE STANDING BY said  
again to PETER, "Cer-  
tainly, thou art one of  
them; for thou art also a  
Galilean."

71 Then HE began to  
curse and swear, "I know  
not this MAN of whom you  
speak."

72 † And \*immediately  
for a second time † a Cock  
crew. And PETER recol-  
lected the WORD which  
JESUS spoke to him, "That  
before a Cock crows twice,

\* VATICAN MANUSCRIPT.—67. JESUS. 67. neither know nor understand. 68. and a Cock crew—omit. 69. again—omit. 69. said to THOSE. 70. and thy SPEECH is like it—omit. 72. immediately for a second.

† 72. or a watch-trumpet sounded. See Note on Matt. xxvi. 34.

† 66. Matt. xxvi. 58, 69; Luke xxii. 55; John xviii. 10. † 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26. † 72. Matt. xxvi. 75.

φωνῆσαι δις, ἀπαρνῆσθαι με τρίς.  
to have crowed twice, thou wilt deny me thrice.  
καὶ ἐπιβαλὼν ἔκλαιε.  
And reflecting he wept.

ΚΕΦ. ιε'. 15.

καὶ εὐθὺς ἐπὶ τὸ πρωτὶ συμβούλιον  
And immediately on the morning a council  
ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυ-  
having been held the high-priests with the elders  
τέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέ-  
and scribes, even whole the san-  
δριον, δῆσαντες τὸν Ἰησοῦν, ἀπήνεγκαν καὶ  
hedrim, binding the Jesus, carried and  
παρέδωκαν τῷ Πιλάτῳ. <sup>2</sup>καὶ ἐπηρώτησεν  
delivered up to the Pilate. And asked  
αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν  
him the Pilate: Thou art the king of the  
Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Σὺ  
Jews? He and answering said to him; Thou  
λέγεις. <sup>3</sup>καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς  
sayest. And accused him the high-priests  
πολλά. <sup>4</sup>Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν  
many things. The and Pilate again asked  
αὐτόν, λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε,  
him, saying: Not answerest thou nothing? see,  
πόσα σου καταμαρτυροῦσιν. <sup>5</sup>Ὁ  
how many things of thee they testify against. The  
δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη· ὥστε  
but Jesus no longer nothing answered; so as  
θαυμάζειν τὸν Πιλάτον. <sup>6</sup>κατὰ δὲ ἑορτήν ἄ-  
to surprise the Pilate. At now feast he  
πέλεον αὐτοῖς ἓνα δέσμιον ὃνπερ ἠτοῦν-  
used to release to them one prisoner whoever they  
το. <sup>7</sup>Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ  
asked. Was and he being named Barabbas with  
τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν  
the insurgents having been bound, who in  
τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup>καὶ ἀναβοή-  
the sedition murder had committed. And crying  
σας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεί-  
out the crowd began to demand, as always  
ποίει αὐτοῖς. <sup>9</sup>Ὁ δὲ Πιλάτος ἀπεκρίθη  
he did to them. The but Pilate answered  
αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν  
them, saying: Do you wish I shall release to you  
τὸν Βασιλέα τῶν Ἰουδαίων; <sup>10</sup>Ἐγίνωσκε γάρ  
the King of the Jews? He knew for,  
ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ  
that through envy had delivered up him the  
ἀρχιερεῖς. <sup>11</sup>οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν  
high-priests. The and high-priests stirred up the  
ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύ-  
crowd, that rather the Barabbas he should  
σῃ αὐτοῖς. <sup>12</sup>Ὁ δὲ Πιλάτος ἀποκριθεὶς  
release to them. The but Pilate answering

thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 †And immediately in the \*Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to \*Pilate.

2 †And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, \*says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 †Then PILATE asked him again saying, "Answerest thou nothing? See how many things they \*accuse thee of."

5 †But JESUS answered no more, so that PILATE was astonished.

6 †Now at each Feast he used to release to them One Prisoner, whoever they asked.

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD \*going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That \*they had delivered him up from Envy.

11 †But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

\* VATICAN MANUSCRIPT.—1. Morning. 1. Pilate. 2. says to him. 4. accuse thee of. 8. going up began. 10. they had.

† 1. Ps. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xvii. 28; Acts iii. 13; iv. 26. † 2. Matt. xxvii. 11. † 4. Matt. xxvii. 13. † 5. Isa. lii. 7; John xix. 9. † 6. Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39. † 11. Mat. xxvi 20; Acts iii. 14.

πάλιν εἶπεν αὐτοῖς· Τὶ οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; <sup>13</sup>Οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. <sup>14</sup>Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τὶ γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραξαν· Σταύρωσον αὐτόν. <sup>15</sup>Ὁ δὲ Πιλάτος, βουλόμενος τῷ αὐτῷ ὅλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

<sup>16</sup>Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ἧ ἔστι πραιτώριον· καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. <sup>17</sup>Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. <sup>18</sup>Καὶ ᾤρεξαν τὸ ἀσπάζεσθαι αὐτόν· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>19</sup>Καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλὰμῳ, καὶ ἐνέπτυνον αὐτῷ, καὶ τεθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup>Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτόν, \* [ἵνα σταυρωθῶσιν αὐτόν.] <sup>21</sup>Καὶ ἀγγαρεύουσι παράγοντα τινὰ Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, (τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου,) ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup>Καὶ φέρουσιν αὐτόν ἐπὶ Γολγοθᾶ τόπον· ὃ ἔστι μεθερμηνεύμενον, κρανίου τόπος. <sup>23</sup>Καὶ ἐδίδουν αὐτῷ

12 And PILATE answering again, said to them, "What \*then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 ‡Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 ‡And the SOLDIERS led him away into the COURT, which is the PRÆTORIUM; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head.

18 and began to salute him,—“Hail, KING of the JEWS!”

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him \*his own CLOTHES, and led him out.

21 ‡And One Simon, a Cyrenian, the FATHER of †Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 ‡And they bring him to \*GOLGOTHA, which being translated, is, a Place of a Skull.

23 And they presented

\* VATICAN MANUSCRIPT.—12. then shall I do to him you call KING of the JEWS? 20. his CLOTHES. 20. that they might crucify him—omit. 22. GOLGOTHA.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13. salutes Rufus there.

‡ 15. Matt. xxvii. 26; John xix. 1. 16. ‡ 16. Matt. xxvii. 27. ‡ 21. Matt. xxvii. 32; Luke xxiii. 26. ‡ 22. John xix. 17.



\*[πιεῖν] ἔσμυρνισμένον οἶνον· ὁ  
[to drink] having been mixed with myrrh wine; he  
δὲ οὐκ ἔλαβε.  
but not received.

<sup>24</sup>Καὶ σταυρώσαντες αὐτόν, διαμερίζονται  
And crucifying him, they divide  
τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά,  
the clothes of him, casting lots on them,  
τίς τι ἄρῃ. <sup>25</sup>Ἦν δὲ ὥρα τρίτη, καὶ  
who what should take. It was and hour third, and  
ἔσταυρώσαν αὐτόν. <sup>26</sup>Καὶ ἦν ἡ ἐπιγραφὴ  
they crucified him. And was the inscription  
τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη. «Ὁ  
of the accusation of him was written over: "The  
βασιλεὺς τῶν Ἰουδαίων.» <sup>27</sup>Καὶ σὺν αὐτῷ  
king of the Jews." And with him  
σταυροῦσι δύο ληστές· ἓνα ἐκ δεξιῶν, καὶ  
they crucify two robbers; one at right, and one  
ἓνα ἐξ εὐωνύμων αὐτοῦ. <sup>28</sup>\*[Καὶ ἐπληρώθη ἡ  
one at left of him. [And was fulfilled the  
γρᾶφὴ ἡ λέγουσα· «Καὶ μετὰ ἀνόμων ἐλο-  
writing that saying: "And with lawless ones he  
γίσθη.»] <sup>29</sup>Καὶ οἱ παραπορευόμενοι  
was numbered." And those passing along  
ἐβλασφῆμουν αὐτόν, κινούντες τὰς κεφαλὰς  
reviled him, shaking the heads  
αὐτῶν, καὶ λέγοντες· Οὐὰ ὁ καταλῶν τὸν  
of them, and saying: Ah, he destroying the  
ναόν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν· <sup>30</sup>σώ-  
temple, and in three days building; save  
σον σεαυτόν, καὶ κατὰβα ἀπὸ τοῦ σταυροῦ.  
thyself, and come down from the cross.

<sup>31</sup>Ὁμοίως καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες  
In like manner also the high-priests, mocking  
πρὸς ἀλλήλους μετὰ τῶν γραμματέων, ἔλεγον·  
to one another with the scribes, said;  
"Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι;  
Others he saved, himself not is able to save?

<sup>32</sup>Ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-  
The Anointed, the king of the Israel, let him  
βάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν  
descend now from the cross, that we may see  
καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι  
and may believe. And those having been crucified  
αὐτῷ ὠνειδίζον αὐτόν. <sup>33</sup>Γενομένης δὲ ὥρας  
with him reproached him. Being come and hour  
ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως  
sixth, darkness was on whole the land, till  
ὥρας ἐνάτης. <sup>34</sup>Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐδόξουν  
hour ninth. And the hour the ninth cried  
ὁ Ἰησοῦς φωνῇ μεγάλῃ, \* [λέγων·]  
the Jesus with a voice loud, [saying·]  
Ἐλωὶ, Ἐλωὶ· λαμμὰ σαβαχθανί; ὃ ἐστι  
Eloi, Eloi; lamma sabachthani; which is  
μεθερμηνευόμενον· Ὁ Θεός μου, \* [ὁ Θεός  
being translated; The God of me, [the God

him Wine mingled with Myrrh; but \*HE did not receive it.

<sup>24</sup> And \*they nail him to the Cross, ‡and part his GARMENTS, casting Lots for them, what each should take.

<sup>25</sup> And it was the third Hour when they nailed him to the Cross.

<sup>26</sup> And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

<sup>27</sup> And with him they \*crucified Two Robbers: one at his Right hand, and the other at his Left.

<sup>28</sup> \* [And THAT SCRIPTURE was verified, which SAYS, ‡ "He was numbered "with LAW-BREAKERS." ]

<sup>29</sup> And THOSE PASSING ALONG reviled him, ‡shaking their HEADS, and saying, "Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

<sup>30</sup> save thyself, and come down from the cross!"

<sup>31</sup> In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said to each other, "He saved others; cannot he save himself?"

<sup>32</sup> The MESSIAH! the KING of \*Israel! Let him come down now from the cross, that we may see and believe." Even those, ‡who were crucified with him, reproached him.

<sup>33</sup> And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

<sup>34</sup> And at the \*NINTH Hour JESUS cried with a loud Voice, ‡ "Eloi, Eloi, lamma sabachthani," which, being translated,

\* VATICAN MANUSCRIPT.—23. to drink—omit. 23. HE. 24. they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—omit. 32. Israel. 34. NINTH HOUR. 34. saying—omit. 34. my GOD—omit.

‡ 28. Fritz and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it a remarkable fulfilment of prophecy, and is omitted only by few MSS.

‡ 24. Psal. xlii. 18; Luke xliii. 34; John xix. 23. ‡ 28. Isa. liii. 12; Luke xlii. 37. ‡ 29. Psal. xlii. 7. ‡ 32. Matt. xxvii. 44; Luke xliii. 39. ‡ 34. Psal. xlii. 1; Matt. xxvii. 46.

μον·] εἰς τί με ἀγκατέλιπες; <sup>35</sup>Καὶ τινες  
of me;] to what me hast thou left? And some  
τῶν παρεστηκότων ἀκούσαντες, ἔλεγον· Ἰδοῦ,  
of those standing by hearing, said: Lo,  
'Ηλίαν φωνεῖ. <sup>36</sup>Δραμών δὲ εἰς, καὶ γεμίσας  
Elias he calls. Running and one, and filling  
σπόγγον ὄξους, περιθείς τε καλάμῳ,  
a sponge of vinegar, attaching and to a reed,  
ἐπότιζεν αὐτόν, λέγων· Ἄφετε· ἴδωμεν,  
gave to drink him, saying: Let alone; we may see,  
εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν. <sup>37</sup>Ὁ δὲ  
if comes Elias to take down him. The then  
'Ιησοῦς, ἀφείς φωνὴν μεγάλην, ἐξέπνευσε.  
Jesus, uttering a voice loud, breathed out.

<sup>38</sup>Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη  
And the curtain of the temple was rent  
εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. <sup>39</sup>Ἰδὼν δὲ ὁ  
into two, from above to below. Seeing but the  
κεντυρίων, ὁ παρεστηκὼς ἐξ ἐναντίας  
centurion, that having stood by over against  
αὐτοῦ, ὅτι οὕτω \* [κράξας] ἐξέπνευσεν,  
him, that thus [having cried] he breathed out,  
εἶπεν· Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν  
said: Truly the man this a son was  
θεοῦ. <sup>40</sup>Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν  
of a god. Were and also women from a distance  
θεωροῦσαι· ἐν αἷς ἦν καὶ Μαρία ἡ  
beholding; among whom was also Mary the  
Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ  
Magdalene, and Mary the of the James the  
μικροῦ καὶ Ἰωσὴ μῆτρος, καὶ Σαλώμῃ· <sup>41</sup>αἱ  
little and Joses mother, and Salome; who  
\* [καί,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν  
[also,] when he was in the Galilee, followed  
αὐτῷ, καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαί,  
him, and served him; and others many,  
αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.  
those having come up with him to Jerusalem.

<sup>42</sup>Καὶ ἦδη ὀψίας γενομένης, (ἐπεὶ ἦν πα-  
And now evening being come (since it was prep-  
ρασκευή, ὃ ἐστὶ προσάββατον,) <sup>43</sup>ἦλθεν  
aration, that is before sabbath,) came  
'Ιωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων δου-  
Joseph that from Arimathea, of rank a sen-  
λευτῆς, ὅς καὶ αὐτὸς ἦν προσδεχόμενος  
ator, who also himself was expecting  
τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλ-  
the kingdom of the God, assuming courage went  
θε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ  
in to Pilate, and asked for the body of the  
'Ιησοῦ. <sup>44</sup>Ὁ δὲ Πιλάτος ἐθαύμασεν, εἰ ἤδη  
Jesus. The and Pilate wondered, if already  
τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυ-  
he was dead; and having called the centu-  
ρίωνα, ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανε.  
rion, he asked him, if already he had died.

<sup>45</sup>Καὶ γνοὺς ἀπὸ τοῦ Κεντυρίωνος, ἐδώρησατο  
And knowing from the centurion, he gave

is, "My God! to what hast thou surrendered me?"

<sup>35</sup> And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

<sup>36</sup> ‡ And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

<sup>37</sup> Then JESUS uttering a loud Voice, expired.

<sup>38</sup> ‡ And the VEIL of the TEMPLE was rent in Two from top to bottom.

<sup>39</sup> And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, \* This MAN was a Son of God."

<sup>40</sup> ‡ And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and \* of Joses, and Salome;

<sup>41</sup> who when he was in GALILEE, ‡ followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

<sup>42</sup> ‡ And Evening being now come, (since it was the Preparation, that is, the Day before the Sabbath,

<sup>43</sup> THAT Joseph came, who was of Arimathea, an honorable Senator, who himself also was ‡ expecting the KINGDOM of GOD, taking courage, went to \* PILATE, and asked for the BODY of JESUS.

<sup>44</sup> And PILATE wondered that he was already dead; and having called the CENTURION, he inquired of him \* if he was already dead.

<sup>45</sup> And having ascer-

\* VATICAN MANUSCRIPT.—39. having cried—omit. 39. This MAN. 40. the mother of. 41. also—omit. 43. Pilate. 41. If he was already dead.

‡ 36. Psal. lxi. 21. ‡ 38. Matt. xxvii. 51; Luke xxiii. 45. ‡ 40. Psal. xxxviii. 11. ‡ 41. Luke vii. 2, 3. ‡ 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. ‡ 43. Luke ii. 25, 38.

τὸ σῶμα τῷ Ἰωσήφ. <sup>46</sup>Καὶ ἀγοράσας σινδό-  
the body to Joseph. And having bought linen,  
να, \* [καὶ] καθελὼν αὐτόν, ἐνέλιψε  
[and] having taken down him, he wrapped  
τῇ σινδόνι· καὶ κατέθηκεν αὐτόν ἐν μνημείῳ,  
the linen; and laid him in a tomb,  
ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσε-  
which was having been hewn out of a rock; and  
κύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.  
rolled a stone against the door of the tomb.  
<sup>47</sup>Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰω-  
The but Mary the Magdalene and Mary of  
ση εὐθέως, ποῦ τίθεται.  
Jeses beheld, where he was laid.

ΚΕΦ. ιστ'. 16.

<sup>1</sup>Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ  
And being past the sabbath, Mary the  
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου,  
Magdalene, and Mary that of the James,  
καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι  
and Salome bought aromatics, that coming  
ἀλείψωσιν αὐτόν. <sup>2</sup>Καὶ λίαν πρωΐ τῆς μιᾶς  
they might anoint him. And very early of the first  
σαββάτων ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-  
of week they came to the tomb, having  
λαντος τοῦ ἡλίου. <sup>3</sup>Καὶ ἔλεγον πρὸς ἑαυτάς·  
risen the sun. And they said to themselves;  
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς  
Who will roll away for us the stone from the  
θύρας τοῦ μνημείου; <sup>4</sup>Καὶ ἀναβλέψασαι θεω-  
door of the tomb? And looking up they  
ροῦσιν, ὅτι ἀποκεκλύσται ὁ λίθος· ἦν  
saw, that had been rolled away the stone; it was  
γὰρ μέγας σφόδρα. <sup>5</sup>Καὶ εἰσελθοῦσαι εἰς τὸ  
for great very. And having entered into the  
μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν  
tomb, they saw a youth sitting on  
τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν·  
the right, having been clothed a robe white;  
καὶ ἐξεθαμβήθησαν. <sup>6</sup>Ὁ δὲ λέγει αὐταῖς·  
and they were awe-struck. He but says to them;  
Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Να-  
Not be you amazed; Jesus you seek the Na-  
ζαρηνόν, τὸν ἐσταυρωμένον· ἡ γέρονθι  
zarene, the having been crucified; he has been  
οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος, ὅπου  
raised, not he is here; see the place, where  
ἔθηκαν αὐτόν. <sup>7</sup>Ἀλλ' ὑπάγετε, εἰπατε τοῖς  
they laid him. But go, say to the  
μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προά-  
disciples of him, and to the Peter, that he goes  
γει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτόν  
before you into the Galilee; there him  
ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup>Καὶ ἐξελ-  
you will see, as he said to you. And having  
θοῦσαι, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε  
gone out, they fled from the tomb; had seized

tained from the CEN-  
RION, he gave the \*DEAD  
BODY to JOSEPH.

<sup>46</sup> And having bought  
Linen, taking him down,  
he wrapped him in the  
LINEN, and \*put him in a  
Tomb which was hewn out  
of the Rock, and rolled a  
Stone to the ENTRANCE of  
the TOMB.

<sup>47</sup> And Mary of MAG-  
DALA, and \*THAT Mary  
the mother of Joses, saw  
where he was laid.

## CHAPTER XVI.

<sup>1</sup> † And the SABBATH  
being past, Mary of MAG-  
DALA, and THAT Mary the  
mother of JAMES, and Sa-  
lome, †bought Aromatics,  
that they might come and  
anoint him.

<sup>2</sup> And very early on the  
\*first day of the WEEK,  
(about sunrise,) they came  
to the TOMB.

<sup>3</sup> And they said to them-  
selves, "Who will roll  
away the STONE for us  
from the ENTRANCE of the  
TOMB?"

<sup>4</sup> (for it was very large.)  
And looking up, they saw  
that the STONE had been  
rolled away.

<sup>5</sup> † And \*coming to the  
TOMB, they saw a Youth  
sitting at the RIGHT side,  
clothed with a white Robe;  
and they were awe-struck.

<sup>6</sup> † And HE says to them;  
"Be not alarmed; you  
seek Jesus, THAT NAZA-  
RENE who was CRUCIFIED.  
He has been raised; he is  
not here. See the PLACE  
where they laid him!"

<sup>7</sup> But go, say to his  
DISCIPLES, and to PETER,  
That he precedes you to  
GALILEE; there you will  
see Him, †as he said to  
you."

<sup>8</sup> And coming out, they  
fled from the TOMB; for

\* VATICAN MANUSCRIPT.—45. DEAD BOAY. 46. and—omit. 46. put him. 47. THAT Mary the mother. 2. first day of the WEEK.

† 1 Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke xxiii. 56. † 5. Luke xxiv. 34; John xx 11, 12. † 6. Matt. xxviii. 5-7. † 7. Matt. xxvi. 32; Mark xiv. 28.

δὲ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐ  
and them trembling and astonishment, and to  
δενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.  
no one nothing they said; they were afraid for.

<sup>9</sup>\*[Ἀναστὰς δὲ πρῶτῃ σαββάτου ἐ-  
[Having risen and early first of week he  
φάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ἀφ'  
appeared first to Mary the Magdalene, from  
ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. <sup>10</sup>Ἐκείνη  
whom he had cast seven demons. She

πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ  
going brought back word to those with him

γενομένοις, πενθοῦσι καὶ κλαίουσι. <sup>11</sup>Κάκεινοι  
having been, mourning and weeping. And those

ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη  
having heard that he was alive and had been seen

ὕπ' αὐτῆς, ἠπίστησαν. <sup>12</sup>Μετὰ δὲ ταῦ-  
by her, they did not believe. After but these

τα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη  
things to two of them walking he appeared

ἐν ἑτέρᾳ μορφῇ, πορευόμενοι εἰς ἀγρόν. <sup>13</sup>Κά-  
in another aspect, going into country. And

κεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοι-  
those having gone brought back word to the rest;

ποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. <sup>14</sup>Υ-  
neither to them did they give credit. After-

στερον, ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα  
wards, reclining with them to the eleven

ἐφανερώθη· καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν  
he appeared; and reproached the unbelief of them

καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμέ-  
and hardness of heart, because to those having

νοῖς αὐτὸν ἐγηγερωμένον οὐκ ἐπίστευσαν.  
seen him having been raised not they gave credit.

<sup>15</sup>Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν  
And said to them: Having gone into the

κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ  
world all, publish the glad tidings to all

τῇ κτίσει. <sup>16</sup>Ὁ πιστεύσας καὶ βαπτι-  
the creation. He having believed and having been

σθεῖς, σωθήσεται· ὁ δὲ ἀπιστήσας,  
dipped, shall be saved; he but not having believed,

κατακριθήσεται. <sup>17</sup>Σημεῖα δὲ τοῖς πιστεύ-  
shall be condemned. Signs and to those having

σας ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματί  
believed these shall attend; In the name

μου δαιμόνια ἐκβαλοῦσι· γλώσσαις  
of me demons they shall cast out; with tongues

λαλήσουσι καιναῖς· <sup>18</sup>ὄφεις ἀροῦσι·  
they shall speak new; serpents they shall take up;

trembling and astonish-  
ment had seized them; and  
they said nothing to any  
one, for they were afraid.

9 \* [And having risen  
early on the first day of  
the Week, ‡he appeared  
first to Mary of MAGDALA,  
from whom he had expell-  
ed Seven Demons.

10 ‡She went and told  
THOSE who had BEEN with  
him, as they were mourn-  
ing and weeping.

11 And they, having  
heard that he was alive,  
and had been seen by her,  
did not believe it.

12 And after THESE  
things, he appeared in An-  
other Aspect ‡to two of  
them, as they were walk-  
ing, going into the country.

13 And they returning  
announced it to the OTHER  
disciples; neither to THEM  
did they give credit.

14 ‡Afterwards he ap-  
peared to the ELEVEN, as  
they were reclining, and  
censured their UNBELIEF  
and OBSTINACY, Because  
they believed not THOSE  
who had SEEN him after  
his resurrection.

15 And he said to  
them, "Go into all the  
WORLD, and proclaim the  
GLAD TIDINGS to the  
whole CREATION.

16 He who BELIEVES  
and is immersed will be  
saved; but HE who BE-  
LIEVES NOT will be con-  
demned.

17 And these Signs will  
accompany the BELIEV-  
ERS; ‡In my NAME they  
will expel Demons; ‡they  
will speak in new Lan-  
guages;

\* VATICAN MANUSCRIPT.—9—20—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Grisbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our rejection and reverence.

‡ 9. John xx. 11. ‡ 10. Luke xxiv. 10; John xx. 18. ‡ 12. Luke xxiv. 13. ‡ 14. Luke xxiv. 36; John xx. 19; 1 Cor. xv. 5. ‡ 15. Matt. xxviii. 19; Rom. x. 15-18; Col. i. 23. ‡ 16 Acts ii. 38; viii. 12; xvi. 31-33. ‡ 17. Acts v. 16; viii. 7; xvi. 18. ‡ 17. Acts ii. 4; x. 46; xix. 6.

καὶν θανάσιμόν τι πῖωσιν, οὐ μὴ  
 and if deadly thing they may drink, not not  
 αὐτοῖς βλάψει· ἐπὶ ἀρρώστοις χεῖρας ἐπι-  
 them it may hurt; upon sick ones hands they  
 θήσουσι, καὶ καλῶς ἔξουσιν. <sup>19</sup>Ὁ μὲν  
 shall place, and well they will be. The indeed  
 οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνε-  
 then Lord, after the to have spoken to them, he  
 λήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ  
 was taken up into the heaven, and sat at  
 δεξιῶν τοῦ Θεοῦ· <sup>20</sup>ἐκεῖνοι δὲ ἐξελθόντες  
 right of the God; those and having gone forth  
 ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος  
 published everywhere, the Lord working with  
 καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπαχο-  
 and the word ratifying through the accom-  
 λουθούντων σημείων.]  
 panying signs.]

18 ‡they will take up  
 Serpents; and if they  
 should drink any deadly  
 poison, it will not injure  
 Them; ‡they will lay  
 Hands on Sick persons,  
 and they will be well."

19 Then, indeed, after  
 the LORD had SPOKEN to  
 them, ‡he was taken up  
 into HEAVEN, and sat  
 down at the Right hand of  
 GOD.

20. And THOSE having  
 gone forth, proclaimed  
 everywhere, ‡the Lord  
 co-operating, and ratify-  
 ing the WORD through the  
 ACCOMPANYING Signs.

### ACCORDING TO MARK.

\* VATICAN MANUSCRIPT.—*Subscription*—ACCORDING TO MARK.

‡ 18. Acts xxviii. 5. ‡ 18. Acts xxviii. 8; James v. 14, 15. ‡ 19. Luke xxiv. 51;  
 Acts 1. 9; ii. 34, 35. ‡ 20. Acts v. 12; xiv. 3; 1 Cor. i. 4, 5; Heb. ii. 4.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.  
[GLAD TIDINGS] BY LUKE.  
ACCORDING TO LUKE

ΚΕΦ. α'. 1.

<sup>1</sup>Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι  
Since many have undertaken to prepare  
διήγησιν περὶ τῶν πεπληροφορημέ-  
a narrative about those having been fully estab-  
νων ἐν ἡμῖν πραγμάτων, <sup>2</sup>καθὼς παρέδο-  
lished among us facts, even as deliv-  
σαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται  
ered to us those from a beginning eye-witnesses  
καὶ ὑπηρέται γενόμενοι τοῦ λόγου· <sup>3</sup>ἔδοξε  
and ministers having been of the word; it seemed  
καί μοι, παρηκολούθησόντι ἀνωθεν  
right also to me, having traced from the first  
πᾶσιν ἀκριβῶς, καθέξις σοι γρά-  
all accurately, in an orderly manner to thee to  
ψαι, κράτιστε Θεόφιλε, <sup>4</sup>ἵνα ἐπι-  
write, O most excellent Theophilus, that thou  
γνώῃς περὶ ὧν κατηχή-  
mayest know concerning which thou hast been  
θης λόγων τὴν ἀσφάλειαν.  
taught of words the certainty.

<sup>5</sup>Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ  
Was in the days of Herod, the  
δασιλέως τῆς Ἰουδαίας, ἱερεὺς τις ὀνόματι  
king of the Judea, a priest certain name  
Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνή  
Zacharias, of course of Abia; and the wife  
αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ  
of him of the daughters of Aaron, and the  
ὄνομα αὐτῆς Ἐλισάβετ. <sup>6</sup>Ἦσαν δὲ δίκαιοι  
name of her Elisabeth. They were and righteous  
ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμε-  
both in presence of the God, walking  
νοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιο-  
in all the commandments and ordi-  
ώμασι τοῦ Κυρίου ἀμεμπτοί. <sup>7</sup>Καὶ οὐκ ἦν  
nances of the Lord blameless. And not was  
αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεί-  
to them a child, because the Elisabeth was bar-  
ρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς  
ren, and both having been advanced in the  
ἡμέραις αὐτῶν ἦσαν. <sup>8</sup>Ἐγένετο δὲ ἐν τῷ  
days of them were. It happened now in the  
ιερατεύειν αὐτόν ἐν τῇ τάξει τῆς  
to perform sacred rites him in the order of the  
ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, <sup>9</sup>κατὰ  
course of him before of the God, according

CHAPTER I.

1 Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

2 ‡even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the word, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, ‡‡Most excellent Theophilus,

4 that thou mayest know ‡the CERTAINTY of the Words, concerning which thou hast been taught.

5 ‡In the DAYS of Herod, \*King of JUDEA, there was a certain Priest named Zachariah, ‡of the Course of Abijah; and his \*Wife was of the DAUGHTERS of Aaron, and her NAME was Elisabeth.

6 And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and INSTITUTIONS of the LORD blameless.

7 And they had no Child; because \*Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO LUKE. 5. King. 5. Wife. 7. Elisabeth.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. ‡ 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice first settled by David, continued to his own days.—Pearce.

‡ 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. ‡ 3. Acts i. 1. ‡ 4. John xx. 31. ‡ 5. Matt. ii. 1. ‡ 5. 1 Chron. xxiv. 10, 19; Neh. xii. 4, 17.

τὸ ἔθος τῆς ιερατείας ἔλαχε  
to the custom of the priesthood it fell to his lot  
τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν  
of the to burn incense, entering into the temple  
τοῦ Κυρίου· <sup>10</sup>καὶ πᾶν τὸ πλῆθος ἦν  
of the Lord; and whole the multitude was  
τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ  
of the people praying without to the hour  
τοῦ θυμιάματος. <sup>11</sup>Ὡφθη δὲ αὐτῷ ἄγ-  
of the incense burning. Appeared ond to him a  
γελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ  
messenger of a Lord, standing at right of the  
θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup>Καὶ ἐτα-  
altar of the incense. And was  
ράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν  
troubled Zacharias seeing, and fear fell  
ἐπ' αὐτόν. <sup>13</sup>Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος·  
upon him. Said but to him the messenger;  
Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ  
Not fear, Zacharias; because has been heard the  
δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ  
prayer of thee, and the wife of thee Elisabeth  
γεννήσει υἱόν σοι· καὶ καλέσεις τὸ  
shall bear a son to thee; and thou shalt call the  
ὄνομα αὐτοῦ Ἰωάννην. <sup>14</sup>Καὶ ἔσται χαρὰ  
name of him John. And he shall be a joy  
σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέ-  
to thee and exultation, and many at the birth  
σει αὐτοῦ χαρήσονται. <sup>15</sup>Ἔσται γὰρ μέγας  
of him shall be glad. He shall be for great  
ἐνώπιον Κυρίου· καὶ οἶνον καὶ σίκερα  
in sight of a Lord; and wine and strong drink  
οὐ μὴ πίνει· καὶ πνεύματος ἁγίου πλη-  
not not he may drink; and a spirit of holy shall  
σθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.  
be filled yet out of womb of mother of himself.  
<sup>16</sup>Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει  
And many of the sons of Israel shall he turn  
ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. <sup>17</sup>Καὶ αὐτὸς προε-  
to a Lord the God of them. And he shall  
λεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ  
precede in the sight of him in spirit and  
δυνάμει Ἡλιοῦ, ἐπιστρέψαι καρδίας πατέρων  
power of Elias, to turn hearts of fathers  
ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δι-  
to children, and disobedient by wisdom of  
καίων, ἐτοιμάσαι Κυρίῳ λαὸν κα-  
just (ones,) to make ready for a Lord a people hav-  
τεσκευασμένον. <sup>18</sup>Καὶ εἶπε Ζαχαρίας πρὸς τὸν  
ing been prepared. And said Zacharias to the  
ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ  
messenger; By what shall I know this? I  
γὰρ εἰμι πρεσβύτης, καὶ ἡ γυνὴ μου προ-  
for am an old man, and the wife of me far  
βεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. <sup>19</sup>Καὶ  
advanced in the days of herself. And

9 †that it fell to him by lot, according to the CUSTOM of the PRIESTHOOD, †to go into the †SANCTUARY of the LORD to burn INCENSE.

10 †And the Whole MULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11 And there appeared to him an Angel of the Lord, standing at the right side of the ALTAR of INCENSE.

12 And Zachariah seeing him, †was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zachariah; because thy PRAYER has been heard; and thy WIFE Elizabeth will bear thee a son, †and thou shalt call his NAME John."

14 And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15 For he will be great in the sight of the LORD; and †will not partake of Wino and †Strong drink; but he will be filled with holy Spirit, even from his Birth.

16 And many of the sons of Israel will he turn to the Lord their God.

17 †And he will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zachariah said to the ANGEL, †"By what shall I know this? for I am old, and my WIFE is far advanced in YEARS."

† 9. The holy places where the altar of incense stood, before the veil. Exod. xxx. 1, 6-8; xl. 26. † 15. The original word is derived from a root which signifies to *inebriate*; and denotes wine made from fruits and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriate liquor is called *sicera*, whether made of *corn*, *apples*, *honey*, *dates*, or any other fruits." The English word *cider* comes from the same word.

‡ 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. † 10. Lev. xvi. 17. † 11. Dan. x. 8; Luke i. 29; ii. 9; Acts x. 4; Rev. i. 17. † 13. ver. 60, 63. † 15. Num. vi. 3; Judges xiii. 4; Mark vii. 33. † 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12. † 18. Gen. xvii. 17.

ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· Ἐγώ εἰμι  
answering the messenger said to him; I am  
Γαβριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ  
Gabriel, the having attended in presence of the  
Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ  
God; and I am sent to speak to thee, and  
εὐαγγελίσασθαι σοι ταῦτα. <sup>20</sup>Καὶ ἰδοὺ,  
to tell glad tidings to thee these. And lo,  
ἔση σιωπών, καὶ μὴ δυνάμενος  
thou shalt be having been dumb, and not being able  
λαλῆσαι, ἄχρι ἣς ἡμέρας γένηται ταῦτα·  
to speak, till of which day may be done these;  
ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις  
because of which not thou hast believed the words  
μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν  
of me, which shall be fulfilled into the season  
αὐτῶν. <sup>21</sup>Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν  
of them. And was the people waiting for the  
Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν  
Zacharias; and wondering in the to delay  
αὐτὸν ἐν τῷ ναῷ. <sup>22</sup>Ἐξελθὼν δὲ οὐκ ἠδύ-  
him in the temple. Coming out but not he  
νατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι  
was able to speak to them; and they perceived, that  
ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς  
a vision he has seen in the temple; and he  
ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.  
was making signs to them, and remained dumb.  
<sup>23</sup>Καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι  
And it happened as were filled the days  
τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον  
of the ministration of him, he went to the house  
αὐτοῦ. <sup>24</sup>Μετὰ δὲ ταύτας τὰς ἡμέρας συνέ-  
of himself. After and these the days con-  
λαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέ-  
ceived Elisabeth the wife of him; and hid  
κρυβεν ἑαυτὴν μήνας πέντε, λέγουσα· <sup>25</sup>Ὅτι  
herself months five, saying: That  
οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις,  
thus to me has done the Lord in days,  
αἷς ἐπείδεν ἀφελεῖν τὸ ὄνειδος μου  
which he looked on to take away the reproach of me  
ἐν ἀνθρώποις.  
among men.

<sup>26</sup>Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ  
In now the month the sixth was sent the  
ἄγγελος Γαβριήλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς  
messenger Gabriel by the God to a city of the  
Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, <sup>27</sup>πρὸς παρ-  
Galilee, to which a name Nazareth, to a  
θένον μεμνηστευμένην ἀνδρὶ, ᾧ  
virgin having been betrothed to a man, to whom  
ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυὶδ· καὶ τὸ ὄνομα  
a name Joseph, of house of David; and the name  
τῆς παρθένου, Μαριάμ. <sup>28</sup>Καὶ εἰσελθὼν ὁ ἄγ-  
of the virgin, Mary. And coming the mes-  
σενγος πρὸς αὐτήν, εἶπε· Χαῖρε, κεχαριτω-  
senger to her, said: Hail, having been

19 And the ANGEL an-  
swering, said to him, †“I  
am THAT Gabriel, ATTEND-  
ING in the presence of  
God; and I am sent to  
speak with thee, and to  
tell thee these glad tidings.

20 And behold, thou  
shalt be silent, and unable  
to speak, till the Day when  
these things are accom-  
plished; because thou hast  
not believed my WORDS,  
which will be fulfilled in  
their SEASON.”

21 And the PEOPLE  
were waiting for ZACHA-  
RIAH, and wondered at  
his CONTINUING so long  
in the SANCTUARY.

22 And coming out, he  
could not speak to them;  
and they perceived That  
he had seen a Vision in  
the SANCTUARY; for he  
made Signs to them, and  
continued †speechless.

23 And it occurred, when  
†the DAYS of his PUBLIC  
SERVICE were completed,  
he returned to his own  
HOUSE.

24 And after THESE DAYS  
ElizabETH his WIFE con-  
ceived, and concealed her-  
self five MONTHS, saying,

25 “Thus has the LORD  
done for me, in the DAYS  
when he regarded me, †to  
take away my REPROACH  
among Men.”

26 Now, in the SIXTH  
MONTH, the ANGEL Gabriel  
was sent by GOD to a City  
of GALILEE, named Naza-  
reth,

27 to a Virgin †betrothed  
to a Man whose name was  
Joseph, of the House of  
David; and the VIRGIN’S  
NAME was Mary.

28 And coming in to her,  
he said, †“Hail, favored

† 22. Or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, “they made signs to the father.”

† 19. Dan. viii. 16; ix. 21-23; Matt. xviii. 10. † 23. 2 Kings xi. 5; 1 Chron. ix. 25. † 25. Gen. xxx. 23; Isa. iv. 1; liv. 1. 4. † 27. Matt. i. 18; Mark ii. 4. 5.



μὲνη· ὁ Κύριος μετὰ σοῦ· \* [εὐλογημένη  
 favored; the Lord with thee. [having been blessed  
 σὺ ἐν γυναιξίν.] <sup>29</sup> Ἡ δὲ ἐπὶ τῷ λόγῳ  
 thou among women.] She but at the word  
 διαταράχθη, καὶ διελογίζετο, ποταπὸς  
 was greatly agitated, and pondered, what  
 εἶη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> Καὶ εἶπεν ὁ  
 could be the salutation this. And said the  
 ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὐ-  
 messenger to her; Not fear, Mary; thou hast  
 ρες γὰρ χάριν παρὰ τῷ Θεῷ. <sup>31</sup> Καὶ ἰδοὺ,  
 found for favor with the God. And lo,  
 σιλλήσῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν,  
 thou shalt conceive in womb, and shalt bear a son,  
 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
 and thou shalt call the name of him Jesus.  
<sup>32</sup> Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου  
 This shall be great, and a son of highest  
 κληθήσεται· καὶ δώσει αὐτῷ Κύριος  
 he shall be called; and shall give to him a Lord  
 ὁ Θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ·  
 the God the throne of David the father of him;  
<sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς  
 and he shall reign over the house of Jacob to the  
 αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ  
 ages, and of the kingdom of him not  
 ἔσται τέλος. <sup>34</sup> Εἶπε δὲ Μαριάμ πρὸς τὸν  
 shall be an end. Said but Mary to the  
 ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα  
 messenger; How shall be this, since a man  
 οὐ γινώσκω; <sup>35</sup> Καὶ ἀποκριθεὶς ὁ ἄγγελος  
 not I know? And answering the messenger  
 εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ  
 said to her: A spirit holy shall come upon  
 σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει  
 thee, and a power of highest shall overshadow  
 σοι· διὸ καὶ τὸ γεννώμενον ἅγιον,  
 thee; therefore and the being begotten holy,  
 κληθήσεται υἱὸς Θεοῦ. <sup>36</sup> Καὶ ἰδοὺ, Ἑλισά-  
 shall be called a son of God. And lo, Elisa-  
 βετ ἡ συγγενὴς σου, καὶ αὕτη συνειλη-  
 beth the kinswoman of thee, even she having  
 φῦα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος  
 conceived a son in old age of her; and this  
 μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ  
 month sixth is to her the being called  
 στεῖρα. <sup>37</sup> Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ  
 barren. For not shall be impossible with the  
 Θεῷ πᾶν ῥῆμα. <sup>38</sup> Εἶπε δὲ Μαριάμ· Ἰδοὺ,  
 God every word. Said and Mary: Lo,  
 ἡ δούλη Κυρίου· γένοιτό μοι  
 the handmaid of a Lord; may it be done to me  
 κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ'  
 according to the word of thee. And went from  
 αὐτῆς ὁ ἄγγελος.  
 her the messenger.

one! the LORD is with thee!"

29 But SHE was greatly agitated at the word; and she pondered what this SALUTATION could mean.

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found FAVOR with God.

31 ‡ And behold, thou wilt conceive, and bear a Son, and ‡ thou shalt call his NAME † Jesus.

32 He will be great, and will be called a Son of the Most High; and ‡ the Lord God will give him the THRONE of David his FA-THIER;

33 and ‡ he will reign over the HOUSE of Jacob to the AGES; and of his KING-  
DOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, ‡ "Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God.

36 And behold, Eliza-beth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 ‡ For \*No Declara-tion is impossible with GOD."

38 And Mary said, "Be-hold, the HANDMAID of the Lord! May it be done to me according to thy WORD." And the ANGEL departed from her.

\* VATICAN MANUSCRIPT.—28. blessed art thou among women—omit. 37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

‡ 31. Isa. vii. 14; Matt. i. 21. ‡ 31. Luke ii. 21. ‡ 32. 2 Sam. vii. 11, 12; Psa. cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii. 5; Acts ii. 30. ‡ 33. Isa. xxiv. 23; Dan. ii. 44; vii. 14, 27; Micah iv. 7; Heb. i. 8. ‡ 35. Matt. i. 20. ‡ 37. Gen. xviii. 14; Jer. xxxii. 17; Matt. xix. 26; Mark x. 27; Luke xvi. 27; Rom. iv. 21.

<sup>39</sup>Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις  
Arising and Mary in the days  
 ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ  
those, she went into the hilly country with  
 σπουδῆς, εἰς πόλιν Ἰούδα. <sup>40</sup>Καὶ εἰσῆλθεν  
haste, into a city of Juda. And entered  
 εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπασατο  
into the house of Zacharias, and saluted  
 τὴν Ἑλισάβετ. <sup>41</sup>Καὶ ἐγένετο, ὥς ἤκουσεν  
the Elisabeth. And it happened, as heard  
 ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας,  
the Elisabeth the salutation of the Mary,  
 ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ  
leaped the babe in the womb of her; and  
 ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ, καὶ  
was filled a spirit of holy the Elisabeth, and  
 ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν·  
she cried out with a voice great and said:  
<sup>42</sup>Εὐλογημένη σὺ ἐν γυναιξί· καὶ  
Having been blessed thou among women; and  
 εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.  
having been blessed the fruit of the womb of thee.  
<sup>43</sup>Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ  
And whence to me this, that should come the  
 μήτηρ τοῦ Κυρίου μου πρὸς με; <sup>44</sup>Ἰδοὺ  
mother of the Lord of me to me? Lo  
 γάρ, ὥς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου  
for, as came the voice of the salutation of thee  
 εἰς τὰ ὦτά μου, ἐσκίρτησε τὸ βρέφος ἐν  
into the ears of me, leaped the babe in  
 ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. <sup>45</sup>Καὶ μακαρία  
exultation in the womb of me. And happy  
 ἡ πιστεύσασα, ὅτι ἔσται τελείωσις  
she having believed, that shall be a fulfillment  
 τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.  
to those having been told to her from a Lord.  
<sup>46</sup>Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχὴ  
And said Mary; Magnifies the soul  
 μου τὸν Κύριον, <sup>47</sup>καὶ ἡγαλλίασε τὸ πνεῦμά  
of me the Lord, and has exulted the spirit  
 μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου· <sup>48</sup>ὅτι  
of me in the God the savior of me; for  
 ἐπέδλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης  
he looked upon the low state of the handmaid  
 αὐτοῦ. Ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαρι-  
of himself. Lo for, from the now will call  
 οῦσί με πᾶσαι αἱ γενεαί· <sup>49</sup>ὅτι ἐποίησε  
happy me all the generations; for has done  
 μοι μεγαλεῖα ὁ δυνατός· καὶ ἅγιον  
to me great things the mighty one; and holy  
 τὸ ὄνομα αὐτοῦ, <sup>50</sup>καὶ τὸ ἔλεος αὐτοῦ εἰς  
the name of him, and the mercy of him to  
 γενεὰς γενεῶν τοῖς φοβουμένοις  
generations of generations to those fearing  
 αὐτόν. <sup>51</sup>Ἐποίησε κράτος ἐν βραχίονι  
him. He has showed strength with arm  
 αὐτοῦ· διεσκόρπισεν ὑπερηφάνους δια-  
of himself; he has dispersed arrogant ones in

39 And Mary arising in those DAYS, went to the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41 And when ELIZABETH heard the SALUTATION of MARY the BABE leaped in her WOMB; and ELIZABETH was filled with holy Spirit.

42 And she exclaimed with a loud \*Voice, and said, "Blessed art thou among Women! and blessed is the FRUIT of thy WOMB!

43 But how happens this to me, that the MOTHER of my LORD should come to me?

44 For behold, when the VOICE of thy SALUTATION came to my EARS, the BABE leaped in my WOMB for Joy.

45 And happy SHE HAVING BELIEVED that there will be a Fulfillment of the WORDS SPOKEN to her by the Lord."

46 And Mary said, †"My SOUL extols the LORD,

47 and my SPIRIT exults in God my SAVIOR;

48 because he kindly viewed the HUMBLE CONDITION of his HANDMAID: for, behold! from THIS TIME †ALL GENERATIONS will pronounce me happy;

49 for the MIGHTY One has done Wonders for me: †and holy is his NAME;

50 †and his MERCY extends to Generations of Generations of THOSE who FEAR him.

51 †He shows Strength †with his Arm; he disperses those Proud in the

\* VATICAN MANUSCRIPT.—42. Cry.

† 51. Grotius observes, that God's efficacy is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of *lice* was the *finger* of God, Exod. vii. 18. The plagues in general were wrought by his *hand*, Exod. iii. 30. And the destruction of Pharaoh's host in the Red Sea, is called the act of his *arm*, Exod. xv. 16.

‡ 39. John xx. 7; xxi. 9-11. ‡ 46. 1 Sam. ii. 1. ‡ 48. Luke xi. 27. ‡ 49. Psal. cxi. 9. ‡ 50. Psal. ciii. 17, 18. ‡ 51. Psal. xcvi. 1.

νοῖα καρδίας αὐτῶν. <sup>52</sup>Καθεῖλε δυνά-  
 thought of hearts of them. He has cast down mighty  
 στας ἀπὸ θρόνων, καὶ ὑψωσε ταπεινούς.  
 ones from thrones, and lifted up humble ones.  
<sup>53</sup>Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ  
 Hungering ones he filled of good things, and  
 πλουτοῦντας ἐξαπέστειλε κενούς. <sup>54</sup>Ἀντελά-  
 being rich he sent away empty. He  
 βετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι  
 aided Israel a child of himself, to remember  
 ἐλέους, <sup>55</sup>(καθὼς ἐλάλησε πρὸς τοὺς πατέρας  
 mercy, (as he spoke to the fathers  
 ἡμῶν,) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐ-  
 of us,) to the Abraam and to the seed of  
 τοῦ ἕως αἰῶνος. <sup>56</sup>Ἐμεινε δὲ Μαριάμ σὺν  
 him even to an age. Abode and Mary with  
 αὐτῇ ὥσει μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς  
 her about months three; and returned to  
 τὸν οἶκον αὐτῆς.  
 the house of her.

<sup>57</sup>Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος  
 To the now Elisabeth was fulfilled the time  
 τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.  
 of the to bear her; and she brought forth a son.  
<sup>58</sup>Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς  
 And heard the neighbors and the kindred  
 αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος  
 of her, that had magnified a Lord the mercy  
 αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον  
 of himself towards her; and they rejoiced with  
 αὐτῇ. <sup>59</sup>Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ  
 her. And it came to pass, in the eighth day  
 ἦλθον περιτεμεῖν τὸ παιδίον· καὶ  
 they came to circumcise the little child; and  
 ἐκάλουν αὐτό, ἐπὶ τῷ ὀνόματι τοῦ πατρὸς  
 called it, after the name of the father  
 αὐτοῦ, Ζαχαρίαν. <sup>60</sup>Καὶ ἀποκριθεῖσα ἡ μήτηρ  
 of him, Zacharias. And answering the mother  
 αὐτοῦ εἶπεν· Οὐχί· ἀλλὰ κληθήσεται  
 of him said: No; but he shall be called  
 Ἰωάννης. <sup>61</sup>Καὶ εἶπον πρὸς αὐτήν· Ὅτι  
 John. And they said to her; That  
 οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς κα-  
 no one is among the kindred of thee, who is  
 λεῖται τῷ ὀνόματι τούτῳ. <sup>62</sup>Ἐνένευον δὲ  
 called to the name this. They made signs then  
 τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι κα-  
 to the father of him, the what he would desire to  
 λείσθαι αὐτόν. <sup>63</sup>Καὶ αἰτήσας πινακίδιον,  
 be called him. And having requested a tablet,

Thoughts of their Hearts.

52 ‡He casts down Po-  
 tentates from Thrones,  
 and raises up the lowly.

53 He fills the Hungry  
 with good things, and the  
 Rich he sends away empty.

54 He supports Israel,  
 his own Child, remembering  
 Mercy,

55 (‡as he spoke to our  
 FATHERS,) to ABRAHAM,  
 and to his POSTERITY,  
 even to the Age."

56 And Mary remained  
 with her about three  
 Months, and returned to  
 her HOUSE.

57 NOW ELIZABETH'S  
 TIME to be DELIVERED  
 was fulfilled; and she  
 brought forth a Son.

58 And her NEIGHBORS  
 and RELATIVES heard That  
 the Lord had magnified  
 his MERCY towards her;  
 and they rejoiced with her.

59 And, on †the EIGHTH  
 Day, ‡when they came to  
 circumcise the CHILD, they  
 were about to call him  
 Zachariah, after the NAME  
 of his FATHER;

60 but his MOTHER in-  
 terposing, said, "No; but  
 ‡he shall be called John."

61 And they said to her,  
 "There is no one among  
 thy RELATIVES, who is  
 called by this NAME."

62 Then they asked his  
 FATHER, by Signs, WHAT  
 HE WISHED HIM TO BE  
 CALLED.

63 And requesting †a

† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. iv. 25, and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in their schools, for the sake of the number of the witnesses. Then also they *named* the infant; because, when God instituted circumcision, he changed the names of Abraham and Sarah.—*Whitby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*A. Clarke*. † 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

‡ 52. 1 Sam. ii. 8; Ps. cxiii. 7. ‡ 55. Gen. xvii. 19; Ps. cxxxii. 11. ‡ 59. Gen. xvii. 12; Lev. xii. 3. ‡ 60. ver. 13.

ἔγραψε, λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐ-  
he wrote, saying: John is the name of  
τοῦ. Καὶ ἐθαύμασαν πάντες. <sup>64</sup>Ἀνεώχθη δὲ  
him. And they wondered all. Was opened and  
τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα  
the mouth of him immediately, and the tongue  
αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν. <sup>65</sup>Καὶ  
of him and he spoke blessing the God. And  
ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας  
came on all a fear those dwelling around  
αὐτοὺς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς  
them; and in whole the hilly-country of the  
Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα  
Judea talked of through out all the things  
ταῦτα. <sup>66</sup>Καὶ ἔθεντο πάντες οἱ ἀκούσαντες  
these. And placed all those having heard  
ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα  
in the heart of themselves, saying: What then  
τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυ-  
the child this will be? And hand of  
ρίου ἦ μετ' αὐτοῦ.  
Lord was with him.

<sup>67</sup>Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη  
And Zacharias the father of him was filled  
πνεύματος ἁγίου, καὶ προεφήτευσεν, λέγων·  
a spirit of holy, and prophesied, saying:  
<sup>68</sup>Εὐλογητὸς Κύριος, ὁ Θεὸς τοῦ Ἰσραὴλ;  
Blessed Lord, the God of the Israel;  
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ  
for he has visited and wrought redemption to the  
λαῷ αὐτοῦ, <sup>69</sup>καὶ ἤγειρε κέρας σωτη-  
people of himself, and raised up a horn of sal-  
ρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς  
vation to us in the house of David the servant  
αὐτοῦ· <sup>70</sup>(καθὼς ἐλάλησεν διὰ στόματος  
of himself (even as he spoke through mouth  
τῶν ἁγίων, τῶν ἀπ' αἰῶνος, προ-  
of the holy ones, of those from age, of proph-  
φητῶν αὐτοῦ·) ἡ σωτηρίαν ἐξ ἐχθρῶν ἡ-  
ets of himself; a salvation from enemies of  
μῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων  
us, and from hand of all those hating  
ἡμᾶς· <sup>72</sup>ποιῆσαι ἔλεος μετὰ τῶν πατέρων  
us; to perform mercy with the fathers  
ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
of us, and to remember covenant holy of himself,  
<sup>73</sup>ὅρκον, ὃν ὤμοσε πρὸς Ἀβραάμ τὸν  
an oath, which he swore to Abraam the  
πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, <sup>74</sup>ἀφ' οὗ-  
father of us, of the to give to us, without  
δως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ὀ-  
fear, from hand of the enemies of us having  
σθέντας, λατρεύειν αὐτῷ <sup>75</sup>ἐν ὁσιότητι καὶ  
been rescued, to worship him in holiness and  
δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέ-  
righteousness in presence of him, all the days

TABLET, he wrote, saying,  
† "His NAME is John."

And they all wondered,  
64 ‡ for his MOUTH was  
instantly opened, and his  
TONGUE loosed; and he  
spoke, praising God.

65 And Fear came on  
on ALL their NEIGHBORS.  
And ALL these THINGS were  
talked of through ALL the  
‡ MOUNTAINOUS COUNTRY  
of JUDEA.

66 And ALL THOSE  
HEARING, pondered them  
in their HEARTS, saying,  
"What then will this  
CHILD be?" \* And the  
Hand of the Lord was  
with him.

67 And Zachariah, his  
FATHER, was filled with  
holy Spirit, and proph-  
esied, saying,

68 "Blessed be the  
Lord, the GOD of ISRAEL,  
because he has visited and  
wrought Redemption for  
his PEOPLE;

69 and † has raised up  
† a Horn of Salvation for  
us, in the \* House of Da-  
vid, his SERVANT;

70 (‡ even as he spoke  
by the Mouth of THOSE  
HOLY ones, his Prophets  
of the Age;)

71 a Salvation from our  
Enemies, and from the  
Hand of ALL who HATE  
us;

72 to perform his Mercy  
with our FATHERS; and to  
remember his holy Cove-  
nant;

73 the Oath which he  
swore to Abraham, our  
FATHER,—

74 to permit us, being  
rescued from the Hand of  
our ENEMIES, fearlessly to  
worship him,

75 by Holiness and  
Righteousness in his sight,  
All our DAYS.

\* VATICAN MANUSCRIPT.—66. For also the Hand. 69. the House of David.

† 69. A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a mighty Savior, or Prince of Salvat on.

‡ 63. ver. 13. ‡ 64. ver. 20. ‡ 65. ver. 39. ‡ 69. Psal. xviii. 2; cxxxii. 17. ‡ 70. Acts iii. 21; Rom. i. 12. ‡ 73. Gen. xii. 3; xviii. 4; xii. 16, 17; Heb. vi. 13, 17.

ρας ἡμῶν. <sup>76</sup>Καὶ σύ, παιδίον, προφήτης  
 of us. And thou, little child, a prophet  
 ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ  
 of highest shalt be called; thou shalt go for before  
 \* [προσώπου] Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ,  
 [face] of a Lord, to prepare ways of him,  
 τῷ δοῦναι γνώσιν σωτηρίας τῷ λαῷ  
 of the to give knowledge of salvation to the people  
 αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, <sup>78</sup>διὰ  
 of him, in forgiveness of sins of them, on account  
 σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς  
 of tender mercies of God of us, by which  
 ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, <sup>79</sup>ἐπι-  
 he has visited us a rising from on high to  
 φάναι τοῖς ἐν σκότει καὶ σκιᾷ θά-  
 shine to those in darkness and shade of  
 νάτου καθημένοις, τοῦ κατευθῆναι τοὺς  
 death sitting, of the to guide the  
 πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. <sup>80</sup>Τὸ δὲ  
 feet of us into a way of peace. The now  
 παιδίον ἠῤῥανε, καὶ ἐκραταιοῦτο πνεύματι·  
 little child grew, and became strong in spirit;  
 καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀνα-  
 and was in the deserts, till day of  
 δεῖξεν αὐτοῦ πρὸς τὸν Ἰσραήλ.  
 manifestation of him to the Israel.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις,  
 It came to pass and in the days those,  
 ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου,  
 went forth a decree from Caesar Augustus,  
 ἀπογραφῆσαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup>(Αὕτη  
 to register all the habitable. (This  
 ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος  
 the registry first was made being governor  
 τῆς Συρίας Κυρηνίου.) <sup>3</sup>Καὶ ἐπορεύοντο  
 of the Syria Cyrenius.) And they went  
 πάντες ἀπογραφῆσαι, ἕκαστος εἰς τὴν ἰδίαν  
 all to be registered, each into the his own  
 πόλιν. <sup>4</sup>Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλι-  
 city. Went up and also Joseph from the Gal-  
 λαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαί-  
 ilee, out of city Nazareth, into the Judea,  
 αν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται  
 into a city of David, which is called  
 Βηθλεέμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου  
 Bethlehem, (because the to be him of house  
 καὶ πατρὸς Δαυὶδ,) <sup>5</sup>ἀπογράψασθαι σὺν  
 and family of David,) to be registered with  
 Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ \* [γυναι-  
 Mary the having been espoused to him [a wife,]  
 κί,] οὕτῃ ἐγκύω. <sup>6</sup>Ἐγένετο δὲ ἐν τῷ εἶναι  
 being with child. It happened but in the to be

<sup>76</sup> And thou, Child,  
 wilt be called a Prophet of  
 the Most High; for thou  
 shalt go before the Lord  
 to prepare his Ways;

<sup>77</sup> to impart a Knowl-  
 edge of Salvation to his  
 people in the forgiveness  
 of their Sins,

<sup>78</sup> on account of the  
 tender Compassions of our  
 God, by which he has  
 visited us; a Day-dawn  
 from on high,

<sup>79</sup> to illuminate THOSE  
 SITTING in Darkness and  
 Death-shade; to DIRECT  
 our FEET into the Way of  
 Peace."

<sup>80</sup> Now the CHILD grew,  
 and acquired strength of  
 Mind; and he was in the  
 DESERTS till the Day of his  
 public appearance to IS-  
 RAEL.

## CHAPTER II.

<sup>1</sup> Now it occurred in  
 those DAYS, that an Edict  
 went forth from Caesar  
 Augustus, to register All  
 the <sup>†</sup>HABITABLE.

<sup>2</sup> (<sup>‡</sup>This \*was the first  
 Registry of Quirinus,  
 Governor of SYRIA.)

<sup>3</sup> And they all went to  
 be registered, each into  
 his own City.

<sup>4</sup> And Joseph also went  
 up from GALILEE, out of  
 the City of Nazareth, into  
 JUDEA, into the <sup>‡</sup>City of  
 David, which is called  
 Bethlehem. (<sup>‡</sup>because he  
 was of the House and  
 Family of David,)

<sup>5</sup> to be registered with  
 Mary, <sup>‡</sup>this BETROTHED,  
 being pregnant.

<sup>6</sup> And it came to pass

\* VATICAN MANUSCRIPT.—76. face—omit. 2. This was the first Registry. 5. Wife—omit.

<sup>†</sup> 1. *Oikoumene* literally means the *inhabited* earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a *general census* at this time, the meaning of the word must be restricted to the *land of Judea*, where this enrollment took place. *Oikoumene* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense.

<sup>‡</sup> 76. Isa. xi. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17. <sup>‡</sup> 2. Acts v. 37. <sup>‡</sup> 4. 1 Sam. xvi. 1, 4; John vii. 42. <sup>‡</sup> 4. Matt. i. 16; Luke i. 27. <sup>‡</sup> 5. Matt. i. 18; Luke i. 27.

αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τε-  
them there, were fulfilled the days of the to  
κεῖν αὐτήν. Ἔτεκε τὸν υἱὸν αὐτῆς  
bear her. And she brought forth the son of her  
τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν,  
the first-born, and swathed him,  
καὶ ἀνέκλινεν αὐτόν ἐν τῇ φάτνῃ· διότι  
and laid him in the manger; because  
οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.  
not was to them a place in the guest-chamber.

⁸Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ  
And shepherds were in the country the this  
ἀγροαυλοῦντες, καὶ φυλάσσοντες φυλακάς  
abiding in the fields, and keeping watches  
τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. ⁹Καὶ  
of the night over the flock of them. And  
\* [ἰδοῦ,] ἄγγελος Κυρίου ἐπέστη αὐτοῖς,  
[lo,] a messenger of a Lord stood near to them,  
καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ  
and glory of a Lord shone round them; and  
ἐφοβήθησαν φόβον μέγαν. ¹⁰Καὶ εἶπεν αὐτοῖς  
they feared a fear great. And said to them  
ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγ-  
the messenger; Not fear you; lo for, I bring  
γελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται  
glad tidings to you a joy great, which shall be  
παντὶ τῷ λαῷ. ¹¹ὅτι ἐτέχθη ὑμῖν σήμερον  
to all the people: that was born to you to-day  
σωτήρ, ὃς ἐστὶ Χριστός, Κύριος, ἐν πόλει  
a savior, who is Anointed, Lord, in a city  
Δαυὶδ. ¹²Καὶ τοῦτο ὑμῖν τὸ σημεῖον· Εὐρήσετε  
of David. And this to you the sign; You shall find  
βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ.  
a babe having been swathed lying in a manger.  
¹³Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆ-  
And suddenly was with the messenger a mul-  
θος στρατιᾶς οὐρανόθεν, αἰνοῦντων τὸν Θεόν,  
titude of host of heaven, praising the God,  
καὶ λεγόντων· ¹⁴«Δόξα ἐν ὑψίστοις Θεῷ,  
and saying: "Glory in highest heavens to God,  
καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδο-  
and on earth peace; among men good  
κία».  
will."

¹⁵Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν  
And it came to pass, when went from them  
εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρω-  
into the heaven the messengers, and the men,

while they WERE there, the DAYS of her DELIVERY were accomplished.

7 ‡And she brought forth her FIRST-BORN SON, and swathed him, and laid him in \*†a Manger; because there was no PLACE for them in the GUEST-CHAMBER.

8 And there were Shepherds in THAT COUNTRY, residing in the fields, and keeping over their FLOCK the Watches of the NIGHT.

9 And an Angel of the Lord stood by them, and the Glory of the Lord shone round them; and they were greatly afraid.

10 And the ANGEL said to them, "Fear not; for behold, I bring you glad tidings, ‡which will be a great Joy to All the PEOPLE;

11 ‡because To-day was born for you, in David's City, a Savior, who is the Lord Messiah.

12 And this will be a \*Sign to you; you will find a Babe swathed, lying in a Manger."

13 And suddenly there was with the ANGEL a Multitude of the heavenly Host, praising God, and saying,

14 "Glory to God in the highest heavens, on Earth Peace, and among Men Good will."

15 Now it occurred, when the ANGELS departed from them to HEAVEN, the

\* VATICAN MANUSCRIPT.—7. a Manger. 9. lo—omit. 12. Sign.

† 7. Wetstein has shown from a multitude of instances, that *phatnec* means not merely the *man ger*, but the whole *stable*. The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber*, or *lodging-room*, (whether it were in a public house, or that of some friend, is not said) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber*, wherein to lay her Son JESUS, she made use of one of the *Eastern* mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 12. 16."

‡ 7. Matt. i. 25. ‡ 10. Gen. xii. 3; Psa. lxxii. 17; Jer. iv. 2. ‡ 11. Isa. x. 6.

ποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλ-  
the shepherds, said to one another; We

θωμεν δὴ ἔως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα  
should go now to Bethlehem, and see the thing

ταῦτο τὸ γεγονός, ὃ ὁ Κύριος ἐγνώρι-  
this the having been done, which the Lord has

σεν ἡμῖν. <sup>16</sup>Καὶ ἦλθον σπεύσαντες,  
made known to us. And they came having made haste,

καὶ ἀνεύρον τὴν τε Μαριὰμ καὶ τὸν  
and they found the both Mary and the

Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.  
Joseph, and the babe lying in the manger.

<sup>17</sup>Ἰδόντες δέ, διεγνώρισαν \* [περὶ] τοῦ  
Having seen and, they published [around] the

ῥήματος τοῦ λαληθέντος αὐτοῖς  
declaration that having been told to them

περὶ τοῦ παιδίου τούτου. <sup>18</sup>Καὶ πάντες  
concerning the little child this. And all

οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν  
those having heard wondered about those

λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.  
having been told by the shepherds to them.

<sup>19</sup>Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα  
;The but Mary all kept the words

\* [ταῦτα,] συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.  
[these,] pondering in the heart of herself.

<sup>20</sup>Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ  
And returned the shepherds glorifying and

αἰνούντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν  
praising the God for all which they had heard

καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.  
and seen, even as it had been told to them.

<sup>21</sup>Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτώ τοῦ  
And when were fulfilled days eight of the

περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα  
to circumcise him, and he was called the name

αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγ-  
of him Jesus, that being called by the mes-

γέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν  
senger before of the was conceived him in

τῇ κοιλίᾳ.  
the womb.

<sup>22</sup>Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ κα-  
And when were fulfilled the days of the pu-

θαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μω-  
rification of them, according to the law of

σέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, πα-  
Moses, they brought him to Jerusalem, to

ραστήσαι τῷ Κυρίῳ, <sup>23</sup>(καθὼς γέγραπται ἐν  
present to the Lord, (as it is written in

νόμῳ Κυρίου· «Ὅτι πᾶν ἄρσεν διανοίγον μή-  
law of Lord; "That every male opening a

τραν, ἅγιον τῷ Κυρίῳ κληθήσεται.») <sup>24</sup>καὶ  
womb, holy to the Lord shall be called;" and

τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρη-  
of the offer a sacrifice, according to that hav-

MEN, the SHEPHERDS, said to one another, "Let us go now to Bethlehem, and see this THING which has transpired, which the LORD has made known to us."

16 And they came in haste, and found both MARY and JOSEPH, and the BABE lying in the MANGER.

17 And having seen it, they published THAT DEC-LARATION which had been SPOKEN to them about this CHILD.

18 And All THOSE HAV-ING HEARD, wondered at the THINGS RELATED to them by the SHEPHERDS.

19 But MARY kept All these words, pondering them in her HEART.

20 And the SHEPHERDS returned, glorifying and praising GOD for all which they had heard and seen, even as it had been de-cleared to them.

21 ‡And when eight Days were ended, the [time] to CIRCUMCISE him, his NAME was called Jesus, THAT NAME given him by the ANGEL before his CON-CEPTION.

22 ‡And when †the \*Days of her Purification were completed, according to the LAW of Moses, they carried him up to Jerusa-lem, to present him to the LORD;—

23 (even as it is written in the Law of the Lord, that †"Every Male, being a first-born, shall be called holy to the Lord;" )

24 and to OFFER a Sac-rifice, according to what is enjoined in \*the LAW of

\* VATICAN MANUSCRIPT—17. around—omit. 19. these—omit. 22. Days of her Purification. 24. the LAW of.

† 22. That is, *thirty-three* days after what was termed the seven days of her unclean-ness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6.

‡ 21. Luke i. 59. ‡ 21. Matt. i. 25; Luke i. 31. ‡ 22. Lev. xii. 2-6. ‡ 23. Exod. xiii. 2; xxii. 29; xxxiv. 19. Num. iii. 13; viii. 17; xviii. 15.

μένον ἐν νόμῳ Κυρίου· «Ζεύγος τρυ-  
ing been said in law of Lord; "A pair of  
γόνων, ἡ δὺο νεοσσούς περιστερῶν.»  
turtle doves, or two young pigeons."

25 Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ,  
And lo, was a man in Jerusalem,  
ὃ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος  
to whom a name of Simeon; and the man this  
δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλη-  
just and pious, waiting for consolati-  
σιν τοῦ Ἰσραὴλ. Καὶ πνεῦμα ἦν ἅγιον  
tion of the Israel. And a spirit was holy  
ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κερχρηματι-  
upon him. and it was to him having been  
σμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ  
informed by the spirit of the holy, not  
ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν  
to see death, before he should see the Anointed  
Κυρίου. 27 Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ  
of Lord. And he came by the spirit into the  
ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ  
temple; and in the to bring the parents the  
παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κα-  
little child Jesus, of the to do them ac-  
τὰ τὸ εἰθισμένον τοῦ νόμου  
cording to that having been instituted of the law  
περὶ αὐτοῦ· 28 καὶ αὐτὸς ἐδέξατο αὐτὸ  
concerning him; also he took it  
εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν  
into the arms of himself, and blessed the  
Θεόν, καὶ εἶπε· 29 Νῦν ἀπολύεις τὸν  
God, and said: Now dost thou dismiss the  
δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμα  
servant of thee, O Sovereign, according to the word  
σου, ἐν εἰρήνῃ· 30 ὅτι εἶδον οἱ ὀφθαλμοί  
of thee, in peace; for have seen the eyes  
μου τὸ σωτήριόν σου, 31 ὃ ἡτοίμα-  
of me the salvation of thee, which thou hast pre-  
σας κατὰ πρόσωπον πάντων τῶν λαῶν·  
pared before face of all the people;  
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν  
a light for a revelation of nations, and a glory  
λαοῦ σου Ἰσραὴλ. 33 Καὶ ἦν ὁ πατὴρ  
of people of thee Israel. And was the father  
αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς  
of him and the mother wondering at those  
λαλουμένοις περὶ αὐτοῦ. 34 Καὶ εὐλόγησεν  
being spoken about him. And blessed  
αὐτοὺς Συμεών, καὶ εἶπε πρὸς Μαριάμ τὴν  
them Simeon, and said to Mary the  
μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πῶσιν  
mother of him; Lo, this is placed for a fall  
καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς  
and rising of many in the Israel, and for  
σημεῖον ἀντιλεγόμενον· 35 (καὶ σοῦ δέ  
a sign being spoken against; (also of thee and  
αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία·)  
of thyself the soul shall pierce through a sword;)

the Lord,—†† "A Pair of  
Turtle-doves, or Two  
Young Pigeons."

25 And behold, there  
was a Man in Jerusalem,  
whose Name was Simeon;  
and he was a righteous  
and pious MAN, expecting  
the Consolation of IS-  
RAEL; and the holy Spirit  
was on him.

26 And he was divinely  
informed by the HOLY  
SPIRIT, that he would not  
die, till he should see the  
Lord's MESSIAH.

27 And he came by the  
SPIRIT into the TEMPLE;  
and when the PARENTS  
BROUGHT IN the CHILD  
Jesus, ‡ to do according to  
the CUSTOM of the LAW  
concerning him,

28 he also took him in  
his ARMS, and praised God,  
and said,

29 "Now, O sovereign  
Lord, dismiss thy SERVANT  
according to thy word, in  
Peace;

30 because my EYES have  
seen thy SALVATION.

31 which thou hast made  
ready in the Presence of  
All the PEOPLE;

32 ‡a Light of Nations  
for enlightenment, and a  
Glory of thy People Israel."

33 And his FATHER and  
MOTHER were wondering  
at the WORDS SPOKEN  
concerning him.

34 And Simeon blessed  
them, and said to Mary his  
MOTHER, "Behold, this  
child is destined for the  
‡ Fall and Rising of many  
in ISRAEL; and for ‡a  
Mark of contradiction;

35 (and indeed, a Sword  
will pierce through the  
SOUL of Thee Thyself,) that

† 24. One for a burnt-offering and the other for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers. † 27. To present him to the Lord and then redeem him by paying *five shekels*. Num. xviii. 15, 16.

‡ 24. Lev. xii. 8. ‡ 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xiii. 47; xxviii. 28.

‡ 34. Isa. viii. 14; Matt. xxi. 44; Rom. x. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8.

‡ 34. Heb. xii. 3.



ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν  
so that may be disclosed of many hearts

διαλογισμοί.  
reasonings.

<sup>36</sup>Καὶ ἦν Ἀννα προφῆτις, θυγάτηρ Φα-  
And was Anna a prophetess, a daughter of  
νουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προδεβήκευα  
Phanuel, of tribe of Asher; she having been advanced  
ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ  
in days many, having lived years with

ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς·  
a husband seven from the virginity of herself;

<sup>37</sup>καὶ αὕτη χήρα ὥς ἔτων ὀγδοήκοντα  
also she a widow about years eighty-

τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ,  
four, who not withdrew from the temple,

νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ  
fastings and prayers serving night and

ἡμέραν. <sup>38</sup>Καὶ αὕτη, αὕτῃ τῇ ὥρᾳ ἐπιστάσα,  
day. And she, this the hour standing by,

ἀνθροπολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ  
acknowledged the Lord, and spoke about

αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν  
him to all those looking for redemption in

Ἱερουσαλὴμ.  
Jerusalem.

<sup>39</sup>Καὶ ὥς ἐτέλεσαν ἅπαντα τὰ  
And when they finished all the things

κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς  
according to the law of Lord, they returned into

τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν, Να-  
the Galilee, into the city of themselves, Na-

ζαρεθ. <sup>40</sup>Τὸ δὲ παιδίον ἠῤῥανε, καὶ ἐκρα-  
zareth. The and little child grew, and was

ταιοῦτο \* [πνεύματι,] πληροῦμενον σο-  
strengthened [in spirit] being filled with

φίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.  
wisdom; and favor of God was on it.

<sup>41</sup>Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος  
And went the parents of him every year

εἰς Ἱερουσαλὴμ τῇ ἐορτῇ τοῦ Πάσχα.  
to Jerusalem of the feast of the passover.

<sup>42</sup>Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάν-  
And when he was years twelve, having gone

των αὐτῶν \* [εἰς Ἱεροσόλυμα] κατὰ τὸ  
up of them [to Jerusalem] according to the

ἔθος τῆς ἐορτῆς· <sup>43</sup>καὶ τελειωσάντων τὰς  
custom of the feast; and having ended the

ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν  
days, in the to return them, remained

Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ  
Jesus the boy in Jerusalem; and not

ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. <sup>44</sup>Νομί-  
knew Joseph and the mother of him. Having

the Reasonings of Many  
Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daugh-  
ter of Phanuel, of the tribe  
of Asher; she was far ad-  
vanced in Age, having lived  
with \*a Husband seven  
Years from her VIRGINITY:

37 she was also a Widow  
\*about eighty-four Years,  
who departed not from the  
TEMPLE, but serving God  
†Night and Day with  
Fastings and Prayers.

38 And she standing by  
at THAT very time, praised  
\*God, and spoke of him to  
ALL THOSE EXPECTING  
†Deliverance in Jerusalem.

39 And when they had  
finished all things accord-  
ing to the LAW of the Lord,  
they returned to GALILEE,  
to their own City Nazareth.

40 †And the CHILD  
grew, and became strong,  
filled with Wisdom, and  
the Favor of God was on  
him.

41 And his PARENTS  
went yearly to Jerusalem  
to the †FEAST of the  
PASSOVER.

42 And when he was  
twelve Years old, †they  
went up according to the  
CUSTOM of the FEAST.

43 And having †com-  
pleted the DAYS, on their  
RETURN, Jesus, the YOUTH,  
remained in Jerusalem.  
And \*his PARENTS knew  
it not.

44 And supposing him

† VATICAN MANUSCRIPT.—36. a HUSBAND. 37. till eighty-four. 38. GOD, and spokc. 40. in Spirit—omit. 42. to Jerusalem—omit. 43. his PARENTS knew.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded yet used often to attend, especially at the Passover. Children were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread.

† 37. Acts xxvi. 7; 1 Tim. v. 5. † 38. Luke xxiv. 21. † 40. Luke i. 80; ver. 52. † 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1, 16.

σαντες δὲ αὐτὸν ἐν τῇ συνουσίᾳ εἶναι, ἤλ-  
supposed and him in the company to be, they  
θον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν  
went of a day a journey, and they sought him among  
τοῖς συγγενέσι καὶ τοῖς γνωστοῖς. <sup>45</sup>Καὶ μὴ  
the kinsmen and the acquaintances. And not  
εὐρόντες, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζη-  
finding, they returned to Jerusalem, seek-  
τούντες αὐτόν. <sup>46</sup>Καὶ ἐγένετο, μεθ' ἡμέρας  
ing him. And it happened, after days  
τρεις εἶρον αὐτὸν ἐν τῷ ἱερῷ καθεζό-  
three they found him in the temple sitting  
μενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα  
in middle of the teachers, and hearing  
αὐτῶν, καὶ ἐπερωτῶντα αὐτοὺς. <sup>47</sup>Ἐξίσταντο  
of them, and asking them. Were amazed  
δὲ πάντες \* [οἱ ἀκούοντες αὐτοῦ,] ἐπὶ τῇ  
and all [those hearing him,] upon the  
συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.  
understanding and the answers of him.  
<sup>48</sup>Καὶ ἰδόντες αὐτόν, ἐξεπλάγησαν· καὶ  
And seeing him, they were amazed; and  
πρὸς αὐτόν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί  
to him the mother of him said: O child, why  
ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου  
hast thou done to us thus? lo, the father of thee  
καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε. <sup>49</sup>Καὶ  
and I being in distress have sought thee. And  
εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με;  
he said to them; Why for did you seek me?  
οὐκ ᾔδειτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου  
not know you, that in the of the father of me  
δεῖ εἶναί με; <sup>50</sup>Καὶ αὐτοὶ οὐ συνῆκαν τὸ  
must to be me? And they not understood the  
ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. <sup>51</sup>Καὶ κατέβη  
word, which he spoke to them. And he went down  
μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν  
with them, and came into Nazareth; and was  
ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ  
being subject to them. And the mother of him  
διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ  
treasured all the words these in the  
καρδίᾳ αὐτῆς. <sup>52</sup>Καὶ Ἰησοῦς προέκοπτε σο-  
heart of herself. And Jesus advanced in  
φία, καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ  
wisdom, and in vigor, and in favor with God and  
ἀνθρώπους.  
men.

ΚΕΦ. γ'. 3.

<sup>1</sup>Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγε-  
In year now fifteenth of the gov-  
μονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος  
ernment of Tiberius Caesar, being governor  
Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τε-  
Pontius Pilate of the Judea, and being  
τραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίπ-  
tetrarch of the Galilee Herod, Philip

to be in the COMPANY, they  
went a Day's Journey; and  
they sought him, among  
their RELATIVES and AC-  
QUAINTANCES.

45 But not finding him,  
they returned to Jerusa-  
lem, seeking him.

46 And it happened,  
after three Days they  
found him in the TEMPLE,  
sitting in †the Midst of  
the TEACHERS, both hear-  
ing them, and asking them  
questions.

47 And ALL were as-  
tonished at his INTELLI-  
GENCE and REPLIES.

48 And seeing him, they  
were amazed; and his MO-  
THER said to him, "Child,  
why hast thou done thus  
to us? behold thy FATHER  
and I \*seek thee sorrow  
ing."

49 And he said to them,  
"Why did you seek me?  
Did you not know that I  
must be in †the [COURTS]  
of my FATHER?"

50 And they did not  
understand the WORD  
which he spoke to them.

51 And he went down  
with them, and came to  
Nazareth, and was subject  
to them. And his MOTHER  
kept ALL \*these THINGS in  
her HEART.

52 ‡And Jesus advanced  
\*in WISDOM, and in Man-  
liness, and in Favor with  
God and Men.

CHAPTER III.

1 Now in the fifteenth  
Year of the GOVERNMENT  
of Tiberius Cæsar, Pontius  
Pilate being Governor of  
JUDEA, and Herod te-  
trarch of GALILEE, and  
Philip his BROTHER te-

\* VATICAN MANUSCRIPT.—47. those hearing him—omit. 48. seek thee. 51. the SAYINGS. 52. in WISDOM and.

† 46. They sat on benches in a half circle, and their scholars at their feet. Acts xxii. 3.

‡ 49. In the courts or house of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40

‡ 52. 1 Sam. ii. 26; ver. 40.

που δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς  
and the brother of him being tetrarch of the  
'Ιτουραίας καὶ Τραχωνιτίδος χώρας, καὶ Λυ-  
Ituria and Trachonitis region, and Ly-  
σανίου τῆς Ἀβιλήνης τετραρχούντος, ἔπι  
sanias of the Abilene being tetrarch, under  
ἀρχιερέως Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα  
high-priests Annas and Caiaphas, came a word  
Θεοῦ ἐπὶ Ἰωάννην, τὸν Ζαχαρίου υἱόν, ἐν  
of God to John, the of Zacharias son, in  
τῇ ἐρήμῳ. <sup>3</sup>Καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώ-  
the desert. And he went into all the country  
ρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα με-  
about the Jordan, preaching a dipping of  
τανοίας εἰς ἄφεσιν ἁμαρτιῶν. ὥς γέ-  
reformation into a forgiveness of sins; as it  
γράφαι ἐν βιβλῷ λόγων Ἡσαΐου τοῦ προ-  
is written in a book of words of Esaias the pro-  
φήτου, \* [λέγοντος:] «Φωνὴ βοῶντος ἐν τῇ  
phet, [saying:] "A voice crying in the  
ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,  
desert; Make you ready the way of a Lord,  
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>5</sup>Πᾶσα  
straight make you the beaten tracks of him, Every  
φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος  
ravine shall be filled up, and every mountain  
καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ  
and hill shall be made low; and shall be the  
σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς  
crooked into straight, and the rough into ways  
λείας. <sup>6</sup>καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον  
smooth; and shall see all flesh the salvation  
τοῦ Θεοῦ.» <sup>7</sup>Ἐλεγεν οὖν τοῖς ἐκπορευομένοις  
of the God." He said then to those coming out of  
ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα  
crowds to be dipped by him; O broods  
ἐχιδνῶν, τὶς ὑπέδειξεν ὑμῖν φυ-  
of venomous serpents, who pointed out to you to  
γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>8</sup>Ποιήσατε  
flee from the coming wrath? Bring forth  
οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ  
then fruits worthy of the reformation; and not  
ἄροξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχο-  
you should begin to say in yourselves; A father we  
μεν τὸν Ἀβραάμ. Λέγω γὰρ ὑμῖν, ὅτι  
have the Abraam. I say for to you, that  
δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων  
is able the God out of the stones of these  
ἐγεῖραι τέκνα τῷ Ἀβραάμ. <sup>9</sup>Ἦδη δὲ  
to raise up children to the Abraam. Now and  
καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων  
even the axe to the root of the trees  
κείται· πᾶν οὖν δένδρον μὴ ποιοῦν  
is placed; every therefore tree not bearing

tarch of ITUREA, and the Province of Trachonitis, and Lysanias, the tetrarch of ABILENE,

2 †in the \*High-priesthood of †Annas, and Caiaphas, a Command from God came to John, the SON of Zachariah, in the DESERT.

3 ‡And he went into All the adjacent \*Country of the JORDAN, publishing an Immersion of Reformation †for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaiah the PROPHET; †A "Voice proclaiming in the "DESERT: Prepare the way "for the Lord, make the "HIGHWAYS straight for "him.

5 "Every Ravine shall "be filled up, and Every "Mountain and Hill shall "be made low; and the "CROOKED roads shall be- "come straight, and the "ROUGH Ways smooth;

6 ‡"and All Flesh shall "see the SALVATION of "GOD."

7 Then he said to the CROWDS COMING FORTH to be immersed by him: †"O Progeny of Vipers, who admonished you to fly from the APPROACHING VENGEANCE?

8 Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM'; for I assure you, That God is able from these STONES to raise up CHILDREN to ABRAHAM.

9 And even now the AXE lies at the ROOT of the TREES; †Every Tree, therefore, not bearing good

\* VATICAN MANUSCRIPT.—3. High-priest. 3. Country. 4. saying—omit.

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so-called. The easiest solution is, that one was the high-priest, and the other his sagan or deputy, so that the title might, with a very pardonable liberty, be applied to both.

‡ 2. John xi. 49, 51; xviii. 13; Acts iv. 6. † 3. Matt. iii. 1; Mark i. 4. † 3. Luke i. 77. † 4. Isa. xi. 3; Matt. iii. 3; Mark i. 3; John i. 23. † 6. Ps. xcvi. 3; Isa. lli. 10; Luke ii. 10. † 7. Matt. iii. 7. † 9. Matt. vii. 19.

καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. <sup>10</sup>Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες·

Τὶ οὖν ποιήσομεν; <sup>11</sup>Ἀποκριθεὶς ἔειπεν·

Ὁ ἔχων δύο χιτῶνας, μετὰ τὸν μὴ ἔχοντα· καὶ ὁ ἔχων τὰ ῥάβδα, ὁμοίως ποιείτω.

<sup>12</sup>Ἡλθον δὲ καὶ τελῶναι βαπτισθῆναι,

καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν; <sup>13</sup>Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον ἡμεῖς.

Ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι, λέγοντες·

Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἰπὼν πρὸς αὐτούς·

Μηδένα διασεύετε, μηδὲ συκοφαντήσητε·

καὶ ἀρκεῖτε τοῖς ὀψωνίοις ὑμῶν.

<sup>15</sup>Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν

περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,

<sup>16</sup>ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν, λέγων·

Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου,

οὗ οὐκ εἰμι ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·

αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ.

<sup>17</sup>Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαριεῖ τὴν ἄλωνα αὐτοῦ·

καὶ συνάξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσέβητῳ.

<sup>18</sup>Πολλὰ μὲν οὖν καὶ ἕτερα

ἔειπεν αὐτοῖς, καὶ ἐξῆλθεν ἐκεῖθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Ἐκείθεν δὲ ἦλθεν ἰσχυρὸς ἄνθρωπος, καὶ ἐκείθεν ἐκείθεν.

Fruit is cut down, and cast into the Fire."

10 And the crowds asked him, saying, "What then should we do?"

11 He \*answered and said to them, †"Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."

12 ‡And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

13 And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

14 And Soldiers, also asked him, \*"What also should we do?" And he said to them, "Oppress, and falsely accuse, No one: and be satisfied with your WAGES."

15 And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

16 JOHN answered all, saying, ‡"I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire."

17 Whose WINNOWER SHOVEL in his HAND will effectually cleanse his \*THRESHING-FLOOR; ‡he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire."

18 And exhorting many

\* VATICAN MANUSCRIPT.—11. answered and said. 14. What also should we do? 17. to thoroughly cleanse his THRESHING-FLOOR, and to gather.

† 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17. iv. 20. ‡ 12. Matt. xxi. 32; Luke vii. 29. ‡ 16. Matt. iii. 11; Mark i. 7, 8. ‡ 17. Micah vi. 12; Matt. xiii. 30.

παράκαλῶν εὐηγγελίζετο τὸν λαόν.  
exhorting he preached glad tidings the people.

19<sup>ο</sup> ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος  
The but Herod the tetrarch, being reproved  
ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς  
by him about Herodias of the wife

τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν  
of the brother of him, and about all of which  
ἐποίησε πονηρῶν ὁ Ἡρώδης, <sup>20</sup>προσέθηκε  
had done evils the Herod, added

καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλυσε τὸν Ἰωάν-  
also this to all, and shut up the John  
νην ἐν τῇ φυλακῇ.  
in the prison.

21<sup>η</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι  
It occurred and in the to have been dipped

ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέν-  
all the people, and Jesus having been dip-

τος καὶ προσευχομένου, ἀνεωχθῆναι τὸν  
ped and praying, to have been opened the

οὐρανόν, <sup>22</sup>καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον  
heaven, and to descend the spirit the holy

σωματικῶ εἶδει, ὥσει περιστεράν, ἐπ' αὐτόν,  
in a bodily form, like a dove, upon him,

καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, \* [λέ-  
and a voice out of heaven to have come [say-

γονσαν.] «Σὺ εἰ ὁ υἱὸς μου ὁ ἀγα-  
ing] "Thou art the son of me the be-

πητός, ἐν σοὶ ηὐδόκησα.»  
loved, in thee I delight."

23<sup>η</sup> Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν  
And he was the Jesus about years

τριάζοντα, ἀρχόμενος, ὧν, ὡς ἐνομιζέτο,  
thirty, beginning, being, as was allowed,

υἱὸς Ἰωσήφ, τοῦ Ἡλίου, <sup>24</sup>τοῦ Ματθαί, <sup>25</sup>τοῦ  
a son of Joseph, of the Heli, of the Matthat,

τοῦ Λευὶ, τοῦ Μελχί, τοῦ Ἰαννά, τοῦ  
of the Levi, of the Melchi, of the Janna, of the

Ἰωσήφ, <sup>25</sup>τοῦ Ματθαίου, τοῦ Ἀμώς, τοῦ  
Joseph, of the Mattathias, of the Amos, of the

Ναούμ, τοῦ Ἐσλίου, τοῦ Ναγκαί, <sup>26</sup>τοῦ  
Naoum, of the Esli, of the Naggai, of the

Μαάθ, τοῦ Ματθαίου, τοῦ Σεμεί, τοῦ  
Maath, of the Mattathias, of the Semei, of the

Ἰωσήφ, τοῦ Ἰούδα, <sup>27</sup>τοῦ Ἰωννά, τοῦ  
Joseph, of the Juda, of the Joanna, of the

Ρησα, τοῦ Ζοροβάβελ,  
Rhesa, of the Zorobabel,

τοῦ Σαλαθιήλ, τοῦ Νηρί, <sup>28</sup>τοῦ Μελχί,  
of the Salathiel, of the Neri, of the Melchi,

τοῦ Ἀδδί, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ,  
of the Addi, of the Cosam, of the Elmodam,

τοῦ Ἡε, <sup>29</sup>τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ  
of the Er, of the Jose, of the Eliezer, of the

other things, he proclaimed  
glad tidings to the people.

19 ‡But HEROD the  
TETRARCH being reproved  
by him on account of He-  
rodias, his BROTHER'S  
WIFE, and about all the  
Crimes which Herod had  
done,

20 added also this to all,  
—he shut up John in  
\*Prison.

21 And it occurred, when  
All the PEOPLE were IM-  
MERSED, ‡Jesus also hav-  
ing been immersed, and  
praying, the HEAVEN was  
opened,

22 and the HOLY SPIRIT,  
in a Bodily Form like a  
Dove, descended upon him,  
and there came a Voice  
from Heaven, saying,  
"Thou art my SON, the  
BELOVED; in thee I de-  
light."

23 And he, JESUS, was  
about ‡thirty years old,  
when he began [his  
work,] being, ‡as was al-  
lowed, a \*Son of JOSEPH,  
the ‡son of ELI.

24 the son of MATTHAT,  
the son of LEVI, the son of  
MELCHI, the son of JAN-  
NAI, the son of JOSEPH,

25 the son of MATTA-  
THIAH, the son of AMOS  
the son of NAHUM, the son  
of ESLI, the son of NAG-  
GAI,

26 the son of MAATH,  
the son of MATTATHIAH,  
the son of SHIMEI, the son  
of JOSEPH, the son of  
JUDAH,

27 the son of JOHANAH,  
the son of RESA, the son  
of ZERUBBABEL, the son  
of SALATHIEL, the son of  
NERI,

28 the son of MALCHI,  
the son of ADDI, the son of  
KOSAM, the son of ALMO-  
DAM, the son of ER,

29 the son of JOSES, the  
son of ELIEZER, the son

\* VATICAN MANUSCRIPT.—20. Prison. 22. saying—omit. 23. a Son (as was allowed) of JOSEPH.

† 23. or son-in-law of Eli, the father of Mary. Luke gives Mary's ancestry, and Mat-  
thew that of Joseph. See Appendix.

‡ 19. Matt. xiv. 3; Mark vi. 17. ‡ 21. Matt. iii. 13; Mark i. 9; John i. 32.  
‡ 23. See Num. iv. 3, 35, 39, 43, 47. ‡ 23. Matt. xiii. 55; John vi. 42.

ὠρεῖμ, τοῦ Ματθάτ, τοῦ Λευὶ, <sup>30</sup>τοῦ  
rem, of the Matthat, of the Levi, of the  
υμεῶν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ  
meon, of the Juda, of the Joseph, of the  
ωνάν, τοῦ Ἐλιακίμ, <sup>31</sup>τοῦ Μελεᾶ, τοῦ  
Jonan, of the Eliakim, of the Melea, of the  
αινάν, τοῦ Ματταθά,  
ninan, of the Mattatha,

τοῦ Ναθάν, τοῦ Δαυὶδ, <sup>32</sup>τοῦ Ἰεσσαί,  
of the Nathan, of the David, of the Jesse,  
οὔ Ὠδῆδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ  
the Obed, of the Booz, of the Salmon, of the  
αασσών, <sup>33</sup>τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, τοῦ  
saasson, of the Aminadab, of the Aram, of the  
Ἑσρώμ, τοῦ Φαρέζ, τοῦ Ἰούδα, <sup>34</sup>τοῦ  
srom, of the Phares, of the Juda, of the  
ακώβ, τοῦ Ἰσαάκ,  
cob, of the Isaac,

τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,  
of the Abraam, of the Thara, of the Nachor,  
τοῦ Σερούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, τοῦ  
the Serouch, of the Ragau, of the Phalec, of the  
Ἐβερ, τοῦ Σαλά, <sup>35</sup>τοῦ Καϊνάν, τοῦ Ἀρ-  
ber, of the Sala, of the Cainan, of the Ar-  
αξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,  
taxad, of the Sem, of the Noe, of the Lamech,  
τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰάρεδ,  
the Mathusala, of the Enoch, of the Jared,  
οὔ Μαλελεήλ, τοῦ Καϊνάν, <sup>36</sup>τοῦ Ἐνώζ,  
the Malaleel, of the Cainan, of the Enos,  
οὔ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.  
the Seth, of the Adam, of the God.

## ΚΕΦ. δ'. 4.

† Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέ-  
Jesus and spirit of holy full re-  
τρῆπεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο  
turned from the Jordan; and was led about  
ν τῷ πνεύματι εἰς τὴν ἔρημον, <sup>2</sup>ἡμέρας  
y the spirit into the desert, days  
εσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.  
forty being tempted by the accuser.  
[καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεί-  
and not he ate nothing in the days those;  
αις· καὶ συντελεσθεισῶν αὐτῶν, \* [ὑστερον]  
and being ended of them, [afterwards]  
πείνασε. <sup>3</sup>Καὶ εἶπεν αὐτῷ ὁ διάβολος·  
o was hungry. And said to him the accuser:  
Ὡς υἱὸς εἰ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ  
If a son thou art of the God, say to the stone  
τούτῳ, ἵνα γένηται ἄρτος. <sup>4</sup>Καὶ ἀπε-  
this, that it may become a loaf. And an-  
κρίθη Ἰησοῦς πρὸς αὐτόν, \* [λέγων·] Γέγρα-  
swered Jesus to him, [saying·] It is

of JORAM, the son of MAT-  
TATHI, the son of LEVI,  
30 the son of SIMEON,  
the son of JUDAH, the son  
of JOSEPH, the son of JO-  
NAN, the son of ELIAKIM,

31 the son of MELIAH,  
the son of MAINAN, the  
son of MATTATHAH, the  
son of NATHAN, the son  
of DAVID,

32 the son of JESSE, the  
son of OBED, the son of  
BOAZ, the son of SALMON,  
the son of NAHSION,

33 the son of AMMINA-  
DAB, the son of RAM, the  
son of HEZRON, the son  
of PHAREZ, the son of JU-  
DAH,

34 the son of JACOB, the  
son of ISAAC, the son of  
ABRAHAM, the son of TE-  
RAH, the son of NAHOR,

35 the son of SERUG, the  
son of REU, the son of PE-  
LEG, the son of EBER, the  
son of SALAH,

36 the son of CAINAN,  
the son of ARPHAXAD, the  
son of SHEM, the son of  
NOAH, the son of LAMECH

37 the son of METHUSE-  
LAH, the son of ENOCH,  
the son of JARED, the son  
of MAHALALEEL, the son  
of CAINAN,

38 the son of ENOS, the  
son of SETH, the son of  
ADAM, the son of God.

## CHAPTER IV.

1 And † Jesus, full of  
holy Spirit, returned from  
the JORDAN, and was tem-  
pted about by the SPIRIT  
\* in the DESERT

2 forty days, being  
tempted by the ENEMY.  
† And he ate nothing in  
those DAYS; and when  
they were completed, he  
was hungry.

3 And the ENEMY said  
to him, "If thou art a Son  
of God, command this  
STONE to become Bread."

4 And \* JESUS answered

\* VATICAN MANUSCRIPT.—1. in the DESERT. 2. afterwards—omit. 4. JESUS  
1. saying—omit.

† 1. Matt. iv. 1; Mark i. 12. ‡ 2. Exod. xxxiv. 28; 1 Kings xix. 8.

πται· «Ὅτι οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ  
written: 'That not on bread alone shall live the  
ἄνθρωπος, \* [ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.]»  
man, [but on every word of God.]»

<sup>5</sup>Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς  
And having led up him the accuser into  
ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας τὰς  
mountain high, he showed to him all the  
βασιλείας τῆς οἰκουμένης ἐν στιγμήν χρό-  
kingdom of the habitable in a moment of  
νου. <sup>6</sup>Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ  
time. And said to him the accuser; To thee  
δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν  
I will give thee the authority this all, and the  
δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται,  
glory of them; that to me it has been prepared,  
καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· Ὁὐ οὖν  
and to whoever I will, I give her; thou then  
ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται  
if thou wilt do homage before me, shall be  
σου πᾶσα. <sup>8</sup>Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ  
to thee all. And answering to him said the  
'Ἰησοῦς· Γέγραπται· «Προσκυνήσεις Κύριον  
Jesus; It is written: 'Thou shalt worship a Lord  
τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύ-  
the God of thee, and to him alone thou shalt  
σεις.»  
render service.'»

<sup>9</sup>Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ  
And he brought him to Jerusalem, and  
ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·  
placed him on the wing of the temple;  
καὶ εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ,  
and said to him: If a son thou art of the God,  
βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>10</sup>γέγρα-  
cast thyself from this place down; It is  
πται γάρ· «Ὅτι τοῖς ἀγγέλοις αὐτοῦ  
written for; 'That to the messengers of himself  
ἐντελεῖται περὶ σοῦ, τοῦ διαφυ-  
he will give charge concerning thee, of the to  
λάξαι σε· <sup>11</sup>καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί  
guard thee; and that on hands they shall bear  
σε, μήποτε προσκώψῃς πρὸς λίθον  
thee, lest thou shouldst strike against a stone  
τὸν πόδα σου». <sup>12</sup>Καὶ ἀποκριθεὶς εἶπεν αὐτῷ  
the foot of thee.' And answering said to him  
ὁ Ἰησοῦς· «Ὅτι εἴρηται· «Οὐκ ἐκπειράσεις  
the Jesus; That it is said: 'Not thou shalt tempt  
Κύριον τὸν Θεόν σου».  
a Lord the God of thee.'»

<sup>13</sup>Καὶ συντελέσας πάντα πειρασμὸν ὁ διά-  
And having ended every temptation the accu-  
βολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. <sup>14</sup>Καὶ  
ser, departed from him for a season. And  
ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ  
returned the Jesus in the power of the

him, "It is written, †'MAN-  
'shall not live on Bread  
'only.'"

5 And \*taking him up  
he showed him All the  
KINGDOMS of the HAB-  
ITABLE in a Moment of  
Time.

6 And the ENEMY said  
to him, "I will give Thee  
All this AUTHORITY, and  
the GLORY of these; †For  
it has been delivered to me,  
and I give it to whom I  
please.

7 If, then, thou wilt  
render homage before me,  
all shall be thine."

8 And \*Jesus answer-  
ing said, to him, †'It is  
written, 'Thou shalt wor-  
'ship the Lord thy GOD,  
'and Him only shalt thou  
'serve.'"

9 †And he brought  
him to Jerusalem, and  
placed him on the †BAT-  
TLEMENTS of the TEMPLE,  
and said to him, "If thou  
art a Son of GOD, cast thy-  
self down from this place;

10 for it is written. †'He  
'will give his ANGELS  
'charge concerning thee,  
'to PROTECT thee;

11 'and they will up-  
'hold thee on their Hands,  
'lest thou strike thy FOOT  
'against a Stone.'"

12 And JESUS answer-  
ing, said to him, "It is  
said, †'Thou shalt not  
'try the Lord thy God.'"

13 And the ENEMY hav-  
ing finished every Tempta-  
tion, departed from him  
for a Season.

14 †And JESUS returned  
in the POWER of the SPIRIT

\* VATICAN MANUSCRIPT.—4. but on every word of God—omit. 5. bringing him onward, he showed. 8. Jesus.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says. "That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep."

‡ 4. Deut. viii. 3. ‡ 6. John xii. 31; xiv. 30. ‡ 8. Deut. vi. 13; x. 20. ‡ 9. Matt. iv. 5. ‡ 10. Psal. xci. 11. ‡ 12. Deut. vi. 16. ‡ 14. Matt. iv. 12; John iv. 43; Acts x. 37.

πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξη-  
spirit into the Galilee; and a report went  
θε καθ' ὅλης τῆς περιχώρου περὶ  
out through whole the surrounding region about  
αὐτοῦ. <sup>15</sup>Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω-  
him. And he taught in the synagogues  
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.  
of them, being glorified by all.

<sup>16</sup>Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν  
And he came into the Nazareth, where he was  
τεθροαμμένος· καὶ εἰσῆλθε, κατὰ  
having been brought up; and entered, according to  
τὸ εἰθὺς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων,  
the custom to him in the day of the sabbaths,  
εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι.  
into the synagogue; and stood up to read.

<sup>17</sup>Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ  
And was delivered to him a roll of Esaias the  
προφήτου· καὶ ἀναπτύξας τὸ βιβλίον,  
prophet; and having unrolled the roll,

εὑρε τὸν τόπον, οὗ ἦν γεγραμμέ-  
he found the place, where it was having been  
νον· <sup>18</sup>«Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ  
written: "A spirit of a Lord upon me; of which

εἶνεκεν ἔχρισέ με εὐαγγελίσα-  
on account of he has anointed me to publish glad  
σθαι πτωχοῖς, ἀπέσταλκέ με κηρῦσαι  
tidings to poor ones, he has sent me to publish

αἰχμαλώτους ἄφειν, καὶ τυφλοῖς ἀ-  
to captives a deliverance, and to blind ones re-  
νάβλεψιν, ἀποστεῖλαι τεθροασμέ-  
covery of sight, to send away those having been

νοῦς ἐν ἀφέσει, <sup>19</sup>κηρῦσαι ἐνιαυτὸν Κυ-  
crushed in freedom, to publish a year of a  
ρίου δεκτόν.» <sup>20</sup>Καὶ πτύξας τὸ βιβλίον,  
Lord acceptable." And having rolled up the roll,

ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ  
having given back to the attendant, he sat down; and  
πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν  
of all in the synagogue the eyes were

ἀτενίζοντες αὐτῷ. <sup>21</sup>Ἦρξατο δὲ λέγειν πρὸς  
looking steadily to him. He began and to say to  
αὐτούς· "Ὅτι σήμερον πεπληρωται ἡ γραφὴ  
them; That to-day is fulfilled that writing

αὕτη ἐν τοῖς ὠσὶν ὑμῶν. <sup>22</sup>Καὶ πάντες ἑμαρ-  
this in the ears of you. And all bore  
τύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις  
testimony to him, and wondered at the words

τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ  
of the graciousness, those proceeding out of the  
στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν  
mouth of him, and said: Not this is

ὁ υἱὸς Ἰωσήφ; <sup>23</sup>Καὶ εἶπε πρὸς αὐτούς·  
the son Joseph? And he said to them;

into GALILEE; and a Re-  
port concerning him went  
out through the Whole  
ADJACENT COUNTRY.

<sup>15</sup> And he taught in  
their SYNAGOGUES, being  
applauded by all.

<sup>16</sup> And he came to  
†NAZARETH, where he had  
been brought up; and ac-  
cording to his CUSTOM on  
the SABBATH-DAY, †he  
entered the SYNAGOGUE,  
and †stood up to read.

<sup>17</sup> And the Book of  
Isaiah the PROPHET was  
given to him; †and hav-  
ing unrolled the BOOK, he  
found the PLACE where it  
was written,

<sup>18</sup> †"The Spirit of the  
"Lord is on me, because  
"he has anointed me to  
"proclaim glad tidings to  
"the Poor; he has sent  
"me †to publish a Release  
"to the Captives, and Re-  
"covery of sight to the  
"Blind; to dispense Free-  
"dom to the oppressed;

<sup>19</sup> "to proclaim an Era  
"of acceptance with the  
"Lord."

<sup>20</sup> And having rolled up  
the BOOK, he returned it to  
the ATTENDANT, and sat  
down. And the EYES of  
all who were in the SYNA-  
GOGUE were attentively  
fixed on him.

<sup>21</sup> And he began to  
say to them, "To-day, this  
SCRIPTURE, which is now  
in your EARS, is fulfilled."

<sup>22</sup> And all bore testi-  
mony to him, and wondered  
at †THOSE WORDS of  
GRACE PROCEEDING from  
his MOUTH. And they  
said, "Is not this the SON  
of Joseph?"

<sup>23</sup> And he said to them,

† 16. The Jewish doctors, in honor of the law and the prophets, invariably *stood up* while they read them; but *sat down* while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—"I *sat* teaching in the TEMPLE every day." † 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment or vellum pasted end to end and rolled on two *rollers* beginning at each end; so that in reading from right to left, they roll *off* with the left, while they roll on with the right. The place that he opened was probably the section for the day.—*Clarke*.

† 18. "To heal the broken in heart," is omitted both by the Vatican MS., and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1. † 16. Matt. ii. 23; xlii. 54; Mark vi. 1. † 16. Acts xiii. 14; xvii. 2. † 18. Isa. lxi. 1. † 22. Ps. xiv. 2. † 22. John vi. 42.



Πάντως ἐρεῖτέ μοι τὴν παραβολὴν  
Surely you will say to me the illustration  
ταύτην· «Ἱατρὲ, θεράπευσον σεαυτὸν»  
this; "Physician, heal thyself;"  
ἴσα ἡκούσαμεν γεγόμενα εἰς Κα-  
what things we have heard having been done in Ca-  
περναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι  
pernaum, do thou also here in the country  
σου. 24Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι  
of thee. He said and; Indeed I say to you, that  
οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι  
no one a prophet acceptable is in the country  
αὐτοῦ. 25Επ' ἀληθείας δὲ λέγω ὑμῖν, πολ-  
of himself. In truth but I say to you, ma-  
λαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἰλίου ἐν  
ny widows were in the days of Elias in  
τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ  
the Israel, when was shut up the heaven for  
ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λι-  
years three and months six, so that came a  
μὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. 26καὶ πρὸς  
famine great over all the land; and to  
οὐδεμίαν αὐτῶν ἐπέμφθη Ἰλίας, εἰ μὴ εἰς  
no one of them was sent Elias, if not into  
Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν.  
Sarepta of the Sidon to a woman a widow.  
27Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ  
And many lepers were in of Elisha the  
προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν  
prophet in the Israel; and no one of them  
ἐκαθαρίσθη, εἰ μὴ Νεεμάν ὁ Σύρος. 28Καὶ  
were cleansed, if not Naaman the Syrian. And  
ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ,  
they were filled all of wrath in the synagogue,  
ἀκούοντες ταῦτα. 29Καὶ ἀναστάντες  
having heard these things. And rising up  
ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως· καὶ  
they cast out him outside of the city; and  
ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους,  
they led him even to a brow of the mountain,  
ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, ὥστε  
on which the city of them was built, so as  
κατακρημνίσαι αὐτόν· 30αὐτὸς δὲ διελθὼν  
to cast down him; he but passing  
διὰ μέσου αὐτῶν, ἐπορεύετο.  
through midst of them, went away.

31Καὶ κατήλθεν εἰς Καπερναοῦμ, πόλιν  
And he came down into Capernaum, a city  
τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς  
of the Galilee; and he was teaching them  
ἐν τοῖς σάββασι. 32Καὶ ἐξεπλήσσοντο  
in the sabbaths. And they were astonished

"You will certainly refer me to this PROVERB, 'Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.'"

24 But he said, "Indeed I say to you, ‡That no Prophet is acceptable in his OWN COUNTRY."

25 But in Truth I say to you, ‡There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over All the LAND;

26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

27 ‡And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them was cleansed, but NAAMAN, the SYRIAN."

28 And all in the SYN-AGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY, and led him even to the †Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, ‡passing through the Midst of them, went away.

31 ‡And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck

† 29. Behind the Maronite church is a steep precipice, forty or fifty feet high, "on the brow of the hill;" the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the syna- gogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—Hackett.

‡ 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. ‡ 25. 1 Kings xvii. 9; xviii. 1; James v. 17. ‡ 27. 2 Kings v. 14. ‡ 30. John viii. 59; x. 39. ‡ 31. Matt. iv. 13; Mark i. 21.

ἐπὶ τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν  
on the teaching of him; for with authority was  
ὁ λόγος αὐτοῦ. <sup>33</sup>Καὶ ἐν τῇ συναγωγῇ ἦν  
the word of him. And in the synagogue was  
ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,  
a man having a spirit of a demon unclean,  
καὶ ἀνέκραξε φωνῇ μεγάλῃ, <sup>34</sup>\*[λέ-  
and he cried out with a voice loud, [say-  
γων·] "Εα, τί ἡμῖν καὶ σοί, Ἰησοῦ Να-  
ing:] Ah, what to us and to thee, Jesus O  
ζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς· οἶδα σε  
Nazarene? comest thou to destroy us; I know thee  
τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>35</sup>Καὶ ἐπετίμησεν  
who thou art, the holy of the God. And rebuked  
αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε  
him the Jesus, saying: Be silent, and come out  
ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον  
out of him. And having thrown him the demon  
εἰς μέσον, ἔξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν  
into midst, came out of him, nothing hurting  
αὐτόν. <sup>36</sup>Καὶ ἐγένετο θάμβος ἐπὶ πάντας·  
him. And came amazement on all;  
καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς  
and talked to one another, saying: What  
ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει  
the word this, for with authority and power  
ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρ-  
he commands the unclean spirits, and they  
χονται; <sup>37</sup>Καὶ ἐξεπορεύετο ἡχος περὶ  
come out? And went forth a report concerning  
αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.  
him into every place of the country around.

<sup>38</sup>Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰς-  
Having risen up and out of the synagogue, he  
ἦλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερά  
entered into the house of Simon; mother-in-law  
δὲ Σίμωνος ἦν συνεχομένη πυρετῷ  
and of the Simon was seized with fever  
μεγάλῳ· καὶ ᾠρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup>Καὶ  
great; and they asked him about her. And  
ἐπιστάς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ·  
standing above her, he rebuked the fever;  
καὶ ἀφῆκεν αὐτήν. Παραχρῆμα δὲ ἀναστὰσα  
and it left her. Forthwith and rising up  
διηκόνει αὐτοῖς.  
she served them.

<sup>40</sup>Δύοντος δὲ τοῦ ἡλίου, πάντες ὅσοι  
Setting and of the sun, all as many as  
εἶχον ἀσθενοῦντας νόσοις ποικίλαις,  
had being afflicted with disease various,  
ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκά-  
brought them to him; he and one by one  
στῷ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἔθερά-  
separately of them the hands having placed, he  
πευσεν αὐτούς. <sup>41</sup>Ἐξήρχετο δὲ καὶ δαιμόνια  
healed them. Came out and also demons  
ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· "Ὅτι  
from many, crying out and saying: That

with awe at his mode of  
INSTRUCTION; †For his  
WORD was with Authority.

<sup>33</sup> †Now there was a  
Man in the SYNAGOGUE,  
having a Spirit of an im-  
pure Demon; and he ex-  
claimed with a loud Voice,

<sup>34</sup> "Ah! what hast thou  
to do with us, Jesus Naza-  
rene? Comest thou to  
destroy us? I know thee  
who thou art; †the HOLY  
ONE of GOD."

<sup>35</sup> And JESUS rebuked  
him, saying, "Be silent,  
and come out of him." And  
the DEMON having thrown  
him into the Midst, de-  
parted from him, without  
hurting him.

<sup>36</sup> And amazement came  
on all, and they spoke to  
one another, "What WORD  
is this! For with Autho-  
rity and Power he com-  
mands the IMPURE Spirits,  
and they come out."

<sup>37</sup> And a Report con-  
cerning him went forth  
into Every Part of the  
SURROUNDING COUNTRY.

<sup>38</sup> †And rising up out  
of the SYNAGOGUE, he  
entered the HOUSE of Si-  
mon. And SIMON'S Mo-  
ther-in-law was confined  
with a violent Fever; and  
they asked him concern-  
ing her.

<sup>39</sup> And standing over  
her, he rebuked the FEVER,  
and it left her; and in-  
stantly rising up, she  
served them.

<sup>40</sup> †Now as the SUN was  
setting, all who had any  
sick with various Diseases,  
brought them to him; and  
HE, placing his HANDS on  
each one of them, cured  
them.

<sup>41</sup> And Demons also  
departed from many cry-  
ing out and saying, "Thou

† <sup>33</sup>. As *demon* was used both in a *good* and *bad* sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of *this* spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a *good* sense.—*Clarke*.

‡ <sup>32</sup>. Matt. vii. 28, 29. ‡ <sup>33</sup>. Mark i. 23. ‡ <sup>34</sup>. Psa. xvi. 10; Dan. ix. 24.  
‡ <sup>38</sup>. Matt. viii. 14; Mark i. 29. ‡ <sup>40</sup>. Matt. viii. 16; Mark i. 32.

οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν  
not he permitted them to say, that they knew the  
Χριστὸν αὐτὸν εἶναι.  
Anointed him to be.

<sup>42</sup>Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπο-  
Being come and day, coming out he  
ρεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζή-  
went into a desert place; and the crowds sought  
τοιν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον  
him, and came to him, and urged  
αὐτὸν μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup>Ὁ δὲ εἶπε  
him not to depart from them. He but said  
πρὸς αὐτούς· "Ὅτι καὶ ταῖς ἐτέραις πόλεσιν  
to them; That also to the other cities  
εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν  
to publish glad tidings me must the kingdom  
τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.  
of the God; because for this I have been sent forth.

<sup>44</sup>Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς  
And he was preaching in the synagogue  
τῆς Γαλιλαίας. ΚΕΦ. ε'. 5. <sup>1</sup>Ἐγέ-  
of the Galilee. It hap-

νετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ  
pened but in to the the crowd to press him  
τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς  
of the to hear the word of the God, and he  
ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ·  
was standing by the lake Gennesaret;  
<sup>2</sup>καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην·  
and he saw two ships standing by the lake;  
οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέ-  
the but fishermen having gone from them, were

πλυναν τὰ δίκτυα. <sup>3</sup>Ἐμβὰς δὲ εἰς ἓν τῶν  
washing the nets. Entering and into one of the  
πλοίων, ὃ ἦν τοῦ Σίμωνος· ἠρώτησεν  
ships, which was of the Simon; he asked  
αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ  
him from the land to put off a little; and  
καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς  
sitting down he taught out of the ship the  
ὄχλους. <sup>4</sup>Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε  
crowds. When and he ceased speaking, he said

πρὸς τὸν Σίμονα· Ἐπανάγαγε εἰς τὸ βάθος,  
to the Simon; Put out into the deep,  
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.  
and let down the nets of you for a draught.

<sup>5</sup>Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν \* [αὐτῷ·] Ἐ-  
And answering the Simon said [to him:] O  
πιστάτα, δι' ὅλης τῆς νυκτὸς κοπιά-  
master, through whole of the night having  
σαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι  
toiled, nothing we have taken; at but the word  
σου χαλάσω τὸ δίκτυον. <sup>6</sup>Καὶ τοῦτο  
of thee I will let down the net. And this  
ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων  
having done, they enclosed a multitude of fishes

art the SON of GOD." And  
rebuking them, he per-  
mitted them not to say  
That they knew him to be  
the MESSIAH.

<sup>42</sup> And Day having come,  
he retired to a Desert  
Place; and the crowds  
sought him, and came to  
him, and urged him not to  
leave them.

<sup>43</sup> But HE said to them,  
"I must proclaim the glad  
tidings of the KINGDOM of  
GOD to OTHER Cities also;  
because for this I have  
been sent."

<sup>44</sup> ‡ And he was preach-  
ing \* in the SYNAGOGUES  
of GALILEE.

## CHAPTER V.

<sup>1</sup> ‡ Now it occurred, as  
the CROWD PRESSED on  
him to HEAR the WORD of  
GOD, he was standing by  
the LAKE Gennesaret;

<sup>2</sup> and he saw \*two  
Boats stationed near the  
SHORE; but the FISHER-  
MEN having left them,  
were washing their NETS.

<sup>3</sup> And having gone into  
one of the BOATS, which  
was SIMON'S, he asked  
him to put off a little from  
the LAND; and sitting  
down, he instructed the  
CROWDS out of the BOAT.

<sup>4</sup> And when he ceased  
speaking, he said to SIMON,  
‡ "Put out into the DEEP",  
and let down your NETS  
for a Draught."

<sup>5</sup> And \*Simon answer-  
ing, said: "Master, we  
have labored through the  
Whole NIGHT, and have  
caught nothing; yet, at  
thy WORD, I will let down  
the \*NETS.

<sup>6</sup> And having done this,  
they enclosed a great Mul-  
titude of Fishes; and their  
\*NETS were rending.

\* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 2. two Boats. 5. Simon. 5. to him—omit. 5. NETS. 6. NETS.

‡ 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

‡ 44. Mark i. 39. ‡ 1. Matt. iv. 18; Mark i. 16. ‡ 4. John xxi. 6.

πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν. <sup>7</sup>Καὶ  
great; was rending and the net of them. And  
κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ  
they beckoned to the partners to those in the  
ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι  
other ship, of the coming to help  
αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω  
them; and they came, and filled both  
τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. <sup>8</sup>Ἰδὼν δὲ  
the ships, so as to sink them. Seeing and  
Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ  
Simon Peter, fell down to the knees to the  
'Ιησοῦ, λέγων· "Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος  
Jesus, saying: Depart from me, for a man  
ἀμαρτωλὸς εἰμι, κύριε. <sup>9</sup>Θάμβος γὰρ περιέ-  
a sinner I am, O lord. Amazement for seized  
σχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ  
him and all those with him, at the  
ἄγρᾳ τῶν ἰχθύων, ἧς συνέλαβον·  
draught of the fishes, which they had taken;  
<sup>10</sup>ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς  
In like manner and also James and John, sons  
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.  
of Zebedee, who were partners with the Simon.  
Καὶ εἶπε πρὸς τὸν Σίμονα ὁ Ἰησοῦς· Μὴ  
And said to the Simon the Jesus; Not  
φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπου ἐσθ  
fear; from of the now men thou wilt be  
ζωγρῶν. <sup>11</sup>Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ  
catching. And having brought the ships to  
τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.  
the land, having left all, they followed him.

<sup>12</sup>Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ  
And it happened in to the to be him in one  
τῶν πόλεων, καὶ ἰδοὺ, ἄνθρωπος πλήρης λέπρας·  
of the cities, and lo, a man full of leprosy;  
καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσω-  
and seeing the Jesus, having fallen on face,  
πον, ἐδεήθη αὐτοῦ, λέγων· κύριε, ἐάν θέ-  
entreated him, saying: O lord, if thou  
λῃς, δύνασαι με καθαρίσαι. <sup>13</sup>Καὶ ἐκτεί-  
wilt, thou art able me to cleanse. And stretching  
νας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπών·  
out the hand, he touched him, saying:  
Θέλω, καθαρίσθαι. Καὶ εὐθὺς ἡ  
I will, be thou cleansed. And immediately the  
λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup>Καὶ αὐτὸς  
leprosy departed from him. And he  
παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελ-  
commanded him no one to tell: but going  
θῶν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσέ-  
show thyself to the priest, and offer  
νεγκε περὶ τοῦ καθαρισμοῦ σου,  
on account of the cleansing of thee,

7 And they beckoned to their PARTNERS in the OTHER Boat, to come and ASSIST them. And they came, and filled BOTH the BOATS, so that they were sinking.

8 And Simon Peter seeing it, fell down at the KNEES of \*Jesus, saying, "Depart from me, O Lord, For I am a sinful Man."

9 For amazement seized him, and ALL who were with him, at the DRAUGHT of FISHES which they had taken;

10 and in like manner also, James and John, Sons of Zebedee, who were Partners with SIMON. And \*Jesus said to SIMON, "Fear not; ‡HENCEFORTH thou wilt catch Men."

11 And having brought the BOATS to the LAND, ‡leaving all, they followed him.

12 ‡And it occurred, when he was in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 ‡And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, ‡as Moses

\* VATICAN MANUSCRIPT.—8. Jesus. 10. Jesus.

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17. ‡ 11. Matt. iv. 19; xix. 27; Mark i. 18; Luke xviii. 28. ‡ 12. Matt. viii. 2; Mark i. 40. ‡ 14. Matt. viii. 4. ‡ 14. Lev. xiv. 4, 10, 21, 22.

καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐ-  
as enjoined Moses, for a witness to  
τοῖς.  
them.

<sup>15</sup>Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ  
Spread abroad but more the word concerning  
αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκού-  
him; and came together crowds great to  
εἶναι, καὶ θεραπεύεσθαι \* [ὑπ' αὐτοῦ] ἀπὸ τῶν  
hear, and to be healed [by him] from the  
ἀσθενειῶν αὐτῶν· <sup>16</sup>Αὐτὸς δὲ ἦν ὑποχωρῶν  
weaknesses of them; he but was retiring  
ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.  
in the deserts, and praying.

<sup>17</sup>Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ  
And it happened in one of the days, and  
αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι  
he was teaching; and were sitting  
Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν  
Pharisees and teachers of the law, they were  
ἐληλυθότες ἐκ πάσης κώμης τῆς Γα-  
having come out of all villages of the Ga-  
λιλαίας καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ· καὶ  
lilee and Judea, and Jerusalem; and  
δύναμις Κυρίου ἦν εἰς τὸ ἰάσθαι αὐτούς.  
power of Lord was into the to heal them.

<sup>18</sup>Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄν-  
And lo, men bringing on a couch a  
θρώπον, ὃς ἦν παραλελιμένος· καὶ  
man, who was having been palsied; and  
ἐζήτην αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐν ὧ-  
sought him to bring in, and to place in  
πιον αὐτοῦ. <sup>19</sup>Καὶ μὴ εὐρόντες ποίας εἰσενέγ-  
presence of him. And not finding how they might  
κωσιν αὐτόν, διὰ τὸν ὄχλον, ἀναβάν-  
bring in him, through the crowd, having gone  
τες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων κα-  
up to the roof, through the tiles they  
θῆκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον  
let down him with the little bed into the midst  
ἔμπροσθεν τοῦ Ἰησοῦ. <sup>20</sup>Καὶ ἰδὼν τὴν πίστιν  
in presence of the Jesus. And seeing the faith  
αὐτῶν, εἶπεν· Ἄνθρωπε, ἀφέωνταί  
of them, he said; O man, have been forgiven  
σοι αἱ ἁμαρτίαι σου. <sup>21</sup>Καὶ ἤρξαντο δια-  
to thee the sins of thee. And began to  
λογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι,  
reason the scribes and the Pharisees,  
λέγοντες· Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημί-  
saying; Who is this who speaks blasphe-  
ας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ  
mies; who is able to forgive sins, if not  
μόνος ὁ Θεός; <sup>22</sup>Ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς  
alone the God? Knowing but the Jesus the  
διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς  
reasonings of them, answering said to

commanded, for Notifying  
[the cure] to the people."

15 But the REPORT con-  
cerning him spread abroad  
the more; and great  
Crowds came together to  
hear, and be cured of their  
INFIRMITIES.

16 ‡And he retired into  
solitary places, and prayed.

17 And it occurred on  
one of the DAYS, he was  
teaching, and the \*PHARI-  
SEES and Teachers of the  
Law were sitting near,  
having come out of Every  
Village of Galilee, and of  
Judea, and from Jerusa-  
lem; and the Mighty  
Power of the Lord was on  
\*him to CURE.

18 ‡And, behold, Men  
bringing on a Bed a palsied  
Man, and they sought to  
bring him in, and place  
him in his presence.

19 And not finding how  
they could bring him in,  
on account of the crowd,  
having ascended to the  
roof, they lowered him,  
with the LITTLE BED,  
†through the TILES, into  
the MIDST before \*them  
all.

20 And perceiving their  
FAITH, he said, "Man, thy  
SINS are forgiven thee."

21 ‡And the SCRIBES  
and the PHARISEES began  
to reason, saying, "Who  
is this that utters Blas-  
phemies? ‡Who can for-  
give Sins, except God  
only?"

22 But JESUS knowing  
their THOUGHTS, answer-  
ing, said to them, "Why

\* VATICAN MANUSCRIPT.—15. by him—omit. 17. PHARISEES. 17. him to CURE. And. 19. them all.

† 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

‡ 16. Matt. xiv. 23; Mark vi. 46. ‡ 18. Matt. ix. 2; Mark ii. 3. ‡ 21. Matt. ix. 3; Mark ii. 6, 7. ‡ 21. Ps. xxxii. 5; Isa. xlii. 25.

αὐτοῦς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑ-  
 them; Why do you reason in the hearts of  
 μῶν; <sup>23</sup>Τί ἐστὶν εὐκολώτερον; εἰπεῖν· 'Α-  
 you? Which is easier to say: Have  
 φέονται σοι αἱ ἁμαρτίαι σου; ἢ εἰ-  
 been forgiven to thee the sins of thee? or to  
 πεῖν· 'Εγείρε καὶ περιπάτει; <sup>24</sup>Ἴνα δὲ εἰ-  
 to say: Arise and walk? That but you  
 δῇτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ  
 may know, that authority has the son of the  
 ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἰ-  
 man on the earth to forgive sins, (the  
 πε τῷ παραλελυμένῳ·) Σοὶ λέγω· 'Ε-  
 said to the having been palsied;) To thee I say;  
 γείρε, καὶ ἄρας τὸ κλινιδίον σου,  
 Arise, and having taken up the little bed of thee,  
 πορεύου εἰς τὸν οἶκόν σου. <sup>25</sup>Καὶ παραχρῆ-  
 go into the house of thee. And instantly  
 μα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας  
 arising in presence of them, having taken up  
 ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν  
 on which he had been laid, went into the  
 οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. <sup>26</sup>Καὶ  
 house of himself, glorifying the God. And  
 ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον  
 amazement took all, and they glorified  
 τὸν Θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες·  
 the God; and were filled of fear, saying;  
 'Ὅτι εἶδομεν παράδοξα σήμερον.  
 That we have seen wonderful things to-day.

<sup>27</sup>Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεά-  
 And after these he went out, and saw  
 σατο τελώνην, ὀνόματι Λευὶν, καθήμενον ἐπὶ  
 publican, with a name Levi, sitting at  
 τὸ τελώνιον· καὶ εἶπεν αὐτῷ· 'Ακολούθει  
 the custom-house; and he said to him; Follow  
 μοι. <sup>28</sup>Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκο-  
 me. And forsaking all rising up he  
 λούθησεν αὐτῷ. <sup>29</sup>Καὶ ἐποίησε δοχὴν μεγάλην  
 followed him. And made a feast great  
 Λευῆς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν  
 Levi to him in the house of himself; and was  
 ὄχλος τελωνῶν πολὺς, καὶ ἄλλων, οἱ  
 a crowd of publicans great, and of others, who  
 ἦσαν μετ' αὐτῶν κατακείμενοι. <sup>30</sup>Καὶ ἐγόγγυ-  
 were with them reclining. And mur-  
 ζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι  
 mured the scribes of them and the Pharisees  
 πρὸς τοὺς μαθητάς αὐτοῦ, λέγοντες· Διατί  
 to the disciples of him, saying: Why  
 μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε  
 with the publicans and sinners do you eat  
 καὶ πίνετε; <sup>31</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε  
 and drink? And answering the Jesus said  
 πρὸς αὐτοὺς· Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαί-  
 to them: No need have those being in  
 νοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·  
 health of a physician, but those sick being;  
<sup>32</sup>οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρ-  
 not I have come to call just (ones,) but sin-  
 τωλοὺς εἰς μετάνοιαν.  
 ners to reformation.

do you reason in your  
 HEARTS?

23 Which is easier? to  
 say, 'Thy sins are forgiven  
 thee;' or to say, [with  
 effect,] 'Arise, and walk?'

24 But that you may  
 know that the SON of MAN  
 has AUTHORITY ON EARTH  
 to forgive Sins," (he says  
 to the PALSIED MAN,) "I  
 say to thee, 'Arise, and  
 taking up thy LITTLE  
 BED, go to thy HOUSE.'"

25 And instantly arising  
 in their presence, and tak-  
 ing up that on which he  
 had been lying, he pro-  
 ceeded to his own HOUSE,  
 praising God.

26 And astonishment  
 seized all, and they praised  
 God, and were filled with  
 Fear, saying, "We have  
 seen wonderful things to-  
 day."

27 ‡And after this, he  
 went out, and saw a Trib-  
 ute-taker, named Levi,  
 sitting at the TAX-OFFICE;  
 and he said to him, "Fol-  
 low me."

28 And forsaking all, he  
 arose, and followed him.

29 ‡And \*Levi made a  
 great Feast for him, in his  
 own HOUSE; and there  
 was a great Crown of Trib-  
 ute-takers, and of others,  
 who were reclining with  
 them.

30 And \*the PHARISEES  
 and their SCRIBES com-  
 plained to his DISCIPLES,  
 saying, "Why do you eat  
 and drink with TRIBUTE-  
 TAKERS and Sinners?"

31 And \*Jesus answer-  
 ing, said to them, "THOSE  
 who are in HEALTH have  
 no need of a Physician,  
 but THOSE who are SICK."

32 ‡I have not come to  
 call the Righteous, but  
 Sinners to Repentance."

\* VATICAN MANUSCRIPT.—29. LEVI. 30. The PHARISEES and their SCRIBES.  
 31. Jesus.

‡ 27. Matt. ix. 9; Mark ii. 13, 14. ‡ 29. Matt. ix. 10; Mark ii. 15. ‡ 32. Matt. 9. 13; 1 Tim. i. 15.

\*Οἱ δὲ εἶπον πρὸς αὐτόν· \* [Διὰ τὴν] οἱ  
They and said to him; [Why] the  
μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ  
disciples of John fast often, and  
οἱ δὲ οἱ τοῦ Φαρισαίου· οἱ δὲ σοὶ ἐσθίουσι καὶ  
those but to thee eat and  
πίνουσιν; \*<sup>34</sup> Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύ-  
rink? He and said to them; Not you  
νασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν  
are able the sons of the bridal-chamber, in  
ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι  
which the bridegroom with them is, to make  
νηστεύειν; \*<sup>35</sup> Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν  
to fast? Will come but days, and when  
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νη-  
may be taken from them the bridegroom, then they  
στεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. \*<sup>36</sup> Ἐλεγε  
will fast in those the days. He spoke  
δὲ καὶ παραβολὴν πρὸς αὐτούς· "Ὅτι οὐδεὶς  
and also a parable to them; That no one  
ἐπιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμά-  
a patch of a mantle new sews on to a  
τιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχί-  
mantle old; if but not, and the new it  
ζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλημα τὸ  
rends and the old not agrees a patch that  
ἀπὸ τοῦ καινοῦ. \*<sup>37</sup> Καὶ οὐδεὶς βάλλει οἶνον  
from the new. And no one puts wine  
νέον εἰς ἀσχοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει  
new into skins old; if but not, will burst  
ὁ νέος οἶνος τοὺς ἀσχοὺς, καὶ αὐτὸς ἐκχυθή-  
the new wine the skins, and he will be  
σεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται. \*<sup>38</sup> Ἀλλὰ  
spilt, and the skins will be destroyed; but  
οἶνον νέον εἰς ἀσχοὺς καινοὺς βλητέον·  
wine new into skins new requires to be put;  
\* [καὶ ἀμφότεροι συντηροῦνται.] \*<sup>39</sup> [Καὶ] οὐ-  
[and both are preserved.] [And] no  
δεῖς πῶν παλαιόν, \* [εὐθέως] θέλει  
one having drink old, [immediately] desires  
νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερος  
new; he says for; The old is better  
ἐστίν.  
is.

ΚΕΦ. στ'. 6.

<sup>1</sup> Ἐγένετο δὲ ἐν σαββάτῳ \* [δευτεροπρώ-  
It happened and in sabbath [second-  
τῷ] διαπορεύεσθαι αὐτόν διὰ τῶν σπορί-  
first] to pass him through the grain-  
μων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στά-  
fields; and plucked the disciples of him the ears  
γυας, ἥσθιον, ψάχοντες ταῖς χερσὶ. \*<sup>2</sup> Τινὲς δὲ  
of grain, and ate, rubbing the hands. Some and

33 And THEY said to him, † "The DISCIPLES of John frequently fast and Pray; and in like manner THOSE of the PHARISEES; but THINE eat and drink?"

34 And he said to them, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them?"

35 But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in Those DAYS."

36 † And he also spoke a Parable to them; "No one puts a Piece \*rent from a new Garment on an old; else the NEW also \*will make a rent, and THAT Piece from the NEW \*will not agree with the OLD.

37 And no one puts new Wine into †old Skins; else the \*NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The OLD is \*good.'

CHAPTER VI.

1 † And it occurred on the Sabbath, that he went through the \*Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

2 And some of the

\* VATICAN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE. 36. will not agree with. 37. NEW WINE. 38. and both are preserved—omit. 39. And—omit. 39. immediately—omit. 1. second-first—omit. 1. Grain-fields.

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. SKINS are used for this purpose now in Spain. Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh ix. 4, and Job xxxii. 19.

‡ 33. Matt. ix. 14; Mark ii. 18. ‡ 36. Matt. ix. 16, 17; Mark ii. 21, 22. ‡ 1. Matt. xii. 1; Mark ii. 23.

τῶν Φαρισαίων εἶπον \* [αὐτοῖς·] Τί ποιεῖτε,  
of the Pharisees said [to them;] Why do you,  
ὅ οὐκ ἔξεστι \* [ποιεῖν] ἐν τοῖς σάββασι;  
which not it is lawful [to do] in the sabbaths?

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς·  
And answering to them said the Jesus;

Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ,  
Not even this have you read, what did David,  
ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ  
when he was hungry he and those with him

ὄντες; ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ,  
being? how he entered into the house of the God,

καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ  
and the loaves of the presence he took, and

ἔφαγε, καὶ ἔδωκε \* [καὶ] τοῖς μετ' αὐτοῦ·  
ate, and gave [also] to those with him;

οὓς οὐκ ἔξεστι φαγεῖν, εἰ μὴ μόνους τοὺς  
which not it is lawful to eat, if not alone the

ἱερεῖς; Καὶ ἔλεγεν αὐτοῖς· \* [Ὅτι] κύριος  
priests? And he said to them: [That] a lord

ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαβ-  
is the son of the man also of the sab-

βάτου.  
bath.

Ἐγένετο δὲ [καὶ] ἐν ἑτέρῳ σαββάτῳ εἰσελ-  
It happened and [also] in another sabbath to en-

θεῖν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ  
ter him into the synagogue, and to teach; and

ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ  
was there a man, and the hand of him the

δεξιὰ ἦν ξηρά. Παρετήρουν δὲ αὐτὸν  
right was withered. Watched and him

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαβ-  
the scribes and the Pharisees if in the sab-

βάτῳ θεραπεύσει, ἵνα εὕρωσι κατη-  
bath he will heal, so that they might find an ac-

γορίαν αὐτοῦ. Αὐτὸς δὲ ᾔδει τοὺς διαλογι-  
cusation of him. He but knew the purposes

σμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ  
of them, and said to the man the

ξηρὰν ἔχοντι τὴν χεῖρα· Ἐγειρε, καὶ στήθι  
withered having the hand; Arise, and stand

εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. Ἐλεπεν  
into the midst. He and having arisen stood. Said

οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτήσω  
then the Jesus to them; I will ask

ὑμᾶς· Τί ἔξεστι τοῖς σάββασι; ἀγα-  
you; What is it lawful to the sabbath; to do

θοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ  
good or to do evil? a life to save, or

ἀποκτείνει; <sup>10</sup>Καὶ περιδλεψάμενος πάντας  
to kill? And looking around on all

αὐτούς, εἶπεν αὐτῷ· Ἐκτεινον τὴν χεῖρά  
them, he said to him; Stretch out thine

σου. Ὁ δὲ ἐποίησε· καὶ ἀπεκατεστάθη ἡ  
of thee. He and did; and was restored the

χεὶρ αὐτοῦ \* [ὥς ἡ ἄλλη.] <sup>11</sup>Αὐτοὶ δὲ ἐπλή-  
hand of him [as the other.] They and were

PHARISEES said, "Why do you <sup>‡</sup>what is not lawful on the SABBATH?"

3 And <sup>\*</sup>Jesus answering them, said, "Have you not even read this, <sup>‡</sup>which David did, when hungry, he and THOSE who <sup>\*</sup>were with him?"

4 He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; <sup>‡</sup>which none but the PRIESTS could lawfully eat."

5 And he said to them, "The SON of MAN is Lord even of the SABBATH."

6 And it occurred on Another Sabbath, that he entered the SYNAGOGUE, and taught. And a Man was there whose RIGHT HAND was withered.

7 And the SCRIBES and PHARISEES watched him closely [to see] if he would cure on the SABBATH; that they might find an Accusation against him.

8 But he knew their PURPOSES, and said to THAT MAN HAVING the withered HAND, "Arise, and stand in the MIDST." And HE arose and stood.

9 Then JESUS said to them, "I ask you, if it is lawful to do good on the SABBATH or to do evil? to save Life, or to kill?"

10 And looking round on them all, he said to him, "Stretch out thine HAND." And HE did so; and his HAND was restored.

11 And they were filled

\* VATICAN MANUSCRIPT.—2. to them—omit. 2. to do—omit. 3. Jesus. 3. were. 4. how—omit. 4. also—omit. 5. That—omit. 6. also—omit. 9. I ask you, if it is lawful. 10. as the other—omit.

‡ 2. Exod. xx. 10. ‡ 3. 1 Sam. xxi. 6. ‡ 4. Lev. xxiv. 9. ‡ 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 16.



σθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους,  
filled madness, and they talked to one another,  
τι ἂν ποιήσῃαν τῷ Ἰησοῦ.  
what they should do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,  
It came to pass and in the days those,  
ἔξῃθεν εἰς τὸ ὄρος προσεῦξασθαι· καὶ  
he went out into the mountain to pray: and  
ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ  
was passing the night in the place of prayer of the  
Θεοῦ. 13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε  
God. And when it became day, he called

τοὺς μαθητάς αὐτοῦ· καὶ ἐκλεξάμενος  
to the disciples of himself; and having chosen  
ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνό-  
from them twelve, whom also apostles he  
μασε· 14 (Σίμωνα, ὃν καὶ ὠνόμασε Πέ-  
named; (Simon, whom also he named Pe-

τρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
ter, and Andrew the brother of him,  
Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθο-  
James and John, Philip and Bartho-

λομαῖον, 15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν  
lomew, Matthew and Thomas, James the

τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον  
of the Alphaeus, and Simon the being called

ζηλωτὴν, 16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν  
Zealotes, Judas of James and Judas

Ἰσκαριώτην, ὃς \* [καὶ] ἐγένετο προδότης·)  
Iscariot, who [also] became a traitor;)

17 καὶ καταβάς μετ' αὐτῶν, ἔστη ἐπὶ τόπον  
and descending with them, he stood on a place  
πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλη-  
level, and a crowd of disciples of him, and a

θος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς  
multitude great of the people from all of the

Ἰουδαίας, καὶ Ἱερουσαλήμ, καὶ τῆς παραλίου  
Judea, and Jerusalem, and of the sea-coast

Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ,  
of Tyre and Sidon, who came to hear him,

καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·  
and to be healed from the diseases of themselves;

18 καὶ οἱ ὀχλούμενοι ἀπὸ πνευμάτων ἀκα-  
and those being troubled from spirits un-

θάρτων· καὶ ἐθεραπεύοντο. 19 Καὶ πᾶς ὁ  
clean; and they were healed. And all the

ὄχλος ἐζήτηι ἅπτεσθαι αὐτοῦ· ὅτι δύναμις  
crowd sought to touch him; for a power

παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.  
from him went out, and healed all.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς  
And he having lifted up the eyes

αὐτοῦ, εἰς τοὺς μαθητάς αὐτοῦ, ἔλεγε·  
of himself on the disciples of himself, he said:

Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ  
Blessed the poor; for yours is the

with madness, and consult-  
ed with one another, what  
they should do to JESUS.

12 ‡ And it came to pass  
in those DAYS, that he  
went out to the MOUNTAIN  
to pray; and he remained,  
through the night, in † the  
ORATORY of GOD.

13 And when it was  
Day he summoned his  
DISCIPLES; ‡ and having  
selected from them twelve,  
whom he also named  
Apostles;—

14 Simon, ‡ whom he  
also named Peter, and  
Andrew his BROTHER,  
James and John, Philip  
and Bartholomew,

15 Matthew and Thom-  
as, THAT James, son of  
\*Alpheus, and THAT Si-  
mon who was CALLED the  
Zealot.

16 Judas † the brother  
of James, and Judas Iscar-  
iot, who became a Trai-  
tor;—

17 and coming down  
with them, he stood on a  
level Place, with a \*Crowd  
of his DISCIPLES, ‡ and a  
great Multitude of PEOPLE  
from ALL JUDEA and Jeru-  
salem, and the SEA-COAST  
of Tyre and Sidon, who  
came to hear him, and to  
be restored from their  
DISEASES;

18 and THOSE who were  
\*distressed by unclean  
Spirits were cured.

19 And All the crowd  
sought to touch him, ‡ For  
a Power went out from  
him, and healed all.

20 And he, having lifted  
up his eyes on his DISCI-  
PLES, said; ‡ "Happy,  
POOR ones! For yours is  
the KINGDOM of GOD.

\* VATICAN MANUSCRIPT.—15. Alpheus. 16. also—omit. 17. a great Crowd. 18. distressed by unclean Spirits were cured.

† 12. Or the place of prayer to God. Nearly all modern critics translate *prosukee* in this passage and Acts xvi. 13, in this manner. A *prosukee* was a large uncovered building, with seats as in an amphitheatre, and used for worship where there is no synagogue.

‡ 12. Matt. xiv. 23. ‡ 13. Matt. x. 1. ‡ 14. John i. 42. ‡ 16. Jude 1. ‡ 17. Matt. iv. 25; Mark iii. 7. ‡ 19. Mark v. 30; Luke viii. 46. ‡ 20. Matt. v. 3; xi. 5; James ii. 5.

βασιλεία τοῦ Θεοῦ. <sup>21</sup>Μακάριοι οἱ πεινῶντες  
kingdom of the God. Blessed the hungering  
νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ  
now; for you shall be satisfied. Blessed the  
κλαίοντες νῦν· ὅτι γελάσετε.  
weeping now; for you shall laugh.

<sup>22</sup>Μακάριοι ἐστέ, ὅταν μισήσωσιν ὑμᾶς  
Blessed are you, when may hate you  
οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς,  
the men, and when they may separate you,  
καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα  
and they may revile, and may cast out the name  
ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ  
of you as evil, on account of the son of the  
ἀνθρώπου. <sup>23</sup>Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ,  
man. Rejoice you in that the day,  
καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν  
and leap you for joy; lo for, the reward of you  
πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ  
great in the heaven; according to these for  
ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν.  
did to the prophets the fathers of them.

<sup>24</sup>Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέ-  
But woe to you the rich; for you have  
χετε τὴν παράκλησιν ὑμῶν. <sup>25</sup>Οὐαὶ ὑμῖν, οἱ  
in full the comfort of you. Woe to you, those  
ἐμπεπλημένοι· ὅτι πεινάσετε· οὐαὶ ὑμῖν,  
having been filled; for you shall hunger; Woe to  
οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ  
you, those laughing now; for you shall mourn and  
κλαύσετε. <sup>26</sup>Οὐαὶ, ὅταν καλῶς ὑμᾶς εἰπωσιν  
you shall weep. Woe, when well you may speak  
οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίησαν  
the men; according to these for did  
τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.  
to the false-prophets the fathers of them.

<sup>27</sup>Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγα-  
But to you I say to those hearing; Love  
πάτε τοὺς ἐχθρούς ὑμῶν· καλῶς ποιεῖτε τοῖς  
your the enemies of you; good do you to those  
μισοῦσιν ὑμᾶς· <sup>28</sup>εὐλόγεῖτε τοὺς καταρωμένους  
hating you; bless you those cursing  
ὑμᾶς· προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων  
you; pray you for those traducing  
ὑμᾶς. <sup>29</sup>Τῷ τύποντί σε ἐπὶ τὴν σιαγόνα,  
you. To the striking thee on the cheek,  
πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός  
offer also the other; and from the taking  
σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κω-  
of thee the mantle, also the tunic not thou  
λύσης.  
mayest hinder.

<sup>30</sup>Παντὶ δὲ τῷ αἰτοῦντί σε δίδου·  
To all and those asking thee give thou;  
καὶ ἀπὸ τοῦ αἵροντος τὰ σά, μὴ ἀπαί-  
and from the taking what is thine, not demand

21 †Happy now, HUN-  
GERING ones! Since you  
will be satisfied. †Happy  
now, WEEPING ones! Be-  
cause you will laugh.

22 †Happy are you,  
when MEN may hate you,  
and separate you, and may  
revile and cast out your  
NAMES as evil, on account  
of the Son of Man.

23 †Rejoice in That  
DAY, and leap for joy;  
for behold, your REWARD  
will be great in HEAVEN;  
‡for thus their FATHERS  
did to the PROPHEETS.

24 †But Woe to YOU,  
RICH ones; for you have  
your CONSOLATION.

25 Woe to YOU who are  
\*FULL now! Because you  
will hunger. \*Woe to  
YOU who LAUGH now! For  
you will mourn and weep.

26 Woe, when MEN may  
speak well of you! for  
\*thus their FATHERS did  
to the FALSE-PROPHETS.

27 †But I say to YOU,  
who HEAR me, Love your  
ENEMIES; do good to  
THOSE who HATE you,

28 †bless THOSE who  
CURSE you, pray for THOSE  
who INJURE you.

29 †To HIM STRIKING  
thee on the CHEEK, present  
the OTHER also; ‡and  
from HIM who TAKES  
AWAY thy MANTLE, with-  
hold not even thy COAT.

30 †Give to EVERY one  
ASKING thee; and from  
HIM who TAKES AWAY  
what is THINE demand  
it not.

\* VATICAN MANUSCRIPT.—25. FULL now. 25. Woe, YOU who LAUGH now. 26. the SAME did they to the FALSE-PROPHETS.

† 21. Matt. v. 6. † 21. Matt. v. 4. † 22. Matt. v. 11; 1 Pet. ii. 19; iii. 14; iv. 14. † 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2. † 23. Acts vii. 51. † 24. James v. 1. † 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. † 28. Matt. v. 44; Luke xxiii. 34; Acts vii. 60. † 29. Matt. v. 29. † 29. 1 Cor. vi. 7. † 30. Deut. xv. 7, 8, 10; Prov. xxi. 26; Matt. v. 42.

τει. <sup>31</sup>Καὶ καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν  
back. And all you wish, that may do to you  
οἱ ἄνθρωποι, \* [καὶ ὑμεῖς] ποιεῖτε αὐτοῖς  
the men, [also you] do you to them  
ὁμοίως. <sup>32</sup>Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας  
in like manner. And if you love those loving  
ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ  
you, what to you thanks is it? and for  
ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.  
sinners those loving them love.  
<sup>32</sup>Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούν-  
And if you should do good those doing good  
τας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ \* [γὰρ]  
you, what to you thanks is it? also [for]  
οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. <sup>34</sup>Καὶ ἐὰν  
the sinners the same do. And if  
δανείζητε παρ' ὧν ἐλπίζετε ἀπολαθεῖν,  
you should lend from whom you hope to receive,  
ποῖα ὑμῖν χάρις ἐστί, καὶ \* [γὰρ] οἱ ἁμαρ-  
what to you thanks is it? also [for] the sin-  
τωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολά-  
ners to sinners lend, that they may  
ῶσι τὰ ἴσα. <sup>35</sup>Πλὴν ἀγαπᾶτε τοὺς ἐχ-  
receive the like things. But love you the ene-  
θροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε καὶ δανεί-  
mies of you, and do you good and lend  
ζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ  
you nothing despairing; and shall be the  
μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ  
reward of you great, and you shall be sons  
ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς  
of highest; for he kind is to the  
ἀχαρίστους καὶ πανηρούς.  
unthankful and evil.

<sup>36</sup>Γίνεσθε \* [οὖν] οἰκτιρμονες, καθὼς  
Be you [therefore] compassionate, even as  
\* [καὶ] ὁ Πατὴρ ὑμῶν οἰκτιρμων ἐστί. <sup>37</sup>Καὶ  
[also] the Father of you compassionate is. And  
μὴ κρίνετε, καὶ οὐ μὴ κριθῇτε· μὴ  
not judge you, and not not you may be judged; not  
καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε·  
condemn you, and not not you may be condemned;  
ἀπολύετε, καὶ ἀπολυθήσεσθε. <sup>38</sup>Δίδετε, καὶ  
release you, and you shall be released. Give you,  
καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπε-  
and it shall be given to you; measure good having  
σμένον \* [καὶ] σεσαλευμένον \* [καὶ]  
been pressed down [and] having been shaken [and]  
ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον  
running over shall be given into the bosom  
ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ, ᾧ με-  
of you; by the γὰρ same measure, with which you  
τογεῖτε, ἀντιμετροθήσεται ὑμῖν. <sup>39</sup>Εἶπε  
measure, it shall be measured again to you. He spoke  
δὲ παραβολὴν αὐτοῖς· Μὴτι δύναται τυφλὸς  
and a parable to them; Not is able a blind  
τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς ὄθρονον  
blind to lead? not both into a pit  
πεσοῦνται;  
will fall?

31 ‡And as you would  
that MEN should do to you,  
do in like manner to them.

32 ‡And if you love  
THOSE who LOVE you,  
What Thanks are due to  
you? for even SINNERS  
love THOSE who LOVE  
them.

33 \*And if you do good  
to THOSE DOING GOOD to  
you, What thanks are due  
to you? SINNERS even do  
the SAME.

34 \*And if you lend to  
those from whom you hope  
to receive, What Thanks  
are due to you? SINNERS  
even lend to Sinners, that  
they may receive an EQUIV-  
ALENT.

35 But love your ENE-  
MIES, and do good and  
lend, in Nothing despair-  
ing; and your REWARD  
will be great, and ‡you  
will be Sons of the Most  
High: for he is kind to the  
UNTHANKFUL and Evil.

36 ‡Be you compas-  
sionate, as your FATHER  
is compassionate.

37 ‡And judge not, and  
you will not be judged;  
condemn not, and you will  
not be condemned; for-  
give, and you will be for-  
given;

38 ‡give, and it will be  
given to you; good Meas-  
ure, pressed down, shaken  
together, and overflowing,  
will be given into your  
LAP. For by the SAME  
Measure with which you  
measure, it will be dis-  
penssed to you again."

39 And he spoke a Para-  
ble to them; ‡"Can a  
Blind man lead a Blind  
man? Will not both fall  
into a Pit?

\* VATICAN MANUSCRIPT.—31. you also—omit. 33. For if also you do good. 33. for—omit. 34. for—omit. 36. therefore—omit. 36. also—omit. 38. and—omit. 38. and—omit.

‡ 31. Matt. vii. 12. ‡ 32. Matt. v. 46. ‡ 34. Matt. v. 42. ‡ 35. Matt. v. 45. ‡ 36. Matt. v. 48. ‡ 37. Matt. vii. 1. ‡ 38. Prov. xix. 17. ‡ 39. Matt. xv. 14.

<sup>40</sup>Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον  
Not is a disciple over the teacher

αὐτοῦ· καθηρτισμένος δὲ πᾶς  
of himself; having been fully qualified but every

ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. <sup>41</sup>Τὶ δὲ  
one shall be as the teacher of him. Why and

βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
seest thou the splinter that in the eye of the

ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ  
brother of thee, the but beam that in thine own

ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup>\*[ἦ] πῶς δύνασαι  
eye not perceivest? [or] how art thou able

λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ,  
to say to the brother of thee: O brother,

ἄφες, ἐκβάλω τὸ κάρφος τὸ ἐν τῷ  
allow me, I can cast out the splinter that in the

ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ  
eye of thee; thyself the in the eye

σου δοκὸν οὐ βλέπων; Ὑποκριτά, ἐκβαλε  
of thee beam not beholding? O hypocrite, cast out

πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου,  
first the beam out of the eye of thee,

καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ  
and then thou wilt see clearly to cast out the

κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ  
splinter that in the eye of the brother

σου. <sup>43</sup>Οὐ γάρ ἐστι δένδρον καλόν, ποιοῦν  
of thee. Not for is a tree good, bearing

καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν  
fruit corrupt; nor a tree corrupt, bearing

καρπὸν καλόν. <sup>44</sup>Ἐκαστον γὰρ δένδρον ἐκ  
fruit good. Every for tree from

τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ  
the own fruit is known; not for from

ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ θάτου  
thorns do they gather figs, nor from a bramble

τρυνῶσι σταφυλήν. <sup>45</sup>Ὁ ἀγαθὸς ἄνθρω-  
do they pick a cluster of grapes. The good man

πος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας  
out of the good treasure of the heart

αὐτοῦ προσφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς  
of himself brings forth the good; and the evil

\*[ἄνθρωπος] ἐκ τοῦ πονηροῦ \*[θησαυροῦ τῆς  
[man] out of the evil [treasure of the

καρδίας αὐτοῦ] προσφέρει τὸ πονηρόν·  
heart of himself] brings forth the evil;

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας  
out of for the fulness of the heart

λαλεῖ τὸ στόμα αὐτοῦ. <sup>46</sup>Τὶ δέ με καλεῖτε,  
speaks the mouth of him. Why and me do you call,

κύριε, κύριε· καὶ οὐ ποιεῖτε ἃ λέγω;  
O lord, O lord; and not do what I say?

<sup>47</sup>Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων  
All the coming to me, and hearing

40 ‡A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 ‡But why observest thou THAT SPLINTER in †thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN EYE?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine own EYE? Hypocrite! first extract the THORN from thine own EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BRO- THER'S EYE.

43 ‡For there is no good Tree which yields bad Fruit, nor \*again a bad Tree which yields good Fruit.

44 For ‡Every Tree is known by its own Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

45 The good Man out of the good Treasure of \*the HEART produces GOOD; and the bad Man out of the EVIL produces EVIL; for out of \*an Over- flowing Heart his MOUTH speaks.

46 ‡And why do you call Me 'Master, Master,' and obey not my com- mands?

47 ‡Every ONE COM- ING to me, and hearing

\* VATICAN MANUSCRIPT.—42. or—omit. 43. again. 44. the HEART. 45. Man —omit. 45. Treasure of his HEART—omit. 45. an Overflowing Heart.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—Hammond and Lightfoot.

‡ 40. Matt. x. 24; John xiii. 16; xv. 20. ‡ 41. Matt. vii. 3. ‡ 43. Matt. vii. 16, 17. ‡ 44. Matt. xii. 33. ‡ 46. Matt. vii. 21, 25; Luke xiii. 25. ‡ 47. Matt. vii. 24.

μου τῶν λόγων, καὶ ποιῶν αὐτούς, ὑποδείξω  
of me the words, and doing them, I will show  
ὑμῖν, τίνι ἔστιν ὁμοίος. <sup>48</sup>Ὁμοίος ἔστιν  
to you, to whom he is like. Like he is  
ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε  
to a man building a house, who dug  
καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν  
and went deep, and laid a foundation on the  
πέτραν· πλημύρας δὲ γενομένης, προσέρ-  
rock; of a flood and having come, dashed  
ρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ  
against the stream the house that, and not  
ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ  
was able to shake her; it was founded for upon  
τὴν πέτραν. <sup>49</sup>Ὁ δὲ ἀκούσας, καὶ μὴ ποιή-  
the rock. He but having heard, and not having  
σας, ὁμοίος ἔστιν ἀνθρώπῳ οἰκοδομήσαντι  
done, like he is to a man having built  
οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἣ  
a house on the earth without a foundation; to which  
προσέρρηξεν ὁ ποταμὸς· καὶ εὐθέως ἔ-  
dashed against the stream; and immediately it  
πεσε, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκεί-  
fell, and became the ruin of the house that  
νης μέγα.  
great.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ρήματα  
When and he had ended all the words  
αὐτοῦ εἰς τὰς ἀκοάς τοῦ λαοῦ, εἰσῆλθεν  
of him in the ears of the people, he entered  
εἰς Καπερναοὺμ. <sup>2</sup>Ἐκατοντάρχου δὲ τινος  
into Capernaum. Of a centurion and certain  
δοῦλος κακῶς ἔχων, ἤμελλε τελευτᾶν, ὃς  
slave sick being, was about to die, who  
ἦν αὐτῷ ἔντιμος. <sup>3</sup>Ἀκούσας δὲ περὶ τοῦ  
was to him valuable. Having heard and about the  
Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους  
Jesus, he sent to him elders  
τῶν Ἰουδαίων, ἐρωτῶν αὐτόν, ὅπως ἐλθὼν  
of the Jews, asking him, that coming  
διασώσῃ τὸν δούλον αὐτοῦ. <sup>4</sup>Οἱ δὲ  
he would save the slave of himself. They and  
παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν  
having come to the Jesus, they besought  
αὐτὸν σπουδαίως, λέγοντες· "Ὅτι ἄξιός ἐστιν,  
him earnestly, saying: That worthy he is,  
ὃν παρέξει τοῦτο· <sup>5</sup>ἀγαπᾷ γὰρ τὸ  
for whom thou wilt confer this; he loves for the  
ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδό-  
nation of us, and the synagogue he built  
μησεν ἡμῖν. <sup>6</sup>Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν  
for us. The and Jesus went with  
αὐτοῖς. "Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος  
them. Already and of him not far being distant  
ἀπὸ τῆς οἰκίας, ἔπεμψε \* [πρὸς αὐτόν] ὁ  
from the house, sent [to him] the

My words, and obeying them, I will show you whom he is like;

48 he resembles a Man building a House, who dug deep, and laid a foundation on the rock; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; \*because it was WELL-BUILT on the ROCK.

49 But HE who HEARS and obeys not, resembles a Man building a House on the EARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was RUIN of that HOUSE."

CHAPTER VII.

1 Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, †he entered Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

3 And having heard concerning JESUS, †he sent Elders of the JEWS to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and he built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, say-

\* VATICAN MANUSCRIPT.—48. because it was WELL-BUILT on. 6. to him—omit.

† 3. Either *magistrates* of the place, or *elders* of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his *authority*.—Clarke.

‡ 1. Matt. viii. 5.

ἐκατόνταρχος φίλους λέγων αὐτῷ· Κύριε, μὴ  
centurion friends, saying to him: O sir, not  
σκύλλου· οὐ γὰρ εἰμι ἱκανός, ἵνα ὑπὸ  
b<sup>o</sup> thou troubled; not for I am worthy, that under  
τὴν στέγην μου εἰσεέλθῃς· ἴδιό σου  
the roof of me thou shouldst enter; therefore not  
δὲ ἑμαυτὸν ἡξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ  
even myself I deemed fit to thee to come; but  
εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.  
speak a word, and will be healed the boy of me.  
8Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν  
Even for I a man am under authority  
τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας·  
being set, having under myself soldiers;  
καὶ λέγω τούτῳ· Πορεύθητι καὶ πορεύεται·  
and I say to this; Go, and he goes;  
καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ  
and to another; Come, and he comes; and to the  
δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ. 9Ἀκού-  
slave of me; Do this, and he does. Hear-  
σας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν·  
ing and these the Jesus, admired him;  
καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ  
and turning, to the following him crowd  
εἶπε· Λέγω ὑμῖν οὐδὲ ἐν τῷ Ἰσραὴλ  
he said: I say to you, not even in the Israel  
τοσαύτην πίστιν εὑρον. 10Καὶ ὑποστρέψαν-  
so great faith I have found. And having  
τες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑ-  
returned those having been sent into the house, they  
ρον τὸν \* [ἀσθενοῦντα] δοῦλον ὑγιαίνοντα.  
found the [being sick] slave being well.

11Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς  
And it happened in the next, he was going to  
πόλιν καλουμένην Ναὶν· καὶ συνεπορεύοντο  
a city being called Nain; and were going  
αὐτῷ οἱ μαθηταὶ αὐτοῦ \* [ἱκανοί,] καὶ ὄχλος  
with him the disciples of him [many] and a crowd  
πολύς. 12Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς  
great. As and he drew near to the gate of the  
πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς,  
city, and lo, was being carried out a dead man,  
υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ  
a son only born to the mother of himself, and  
αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν  
she a widow; and a crowd of the city great was  
σὺν αὐτῇ. 13Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγ-  
with her. And seeing her the Lord, he had  
χνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.  
compassion on her, and said to her; Not weep.  
14Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ  
And coming up he touched the bier; those and

ing to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my roof;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and \*my SERVANT will be cured.

8 For even I am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called †Nain; and his DISCIPLES were going with him, and a great CROWD.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and she was a Widow; and a great CROWD from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the †BIER, and the

\* VATICAN MANUSCRIPT.—7. let my SERVANT be healed. 10. being sick—omit. 11. many—omit.

† 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, it was two miles from Mount Tabor, southward, and near to Endor.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer*. 'Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave.'—*Hackett*.

βαστάζοντες ἔστησαν. Καὶ εἶπε· Νεανίσκε,  
bearing stood still. And he said; O young man,  
σοὶ λέγω, ἐγέρθητι. <sup>15</sup>Καὶ ἀνεκάθισεν ὁ  
to thee I say, rise. And sat up the  
νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν  
dead, and began to speak; and he gave him  
τῇ μητρὶ αὐτοῦ. <sup>16</sup>Ἐλαβε δὲ φόβος πάντας,  
to the mother of him. Seized and a fear all,  
καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ὅτι  
and they glorified the God, saying; That  
προφῆτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ  
a prophet great has risen among us, and  
ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.  
that has visited the God the people of himself.  
<sup>17</sup>Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ  
And went out the word this in whole the  
Ἰουδαίᾳ περὶ αὐτοῦ, καὶ \*ἐν] πάσῃ  
Judea concerning him, and in all  
τῇ περιχώρῳ.  
the surrounding country.

<sup>18</sup>Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐ-  
And told John the disciples of  
τοῦ περὶ πάντων τούτων. <sup>19</sup>Καὶ προσκαλε-  
him about all these. And having  
σάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ  
called two certain of the disciples of himself the  
Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων·  
John, sent to the Jesus, saying:  
Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶ-  
Thou art the coming one, or another are we to look  
μεν; <sup>20</sup>Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες  
for? Having come and to him the men  
εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν  
they said; John the dipper has sent  
ἡμᾶς πρὸς σέ, λέγων· Σὺ εἶ ὁ ἐρχόμενος  
us to thee, saying; Thou art the coming one,  
ἢ ἄλλον προσδοκῶμεν; <sup>21</sup>Ἐν αὐτῇ δὲ  
or another are we to look for? In this and  
τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ  
the hour he delivered many from diseases and  
μαστιγῶν καὶ πνευμάτων πονηρῶν, καὶ τυ-  
plagues and spirits evil, and to blind  
φλοῖς πολλοῖς ἔχαρισατο τὸ βλέπειν. <sup>22</sup>Καὶ  
ones many he gave the to see. And  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευ-  
answering the Jesus said to them; Going  
θέντες ἀπαγγείlate Ἰωάννῃ ἃ εἶδετε  
away relate to John what you have seen  
καὶ ἠκούσατε· \*ἵτι] τυφλοὶ ἀναβλέπουσι,  
and heard; [that] blind ones see again,  
χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται,  
lame ones are walking about, lepers are cleansed,  
κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτω-  
deaf ones are hearing, dead ones are raised up, poor  
χοὶ εὐαγγελίζονται. <sup>23</sup>καὶ μακάριος  
ones are addressed with glad tidings; and blessed  
ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.  
is, whoever not may be stumbled in me.

<sup>24</sup>Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,  
Having departed and the messengers of John,

BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised God, saying, †"A great Prophet has risen among us," and, †"GOD has visited his PEOPLE."

17 And this REPORT concerning him pervaded ALL JUDEA, and ALL the SURROUNDING COUNTRY.

18 †And John's DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to \*the LORD, saying, "Art thou the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, \*sent us to thee, saying, 'Art thou the COMING ONE? or are we to expect Another?'"

21 And in That HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave \*sight to many Blind persons.

22 And \*Jesus answering, said to them, †"Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, †glad tidings are announced to the Poor;

23 and happy is he who shall not stumble at me."

24 †And John's MESSEN-

\* VATICAN MANUSCRIPT.—17. in—omit. 19. the LORD saying. 20. sent 21. sight. 22. he answering. 22. That—omit.

† 16. Luke xxiv 19; John iv. 19; vi. 14; ix. 17. † 16. Luke i. 68. † 18. Matt. xi. 2. † 22. Matt. xi. 5. † 22. Luke iv. 18. † 24. Matt xi. 7.

ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάν-  
he began to say to the crowds concerning John;  
νου· Τὶ ἐξεληλύθατε εἰς τὴν ἔρημον

What have you come out into the desert  
θεάσασθαι· κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
to see? a reed by wind being shaken?

25 Ἀλλὰ τὶ ἐξεληλύθατε ἰδεῖν; ἄνθρωπον  
But what have you come out to see? a man

ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοῦ,  
in soft garments having been clothed? Lo,

οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχον-  
those in clothing showy and in luxury living

τες, ἐν τοῖς βασιλείοις εἰσιν. 20 Ἀλλὰ τὶ  
in the royal palaces are. But what

ἐξεληλύθατε ἰδεῖν; προφήτην; Ναὶ λέγω  
have you come out to see? a prophet? Yes I say

ὑμῖν, καὶ περισσότερον προφήτου. 27 Οὗτός  
to you, and much more of a prophet? This

ἐστὶ, περὶ οὗ γέγραπται· «Ἰδοῦ, ἐγὼ  
is, concerning whom it is written; 'Lo, I

ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
send the messenger of me before face

σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμ-  
of thee, who shall prepare the way of thee in

προσθέν σου». 28 Λέγω [γὰρ] ὑμῖν· μείζων  
presence of thee.' I say [for] to you; a greater

ἐν γεννητοῖς γυναικῶν \* [προφήτης] Ἰωάν-  
among offspring of women [prophet] of

νου \* [τοῦ βαπτιστοῦ] οὐδεὶς ἐστίν· ὁ δὲ  
John [the dipper] not is; the but

μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων  
less in the kingdom of the God, greater

αὐτοῦ ἐστὶ. 20 Καὶ πᾶς ὁ λαὸς ἀκούσας,  
of him is. And all the people having heard,

καὶ οἱ τελῶναι, ἐδικαίωσαν τὸν Θεόν, βαπτι-  
and the tax-gatherers, justified the God, having

σθέντες τὸ βάπτισμα Ἰωάννου. 30 Οἱ δὲ  
being dipped the dipping of John. The but

Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ  
Pharisees and the lawyers the purpose of the God

ἤθετησαν εἰς ἑαυτούς, μὴ βαπτισθέντες  
set aside for themselves, not having been dipped

ὑπ' αὐτοῦ.  
by him.

31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς  
To what then shall I compare the men of the

γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;  
generation this? and to what are they like?

32 Ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημέ-  
Like they are boys those in a market sit-

νοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν·  
ting, and calling to one another, and saying:

Ἡυλῆσαμεν ὑμῖν καὶ οὐκ ὥρχήσα-  
We have played the flute for you and not you have

σθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύ-  
danced; we have mourned for you, and not you have

σατε. 33 Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστής,  
wept. Has come for John the dipper,

μῆτε ἄρτον ἐσθίων, μῆτε οἶνον πίνων· καὶ  
neither bread eating, nor wine drinking; and

GERS having departed, he began to say to the crowds concerning John, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

25 But why went you out? To see a Man clothed in soft garments? Behold, THOSE robed in SPLENDID APPAREL, and living in luxury, are in ROYAL PALACES.

26 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

27 This is he concerning whom it is written, †Behold! \*I send my MESSENGER before thy Face, who will prepare thy way before thee.'

28 I say to you, Among those born of Women, there is not a greater than John, yet the LEAST in the KINGDOM of GOD is superior to him.

29 And All the PEOPLE having heard, and the TRIBUTE-TAKERS, justified GOD, †having been immersed with the IMMERSION of John.

30 But the PHARISEES and LAWYERS set aside the †PURPOSE of GOD towards themselves, not having been immersed by him.

31 †To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 †For John the IMMERSER has come neither eating Bread nor drinking

\* VATICAN MANUSCRIPT.—27. I send. 28. For—omit. 28. prophet—omit. 28. the dipper—omit.

† 27. Mal. iii. 1. 29. Matt. iii. 5; Luke iii. 12. † 30. Acts xx. 27. † 31. Matt. xi. 16. † 33. Matt. iii. 4; Mark i. 6; Luke i. 15.



λέγετε· Δαιμόνιον ἔχει. <sup>34</sup>Ἐλήλυθεν ὁ υἱὸς  
you say: A demon he has. Has come the son  
τοῦ ἀνθρώπου, ἐσθίων καὶ πίνων· καὶ λέγε-  
of the man, eating and drinking; and you  
τε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης,  
say: Lo, a man glutton and a wine-drinker,  
φίλος τελωνῶν καὶ ἁμαρτωλῶν. <sup>35</sup>Καὶ ἐδι-  
a friend of tax-gatherers and sinners. And is  
καιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς  
justified the wisdom by the children of herself  
πάντων.  
all.

<sup>36</sup>Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων,  
Asked and one him of the Pharisees,  
ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν  
that he might eat with him; and entering  
εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.  
into the house of the Pharisee, he reclined.

<sup>37</sup>Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν  
And lo, a woman in the city, who was  
ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ  
a sinner, knowing that he reclines in the  
οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλά-  
house of the Pharisee, having brought an ala-  
βαστρον μύρου, <sup>38</sup>καὶ στᾶσα ὀπίσω παρὰ  
baster box of balsam, and standing behind at  
τοὺς πόδας αὐτοῦ, κλαίονσα, ἤρξατο ῥε-  
the feet of him, weeping, she began to  
χειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ  
wet the feet of him with the tears; and  
ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασε,  
with the hairs of the head of herself wiped,  
καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε  
and kissed the feet of him, and anointed  
τῷ μύρῳ. <sup>39</sup>Ἰδὼν δὲ ὁ Φαρισαῖος ὁ  
with the balsam. Seeing but the Pharisee that

καλέσας αὐτόν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος  
having called him, spoke in himself, saying; This  
εἰ ἦν προφήτης, ἐγίνωσκεν ἂν, τίς καὶ  
if he was a prophet, would know, who and  
ποταπὴ ἡ γυνή, ἥτις ἅπτεται αὐτοῦ· ὅτι  
what the woman, who touches him; that  
ἁμαρτωλὸς ἐστὶ. <sup>40</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
a sinner she is. And answering the Jesus

εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι  
said to him; Simon, I have to thee something  
εἰπεῖν. Ὁ δὲ φησὶ· Διδάσκαλε, εἰπέ. <sup>41</sup>Δύο  
to say. He and says: O teacher, say. Two

χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς  
debtors were to a creditor certain; the one  
ᾧ ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος  
owed denarii five hundred, the and other

Wine, and you say, 'He has a Demon.'

<sup>34</sup> The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

<sup>35</sup> †But WISDOM is vindicated by All her CHILDREN."

<sup>36</sup> †And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

<sup>37</sup> And, behold, a †Wo-man \*who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alaba-ster box of Balsam,

<sup>38</sup> and standing †be- hind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and an- ointed them with the BAL- SAM.

<sup>39</sup> But THAT PHARISEE who had INVITED him ob- serving this, spoke within himself, saying. †"This man, if he were a Prophet, would know who and what the, WOMAN is, that touches him; For she is a Sinner."

<sup>40</sup> And JESUS answer- ing, said to him, "Simon, I have something to say to thee." And HE said, "Teacher, say it."

<sup>41</sup> "A certain Creditor had Two Debtors; ONE owed five hundred †De- narii, and the OTHER fifty.

\* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

† 37. There is no good reason for concluding that this woman was a *public prostitute*, as many suppose. She was probably only a *Gentile*, and therefore in the estimation of the Pharisee a *sinner*. *Hamartolos*, is often used in the New Testament in this sense.  
‡ 38. This is not intelligible without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch.—Wakefield.

† 41. A Roman coin worth about 14 cents, or 7d.

‡ 35. Matt. xi. 19. ‡ 36. Matt. xxvi. 6; Mark xiv. 3; John xi. 2. ‡ 39. Luke

πεντήκοντα. <sup>42</sup>Μὴ ἐχόντων \* [δὲ] αὐτῶν ἀπο-  
fifty. Not having [and] of them to  
δοῦναι, ἀμφοτέροις ἔχαρισατο. Τίς οὖν  
pay, both he forgave. Which then  
αὐτῶν, \* [εἶπε] πλεῖον αὐτὸν ἀγαπήσει;  
of them, [say] more him will love?  
<sup>43</sup> Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Ὑπολαμβάνω  
Answering and the Simon said; I suppose  
ὅτι ᾧ τὸ πλεῖον ἔχαρισατο. Ὁ  
that to whom the more he forgave. He  
δὲ εἶπεν αὐτῷ· Ὅρθῶς ἔκρινας. <sup>44</sup> Καὶ  
and said to him: Rightly thou hast judged. And  
στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι  
turning to the woman, to the Simon  
ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν  
he said: Seest thou this the woman? I came  
σου εἰς τὴν οἰκίαν· ὕδωρ ἐπὶ τοὺς πόδας  
of thee into the house; water for the feet  
μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν  
of me not thou gavest; she but with the tears  
ἔβρεξε μου τοὺς πόδας, καὶ ταῖς θριξίν  
she wet of me the feet, and with the hairs  
αὐτῆς ἔξεμαξε. <sup>45</sup> Φίλημά μοι οὐκ ἔδω-  
of herself has wiped. A kiss to me not thou  
κας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον, οὐ διέ-  
gavest; she but from of her came in, not has  
λιπε καταφιλοῦσά μου τοὺς πόδας. <sup>46</sup> Ἐ-  
ceased kissing of me the feet. With  
λαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη  
oil the head of me not thou didst anoint; she  
δὲ μύρω ἤλειψε τοὺς πόδας μου.  
but with balsam anointed the feet of me.  
<sup>47</sup> Οὐ χάριν, λέγω σοι, ἀφέωνται αἱ  
Therefore, I say to thee, have been forgiven the  
ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε  
sins of her the many, for that she loved  
πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον  
much; to whom but little is forgiven, little  
ἀγαπᾷ. <sup>48</sup> Εἶπε δὲ αὐτῇ· Ἀφέωνταί  
he loves. He said and to her; Have been forgiven  
σου αἱ ἁμαρτίαι. <sup>49</sup> Καὶ ἤρξαντο οἱ συν-  
to thee the sins. And began those re-  
νανακαίμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτος  
clinings with to say in themselves; Who this  
ἐστίν, ὃς καὶ ἁμαρτίας ἀφήσιν; <sup>50</sup> Εἶπε  
is, who even sins forgives? He said  
δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ  
and to the woman; The faith of thee has saved  
σε· πορεύου εἰς εἰρήνην.  
thee; go in peace.

ΚΕΦ. η'. 8.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς  
And it happened in the afterwards, also he  
διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων  
traveled through every city and village, publishing  
καὶ εὐαγγελιζόμενος τὴν βασιλείαν  
and proclaiming the glad tidings the kingdom  
τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ  
of the God; and the twelve with him, and

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave most." And HE said to him, "Thou has judged correctly."

44 And turning to the WOMAN, he said to SIMON, "Thou seest This WOMAN; I came into Thy HOUSE, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 † Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, \*also loves little."

48 And he said to her, † "Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; † "Who is this that even forgives Sins?"

50 And he said to the WOMAN, † "Thy FAITH has saved thee; go in Peace."

CHAPTER VIII.

1 And it occurred AFTERWARDS that he traveled through every City and Village, publishing and proclaiming the glad tidings of the KINGDOM of GOD; and the TWELVE were with him,

\* VATICAN MANUSCRIPT.—42. and—omit. 42. say—omit. 47. also loves.

† 46. Psa. xxiii. 5. † 47. 1 Tim. i. 14. † 48. Matt. ix. 2; Mark ii. 5. † 49. Matt. ix. 3; Mark ii. 7. † 50. Matt. ix. 22; Mark v. 34; x. 52; Luke viii. 48; xviii. 42.

γυναῖκές τινες, αἱ ἦσαν τεθεραπευμέναι ἀπὸ  
women certain, who were having been healed from  
πνευμάτων πονηρῶν καὶ ἀσθενειῶν· Μαρία ἡ  
spirits evil and infirmities; Mary that  
καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια  
being called Magdalene, from whom demons  
ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα, γυνὴ Χουζᾶ  
seven has gone out, and Joanna, a wife of Chuza  
ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεροι  
a steward of Herod, and Susanna, and others  
πολλοί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρ-  
many, who ministered to him from the pos-  
χόντων αὐταῖς.  
sessions of them.

Ἐκτινόντος δὲ ὄχλου πολλοῦ, καὶ τῶν  
Was assembling and a crowd great, and of the  
κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε  
every city were coming to him, he said  
διὰ παραβολῆς· Ἐξῆλθεν ὁ σπείρων τοῦ  
by a parable; Went out the sower of the  
σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπεί-  
sow the seed of himself; and in the sow-  
ρειν αὐτόν, ὁ μὲν ἔπεσε παρὰ τὴν ὁδόν·  
ing it, this indeed fell by the path;  
καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ  
and it was trodden down, and the birds of the  
οὐρανοῦ κατέφαγεν αὐτό. Ἄλλος ἕτερον ἔπεσεν  
heaven ate it. And another fell  
ἐπὶ τὴν πέτραν· καὶ φρενὴν ἐξηράνθη,  
on the rock; and having sprung up it dried up,  
διὰ τὸ μὴ ἔχειν ἱκανάδα. Ἄλλος ἕτερον  
through the not to have moisture. And another  
ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν· καὶ συμφύ-  
fell in midst of the thorns; and having  
εἶσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. Ἄλλος ἕτερον  
sprung up with the thorns they choked it. And  
ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ  
another fell in the ground the good; and  
φρενὴν ἐποίησε καρπὸν ἑκατονταπλασίονα.  
having sprung up bore fruit a hundredfold.  
Ταῦτα λέγων, ἐφώνει· Ὁ ἔχων ὅτα  
These things having said, he cried: He having ears  
ἀκούειν, ἀκουέτω. Ἐπηρώτων δὲ αὐτόν οἱ  
to hear, let him hear. Asked and him the  
μαθηταὶ αὐτοῦ, \* [λέγοντες,] τίς εἶη ἡ  
disciples of him, [saying] what may be the  
παραβολὴ αὐτῆς. Ὁ δὲ εἶπεν· Ὑμῖν δέ-  
parable this. He and said; To you it-  
δοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ  
is given to know the secrets of the kingdom of the  
Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα  
God; to the but others in parables; that  
βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ  
seeing not they may see, and hearing not  
συνιῶσιν.  
they may understand.  
Ἔστι δὲ αὕτη ἡ παραβολή·  
Is now this the parable;  
Ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ Θεοῦ.  
The seed, is the word of the God. Those  
δὲ παρὰ τὴν ὁδόν, εἰσὶν οἱ ἀκούοντες· εἰτα  
and by the path, are those hearing; then

2 and certain Women, who had been delivered from evil Spirits and Infirmities, THAT Mary who was CALLED OF MAGDALA, from whom seven Demons had been expelled,

3 and Joanna, the Wife of Chuza, Herod's Steward, and Susanna, and many others, who assisted him from their POSSESSIONS.

4 †Now when a great Crowd was assembling, and THEY were COMING to him from every City, he spoke by a Parable:

5 "The SOWER went forth to sow his SEED; and in SOWING, part fell by the ROAD; and it was trodden down, or the BIRDS of HEAVEN picked it up.

6 And another part fell on the ROCK; and having sprung up, it withered away, because it HAD NO Moisture.

7 And another part fell in the MIDST of the THORNS; and the THORNS springing up with it, choked it.

8 And another part fell into the GOOD GROUND, and having sprung up, yielded Increase, a hundredfold." And having said this, he cried, "He having Ears to hear, let him hear."

9 †And his DISCIPLES asked him, "What may \*This PARABLE mean?"

10 And HE said, "To you it is given to know the SECRETS of the KINGDOM of GOD; but to the OTHERS in PARABLES; †that seeing they may not see, and hearing they may not understand.

11 †Now the PARABLE is this: The SEED is the WORD of GOD.

12 THOSE by the ROAD are THEY who HEAR; then

\* VATICAN MANUSCRIPT.—9. This PARABLE. 10. saying—omit.

‡ 2. Matt. xxvii. 55, 56. ‡ 2. Mark xvi. 9. ‡ 4. Matt. xiii. 2; Mark iv. 1. ‡ 9. Matt. xiii. 10; Mark iv. 10. † 10. Isa. vi. 9; Mark iv. 12. ‡ 11. Matt. xiii. 18; Mark iv. 14.

ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον  
comes the accuser, and takes away the word  
ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύ-  
from the heart of them, so that not having  
σαντες σωθῶσιν. <sup>13</sup>Οἱ δὲ ἐπὶ τῆς πέτρας,  
believed they may be saved. They and on the rock,  
οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται  
who, when they may hear, with joy receives  
τὸν λόγον· καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ  
the word; and these a root not they have, who  
πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πει-  
for a season will believe, and in a season of  
ρασμοῦ ἀφίστανται. <sup>14</sup>Τὸ δὲ εἰς τὰς ἀκάνθας  
temptation fall away. That and into the thorns  
πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ  
having fallen, these are they having heard, and  
ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ  
by anxious cares and riches and pleasures of the  
βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσ-  
life going forth are choked, and not bear  
φοροῦσι. <sup>15</sup>Τὸ δὲ ἐν τῇ καλῇ γῇ,  
fruit to perfection. That and in the good ground,  
οὗτοί εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ  
these are, who in heart good and upright  
ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρπο-  
having heard the word, retain, and bear  
φοροῦσιν ἐν ὑπομονῇ. <sup>16</sup>Οὐδεὶς δὲ λύχνον  
fruit with perseverance. No one and a lamp  
ἄψας καλύπτει αὐτὸν σκεύει, ἢ  
having lighted, covers him with a vessel, or  
ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας  
under a couch places; but upon a lamp-stand  
ἐπιτίθησιν, \* [ἵνα οἱ εἰσπορευόμενοι βλέπωσι  
places, [that those entering may see  
τὸ φῶς.] <sup>17</sup>Οὐ γάρ ἐστι κρυπτόν, ὃ οὐ  
the light.] Not for is hidden, which not  
φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ  
manifest will become; nor stored away, which not  
γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ. <sup>18</sup>Βλέ-  
will be known and into light may come. Take  
πετε οὖν, πῶς ἀκούετε· ὅς γάρ ἐάν ἔχη,  
heed then, how you hear; who for ever may have,  
δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχη,  
it will be given to him; and whoever not may have,  
καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ'  
even what he seems to have, will be taken from  
αὐτοῦ.  
him.

<sup>19</sup>Παραγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ  
Came and to him the mother  
καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύνατο συν-  
and the brothers of him, and not was able to  
τυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup>Καὶ  
get near to him on account of the crowd. And  
ἀπηγγέλη αὐτῷ, \* [λεγόντων·] Ἡ μήτηρ σου  
it was told to him, [saying:] The mother of thee  
καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω, ἰδεῖν  
and the brothers of thee stand without to see  
σε θέλοντες. <sup>21</sup>Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς  
thee desiring. He and answering said to

the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

13 THOSE on the ROCK are they, who, when they hear, receive the WORD with JOY; and yet these have no ROOT; they believe for a Time, and in a Time of Trial fall away.

14 And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity.

15 But THAT in the good Ground are those, who, having heard the word, retain it in a good and honest Heart, and bear fruit with Perseverance.

16 ‡ Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, \* that THOSE COMING IN may see the LIGHT.

17 ‡ For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

18 Take heed, therefore, how you hear; ‡ for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

19 ‡ Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

20 And it was told him, "Thy MOTHER and thy BROTHERS stand without, desiring to see thee."

21 But HE answering,

\* VATICAN MANUSCRIPT.—16. THOSE COMING IN may see the LIGHT—omit. 20. saying—omit.

‡ 16. Matt. v. 15; Mark iv. 21; Luke xi. 33. ‡ 17. Matt. x. 26; Luke xii. 2, ‡ 18. Matt. xiii. 12; xxv. 29; Luke xix. 26. ‡ 19. Matt. xii. 46; Mark iii. 31.

αὐτοὺς· Μήτηρ μου καὶ ἀδελφοί μου οὗτοι  
them; Mother of me and brothers of me these  
εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες  
are, who the word of the God hearing  
καὶ ποιῶντες.  
and doing.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς  
And it happened in one of the days, and he  
ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ  
he went into a ship, and the disciples of him; and  
εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ  
said to them; We may pass over to the  
πέραν τῆς λίμνης· καὶ ἀνήχθησαν. 23 Πλε-  
other side of the lake; and they put off. Sail-  
όντων δὲ αὐτῶν, ἀφύπνωσε. Καὶ κατέβη  
ing but of them, he fell asleep. And came down  
λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη-  
a squall of wind on the lake, and they were  
ροῦντο, καὶ ἐκινδύνευον. 24 Προσελθόντες  
filling, and were in danger. Coming to  
δὲ διήγειραν αὐτόν, λέγοντες· Ἐπιστάτα,  
and they awoke him, saying; O master,  
ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγεροθεῖς  
O master, we are perishing. He and arising  
ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ  
rebuked the wind and the raging of the  
ὑδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.  
water; and they ceased, and there was a calm.  
25 Εἶπε δὲ αὐτοῖς· Ποῦ ἐστὶν ἡ πίστις ὑμῶν;  
He said and to them; Where is the faith of you?  
Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλ-  
Fearing and they wondered, saying to one  
λήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς  
another; Who then this is, that even to the  
ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ  
winds he gives a charge and to the water, and  
ὑπακούουσιν αὐτῷ; 26 Καὶ κατέπλευσαν εἰς τὴν  
they hearken to him? And they sailed into the  
χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντίπερα  
country of the Gadarenes, which is over-against  
τῆς Γαλιλαίας.  
the Galilee.

27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντη-  
Going out and to him on the land, met  
σεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς  
him a man certain out of the city, who  
εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον  
had demons from times many, and a mantle  
οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν,  
not he put on, and in a house not he remained,

said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 ‡ And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, \*and they obey him?"

26 ‡ And they sailed to the REGION of the \*†GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, \*a Certain Man of the CITY met him, who had \*Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

\* VATICAN MANUSCRIPT.—25. and they obey him—omit. 26. GERASENES. 27. a Certain Man. 27. Demons; and for a long Time he wore.

† 26. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdal (Magdala.) or just about opposite where we turned south there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*kreemnou*) Matt. vii. 32; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadra (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term Gadarene may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gergesene* instead of *Gadarene*."—Hackett.

‡ 22. Matt. viii. 23; Mark iv. 35. ‡ 26. Matt. viii. 28; Mark v. 1.

ἀλλ' ἐν τοῖς μνήμασιν. <sup>28</sup> Ἰδὼν δὲ τὸν Ἰησοῦν, but in the tombs. Seeing and the Jesus, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνάζων, he fell down to him, and with a voice loud he said; Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; Jesus, O son of the God of the highest? δέομαί σου, μὴ μὲ βασανίσῃς. <sup>29</sup> (Παρήγομαι thee, not me thou mayest torment. (He γαίλα γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ had commanded for the spirit the unclean ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις, φυλασσόμενος· καὶ διαρρήσων τὰ δεσμά, ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.) <sup>30</sup> Ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς, \* [λέγων·] Τί σοί ἐστιν ὄνομα; He and said; Legion; for demons many had ἦλθεν εἰς αὐτόν. <sup>31</sup> Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον that not he would command them into the abyss ἀπελθεῖν. <sup>32</sup> Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν to go. Was and there a herd of swine many βόσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. <sup>34</sup> Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός, ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εἶρον καθήμενον τὸν ἄνθρωπον, Jesus, and found sitting the man, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματι-

28 And seeing JESUS, he fell down before him, and crying out with a loud voice, said, "What hast thou to do with me, Jesus—O Son of God—the HIGHEST? I beseech thee torment me not."

29 (For he had commanded the IMPURE SPIRIT to come out of the MAN. For it had frequently seized him; and he was bound with Chains and Fetters, and guarded; and breaking the BONDS, he was driven by the DEMON into the DESERTS.)

30 And JESUS asked him, "What is thy Name?" And HE said, "Legion;" Because many DEMONS had entered into him.

31 And he besought him that he would not command them to go out into the ABYSS.

32 Now there was a Herd of many Swine feeding on the MOUNTAIN; and they besought him to permit them to go into them. And he permitted them.

33 Then the DEMONS, having come out of the MAN, went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were drowned.

34 And the SWINEHERDS, seeing THAT HAVING BEEN DONE, fled, and reported it in the CITY and in the VILLAGES.

35 And they went out to see THAT HAVING BEEN DONE. And they came to JESUS, and found the MAN from whom the DEMONS had gone out, sitting at the FEET of \*JESUS, clothed, and in his right

\* VATICAN MANUSCRIPT.—30. saying—omit. 35. JESUS.

† 33. Some sceptics have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hycanus from keeping swine, and by the law of Moses from using them as food, this was a just punishment on the violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them, showed how well they needed correction.

ομενον καὶ σωφρονούντα, παρὰ τοὺς πόδας  
clothed and being of sane mind, at the feet  
του Ἰησοῦ· καὶ ἐφοβήθησαν. <sup>36</sup> Ἀπήγγειλαν  
of the Jesus; and they were afraid. Reported  
δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη  
and to them and those having seen, how was saved  
ὁ δαιμονισθεὶς. <sup>37</sup> Καὶ ἠρώτησαν αὐτὸν  
he having been demonized. And asked him  
ἅπαν τὸ πλῆθος τῆς περιχώρου  
whole the multitude of the surrounding region  
τῶν Γαδαρηνῶν, ἀπελθεῖν ἀπ' αὐτῶν· ὅτι  
of the Gadarenes, to go from them; for  
φόβῳ μεγάλῳ συνεῖχοντο.  
with a fear great they were seized.

Αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέ-  
He and having gone into the ship, re-  
στρεφεν. <sup>38</sup> Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ, ἀφ'  
turned. Begged and of him the man, from  
οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ.  
whom had gone out the demons, to be with him.  
Ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· <sup>39</sup> Ὑπό-  
Sent away but him the Jesus, saying: Re-  
στρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ,  
turn to the house of thee, and relate,  
ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλ-  
how much has done to thee the God. And he went  
θε, καθ' ὅλην τὴν πόλιν κηρύσσων, ὅ-  
away, through whole the city publishing, how  
σα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.  
much had done to him the Jesus.

<sup>40</sup> Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν  
It happened and in the to return the  
Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἡ-  
Jesus, gladly received him the crowd; they  
σαν γὰρ πάντες προσδοκῶντες αὐτόν. <sup>41</sup> Καὶ  
were for all waiting for him. And  
ἰδοῦ, ἦλθεν ἀνὴρ, ᾧ ὄνομα Ἰάειρος,  
lo, came a man, to whom a name Jairus,  
καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ  
and he a ruler of the synagogue was; and  
πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει  
falling at the feet of the Jesus, besought  
αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· <sup>42</sup> ὅτι  
him to come into the house of himself; for  
θυγάτηρ μονογενὴς ἦν αὐτῷ ὥς ἐτῶν  
a daughter only was to him about years  
δώδεκα, καὶ αὐτὴ ἀπέθνησκεν. Ἐν δὲ τῷ  
twelve, and she was dying. In and to the  
ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνιγον αὐτόν.  
to go him, the crowds pressed him.

<sup>43</sup> Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν  
And a woman being in a flow of blood from years  
δώδεκα, ἣτις ἰατροῖς προσαναλώσατο  
twelve, who with physicians having expended  
ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενός  
whole the living, not had strength by any one  
θεραπευθῆναι· <sup>44</sup> προσελθοῦσα ὀπισθεν, ἥψατο  
to be cured; coming behind, touched  
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ πα-  
tho tuft of the mantle of him; and im-

mind; and they were afraid.

36 Then THOSE who SAW it informed them how the DEMONIAK was re-stored.

37 ‡And the Whole MULTITUDE of the SUR-ROUNDING COUNTRY of the \*GERASENES ‡desired him to depart from them; For they were seized with great Fear. And having entered the \*Boat he re-turned.

38 Now ‡the MAN from whom the DEMONS had gone out, desired to be with him. But \*he dismissed him, saying,

39 "Return to thy HOUSE, and relate how much God has done for thee." And he went away, and published through the Whole CITY how much JESUS had done for him.

40 And it occurred, as JESUS RETURNED, the CROWD gladly received him; for they were all waiting for him.

41 ‡And, behold, there came a Man, whose name was Jairus, and he was a Ruler of the SYNAGOGUE; and falling at the FEET of \*Jesus, entreated him to come into his HOUSE;

42 For he had an only Daughter, about twelve Years of Age, and she was dying. And as he WENT the CROWDS pressed on him.

43 ‡And a Woman hav-ing had an Hemorrhage for twelve Years, who \*had consumed her Whole LIV-ING on Physicians, and could not be cured by any one,

44 coming up behind, touched the TUFT of his MANTLE; and immediately

\* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him. 41. Jesus. 43. could not be cured by any one, coming up.

‡ 37. Matt. viii. 34. ‡ 37. Acts xvi. 39. ‡ 38. Mark v. 18. ‡ 41. Matt. ix. 18; Mark v. 22. ‡ 43. Matt. ix. 20.

ραχοῖμα ἔστη ἡ ροῖς τοῦ αἵματος αὐτῆς.  
mediately stopped the flow of the blood of her.

<sup>45</sup>Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀπάμενός  
And said the Jesus; Who the having touched  
μεν; Ἀρνομένων δὲ πάντων, εἶπεν ὁ Πέτρος  
me? Denying and all, said the Peter

\*[καὶ οἱ σὺν αὐτῷ·] Ἐπιστάτα, οἱ ὄχλοι  
[and those with him;] O master, the crowds  
συνέχουσί σε καὶ ἀποθλίβουσι· καὶ λέγεις·  
press on thee and crowd; and sayest thou;

Τίς ὁ ἀπάμενός μου; <sup>46</sup>Ὁ δὲ Ἰησοῦς  
Who the having touched me? The and Jesus

εἶπεν· Ἦψατό μου τις· ἐγὼ γὰρ ἔγνω  
said; Touched me some one; I for know  
δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ. <sup>47</sup>Ἰδοῦσα δὲ  
a power went out from me. Seeing and

ἡ γυνή, ὅτι οὐκ ἔλαθε, τρέμουσα  
the woman, that not she was unnoticed trembling  
ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν  
came, and falling down to him, through what

αἰτίαν ἤψατο αὐτοῦ, ἀπήγγειλεν \* [αὐ-  
cause she touched him, related [to  
τῷ] ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰά-  
him] in presence of all of the people, and how she

θη παραχοῖμα. <sup>48</sup>Ὁ δὲ εἶπεν αὐτῇ·  
was cured immediately. He and said to her;

\*[Θάρσει,] θύγατερ· ἡ πίστις σου σέ-  
[Take courage,] O daughter; the faith of thee has

σωκέ σε· πορεύου εἰς εἰρήνην. <sup>49</sup>Ἐτι αὐτοῦ  
saved thee; go in peace. While of him

λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχιου-  
speaking, comes some one from of the syna-

ναγῶγον, λέγων \* [αὐτῷ·] Ὅτι τέθνηκεν  
gogue-ruler's, saying [to him;] That is dead

ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκα-  
the daughter of thee; not trouble thou the teach-

λον. <sup>50</sup>Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη  
er. The but Jesus having heard, answered

αὐτῷ, \* [λέγων·] Μὴ φοβοῦ· μόνον πιστεῦε,  
him, [saying;] Not fear; only believe you,

καὶ σωθήσεται. <sup>51</sup>Ἐλθὼν δὲ εἰς τὴν οἰκίαν,  
and she shall be saved. Coming and in to the house,

οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον  
not he suffered to enter no one, except Peter

καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα  
and John and James, and the father

τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup>Ἐκλαίον δὲ  
of the child and the mother. Was weeping and

πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ  
all, and lamenting her. He but said; Not

κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. <sup>53</sup>Καὶ  
weep you; not she is dead, but sleeps. And

κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.  
they derided him, knowing that she was dead.

<sup>54</sup>Αὐτὸς δὲ \* [ἐκαθλὼν ἔξω πάντας, καὶ] κρα-  
He but [having put out all, and] hav-

τήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων·  
ing grasped the hand of her, called out, saying;

the FLOW of her BLOOD stopped.

<sup>45</sup> And JESUS said, "WHO TOUCHED me?" and all denying it, PETER and THOSE with him said,

"Master, the CROWDS press on and crowd thee, and dost thou say, 'WHO TOUCHED me?'"

<sup>46</sup> And Jesus said, "Some one touched me; †for I know a Power went out from me."

<sup>47</sup> Then the WOMAN, seeing that she was discovered, came trembling, and falling down, related to him in presence of ALL the PEOPLE, why she had touched him, and how she was immediately cured.

<sup>48</sup> And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

<sup>49</sup> †While he was still speaking, some one came from the SYNAGOGUE RULER'S house, who said, "Thy DAUGHTER is dead; trouble \*no more the TEACHER."

<sup>50</sup> But JESUS having heard it, answered him, "Fear not, only believe, and she will be saved."

<sup>51</sup> And coming to the HOUSE, he permitted none \*to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.

<sup>52</sup> And all were weeping and lamenting her. But HE said, "Weep not; \*for she is not dead, †but sleeps."

<sup>53</sup> And they derided him, knowing That she was dead.

<sup>54</sup> But he, grasping her HAND called out, saying, "MAIDEN, †arise,"

\* VATICAN MANUSCRIPT.—45. and those with him—omit. 47. to him—omit. 48. Take courage—omit. 49. to him—omit. 49. no more the TEACHER. 50. saying—omit. 51. to go in with him, except. 52. for she. 54. having put them all out and—omit.

† 46. Mark v. 30; Luke vi. 19. † 49. Mark v. 35. † 52. John xi. 11, 13. † 54. Luke vii. 14; John xi. 43.



Ἡ παῖς, ἐγείρου. <sup>55</sup>Καὶ ἐπέστρεψε τὸ πνεῦμα  
The child, arise. And returned the breath  
αὐτῆς, καὶ ἀνέστη παραχρῆμα· Καὶ διέ-  
of her, and she stood up immediately; And he  
ταξεν αὐτῇ δοθῆναι φαγεῖν. <sup>56</sup>Καὶ ἐξέ-  
commanded to her to be given to eat. And were  
στησαν οἱ γονεῖς αὐτῆς. Ὁ δὲ παρήγγειλεν  
astonished the parents of her. He but charged  
αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.  
them no one to tell that having been done.

ΚΕΦ. θ'. 9.

Ἰσχυκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν  
Having called together and the twelve, he gave  
αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ  
to them power and authority over all the  
δαιμόνια, καὶ νόσους θεραπεύειν. <sup>2</sup>Καὶ ἀπέ-  
demons, and diseases to cure. And he  
στείλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ  
sent them to publish the kingdom of the  
Θεοῦ, καὶ ἰᾶσθαι \* [τοὺς ἀσθενοῦντας.] <sup>3</sup>Καὶ  
God, and to heal [those being sick.] And  
εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν  
said to them; Nothing take you for the  
ὁδόν, μήτε ράβδον, μήτε πῆραν, μήτε  
journey, neither a staff, nor a bag, nor  
ἄρτον, μήτε ἀργύριον· μήτε \* [ἀνά] δύο χιτῶ-  
bread, nor silver; nor [each] two coats  
νας ἔχειν. <sup>4</sup>Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε,  
to have. And into whatever house you may enter,  
ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup>Καὶ  
there remain, and thence depart. And  
ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ  
whoever not may receive you, coming out from  
τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ  
the city that, even the dust from  
τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον  
the feet of you shake off, for a testimony  
ἐπ' αὐτούς. <sup>6</sup>Ἐξερχόμενοι δὲ διήρχοντο  
against them. Coming forth and they traveled  
κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ  
through the villages, publishing glad tidings and  
θεραπεύοντες πανταχοῦ.  
healing everywhere.

<sup>7</sup>Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινό-  
Heard and Herod the tetrarch that being  
μενα \* [ὑπ' αὐτοῦ] πάντα· καὶ διηπόρει,  
done [by him] all; and he was perplexed,  
διὰ τὸ λέγεσθαι ὑπὸ τινῶν, ὅτι Ἰωάννης  
because the to be said by some, that John  
ἐγήγετο ἐκ νεκρῶν. <sup>8</sup>ὑπὸ τινῶν δέ, ὅτι  
has been raised out of dead; by some and, that  
Ἡλίας ἐφάνη· ἄλλων δέ, ὅτι προφῆτης  
Elias had appeared; others and, that a prophet  
εἰς τῶν ἀρχαίων ἀνέστη. <sup>9</sup>Καὶ εἶπεν Ἡρώ-  
one of the ancients has stood up. And said He-  
δης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστίν  
rod; John I beheaded; who but is

55 And her BREATH re-  
turned, and she stood up  
immediately; and he or-  
dered them to give her  
food.

56 And her PARENTS  
were astonished, but ‡HE  
charged them to tell no  
one WHAT had been DONE.

CHAPTER IV.

1 ‡And having convened  
the TWELVE, he gave them  
Power and Authority over  
All DEMONS, and to cure  
Diseases.

2 And ‡he sent them  
forth to proclaim the KING-  
DOM of God, and to cure  
\*THE SICK.

3 ‡And he said to them;  
"Take Nothing for the  
JOURNEY, neither Staff,  
nor Traveling Bag, nor  
Bread, nor Silver, nor  
have Two Coats.

4 ‡And into Whatever  
House you may enter, there  
remain, and thence depart.

5 And whoever shall not  
receive you, when you go  
out from that CITY, ‡shake  
off even the DUST from  
your FEET for a Testimony  
to them."

6, ‡And going forth, they  
traveled through the VIL-  
LAGES, proclaiming the  
glad tidings, and perform-  
ing cures everywhere.

7 ‡Now Herod, the TE-  
TARCH, heard of All that  
was DONE; and he was  
perplexed, because it was  
SAID by some, "John has  
been raised from the  
Dead."

8 and by some, "Elijah  
has appeared;" and by  
others, \* "A certain Prophe-  
t of the ANCIENTS has  
risen up."

9 \*But HEROD said,  
"John I beheaded; but  
who is this of whom \*I

\* VATICAN MANUSCRIPT.—2. the SICK—omit. 3. each—omit. 7. by him—omit.  
8. a certain Prophet of the ANCIENTS was. 9. But HEROD. 9. I hear  
‡ 56. Matt. viii. 4; ix. 30; Mark v. 43. ‡ 1. Matt. x. 1; Mark iii. 13; vi. 7.  
‡ 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9. ‡ 3. Matt. x. 9; Mark vi. 8; Luke  
x. 4; xxii. 35. ‡ 4. Matt. x. 11; Mark vi. 10. ‡ 5. Acts xiii. 51. ‡ 6. Matt.  
vi. 12. ‡ 7. Matt. xiv. 1; Mark vi. 14.

οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;  
this, concerning whom I hear such things?

Καὶ ἐξήτει ἰδεῖν αὐτόν.  
And he sought to see him.

<sup>10</sup>Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγή-  
And having returned the apostles re-  
σαντο αὐτῷ ὅσα ἐποίησαν· καὶ παρα-  
lated to him what things they had done; and tak-  
λαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς  
ing them he withdrew by himself into

\*[τόπον ἔρημον] πόλεως καλουμένης Βηθ-  
[a place desert] of a city being called Beth-

σαῖδά. <sup>11</sup>Οἱ δὲ ὄχλοι γνόντες, ἠκολούθησαν  
saida. The and crowds having heard, they followed

αὐτῷ. Καὶ δεξάμενος αὐτούς, ἐλάλει  
him. And having received them, he spake

αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ  
to them concerning the kingdom of the God, and

τοὺς χρεῖαν ἔχοντας θεραπείας, ἰάτο.  
those need having of healing, he cured.

<sup>12</sup>Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελ-  
The now day began to decline; coming

θόντες δὲ οἱ δώδεκα, εἶπον αὐτῷ· 'Απόλυσον  
and the twelve, said to him; Dismiss

τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ  
the crowd, that having gone into the surrounding

κώμας καὶ τοὺς ἀγρούς, καταλύσωσι, καὶ  
villages and the farms, they may lodge, and

εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ  
find provisions; for here in a desert place

ἐσμέν. <sup>13</sup>Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς  
we are. He said but to them; Give to them

ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν  
you to eat. They and said; Not are to us

πλεῖον ἢ πέντε ἄρτοι, καὶ ἰχθῦες δύο, εἰ μὴτι  
more than five loaves, and fishes two, if not

πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν  
going we may buy for all the

λαὸν τοῦτον βρώματα. <sup>14</sup>Ἦσαν γὰρ ὡσεὶ  
people this food. They were for about

ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς  
men five thousand. He said and to the

μαθητὰς αὐτοῦ· Κατακλίνατε αὐτούς κλι-  
disciples of himself; Make recline them in

σίας ἀνὰ πεντήκοντα. <sup>15</sup>Καὶ ἐποίησαν οὕτω,  
companies each fifty. And they did so,

καὶ ἀνέκλιναν ἅπαντας. <sup>16</sup>Λαβὼν δὲ τοὺς  
and they made recline all. Taking and the

πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας  
five loaves and the two fishes, looking up

εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς· καὶ κατέ-  
to the heaven, he blessed them; and broke

κλασε, καὶ ἐδίδου τοῖς μαθηταῖς, παρατιθέ-  
and gave to the disciples, to set before

ναι τῷ ὄχλῳ. <sup>17</sup>Καὶ ἔφαγον, καὶ ἐχορτάσθησαν  
the crowd. And they ate, and were satisfied

hear such things?" ‡And he sought to see him.

10 ‡And the APOSTLES, having returned, related to him what things they had done. ‡And taking them aside, he withdrew privately into \*a Desert Place of a city, called Bethsaida.

11 And the CROWDS knowing it, followed him and having \*gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 ‡\*The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and \*Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES. "Make them recline in Companies of \*fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the two Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and

\* VATICAN MANUSCRIPT.—10. a desert place—omit. 11. gladly received. 12. The DAY already began to decline, when the TWELVE came. 12. Farms. 14. as it were by.

‡ 9. Luke xxiii. 8. ‡ 10. Mark vi. 30. ‡ 10. Matt. xiv. 13. ‡ 12. Matt. xiv. 15; Mark vi. 35; John vi. 5.

πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐ-  
all; and was taken up that having been left to  
τοῖς κλασμάτων, κόφιναι δώδεκα.  
them of fragments, baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευ-  
And it happened in the to be him praying  
χόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί·  
in private, came to him the disciples;  
καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με  
and he asked them, saying: Who me  
λέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες  
say the crowds to be? They and answering!  
εἶπον· Ἰωάννην τὸν βαπτιστήν· ἄλλοι δέ,  
said; John the dipper; others but,  
Ἠλίαν, ἄλλοι δέ, ὅτι προφήτης τις τῶν  
Elias, others and, that a prophet one of the  
ἀρχαίων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς· Ὑμεῖς  
ancients has stood up. He said and to them; You  
δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ  
but who me say you to be? Answering and the  
Πέτρος εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ. 21 Ὁ  
Peter said: The Anointed of the God. He  
δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μὴ  
and having strictly charged them, commanded to  
δενὶ λέγειν τοῦτο· 22 εἰπὼν· Ὅτι δεῖ τὸν υἱὸν  
no one to tell this; saying: That must the son  
τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδο-  
of the man many things to suffer, and to be  
κιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-  
rejected by the elders and high-  
ρέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ  
priests and scribes and to be killed, and  
τῇ τρίτῃ ἡμέρᾳ ἐγεροθῆναι.  
the third day to be raised.

23 Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει  
He said and to all; If any one wishes  
ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτόν, καὶ  
after me to come, let him deny himself, and  
ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν,  
let him bear the cross of himself every day,  
καὶ ἀκολουθεῖτω μοι. 24 Ὃς γὰρ ἂν θέλῃ  
and follow me. Who for ever may wish  
τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν·  
the life of himself to save, shall lose her;  
ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνε-  
who but ever may lose the life of himself on  
κεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 Τὶ γὰρ  
account of me, he shall save her. What for  
ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον  
is profited a man having won the world  
ὅλον, ἑαυτὸν δὲ ἀπολέσας, ἢ ζημιω-  
whole, himself and having lost, or having for-  
θεῖς; 26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς  
feited? Who for ever may be ashamed me and the  
ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου  
my words, this the son of the man  
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ  
will be ashamed, when he may come in the glory

were all satisfied; and  
there were taken up of the  
REMAINING FRAGMENTS,  
twelve Baskets.

18 ‡And it came to pass,  
as he was praying in pri-  
vate, the DISCIPLES came  
to him; and he asked  
them, saying, "Who do the  
CROWDS say that I am?"

19 And THEY answering  
said, ‡"John the IMMER-  
SER; but others, Elijah;  
and others, that a certain  
Prophet of the ANCIENTS  
has risen up."

20 And he said to them,  
"But who do you say that  
I am? ‡"And \*Peter an-  
swering said, "The  
CHRIST of GOD."

21 ‡And HE having  
strictly charged them, or-  
dered them to tell this to  
no one;

22 saying, ‡"The SON  
of MAN must suffer many  
things, and be rejected by  
the ELDERS, and High-  
priests, and Scribes, and  
be killed, and on the  
THIRD Day be raised."

23 ‡And he said to all,  
"If any one wish to come  
after me, let him renounce  
himself, and take up his  
CROSS daily, and follow  
me.

24 For whoever would  
save his LIFE, shall lose it;  
and whoever loses his LIFE  
on my account, he shall  
save it.

25 ‡For what is a Man  
profited, if he gain the  
whole WORLD, and destroy  
or forfeit Himself?

26 ‡For whoever is  
ashamed of me, and MY  
Words, of him the SON of  
MAN will be ashamed,  
when he comes in his own  
GLORY and that of the FA-

VATICAN MANUSCRIPT.—20. Peter.

‡ 18. Matt. xvi. 12; Mark viii. 27. ‡ 19. Matt. xiv. 2; ver. 7, 8. ‡ 20. Matt. xvi. 16; John vi. 69. ‡ 21. Matt. xvi. 20. ‡ 22. Matt. xvi. 21; xvii. 22. ‡ 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. ‡ 25. Matt. xvi. 26; Mark viii. 36. ‡ 26. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12.

αὐτοῦ, καὶ τοῦ Πατρὸς, καὶ τῶν ἁγίων  
of himself, and of the Father, and of the holy  
ἀγγέλων. <sup>27</sup>Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες  
messengers. I say but to you truly, are some  
τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσονται  
of those here standing, who not not shall taste  
θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν  
of death, till they may see the royal majesty  
τοῦ Θεοῦ.  
of the God.

<sup>28</sup>Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους,  
It happened and after the words these,  
ὥσπερ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον  
about days eight, and having taken Peter  
καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ  
and John and James, he went up into to  
ὄρος προσεύξασθαι. <sup>29</sup>Καὶ ἐγένετο, ἐν τῷ  
mountain to pray. And it occurred, in the  
προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου  
to pray him, the form of the face

αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς  
of him, different, and the raiment of him whiteness  
ἐξαστραπτῶν. <sup>30</sup>Καὶ ἰδοὺ, ἄνδρες δύο συνε-  
flashing forth. And lo, men two were  
λάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ  
talking with him, who were Moses and  
Ἠλίας. <sup>31</sup>οἱ δὲ φθάνοντες ἐν δόξῃ, ἔλεγον τὴν  
Elias; they appearing in glory, spoke of the  
ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν  
departure of him, which he was about to fulfil  
ἐν Ἱερουσαλὴμ. <sup>32</sup>Ὁ δὲ Πέτρος καὶ οἱ σὺν  
in Jerusalem. The but Peter and those with  
αὐτῷ ἦσαν δεβαρυμένοι ὕπνῳ. Διαγορη-  
him were having been heavy with sleep. Having  
γορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ  
awakened but they saw the glory of him, and  
τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.  
the two men those standing with him.

<sup>33</sup>Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς  
And it happened in the to depart them  
ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν  
from him, said the Peter to the Jesus;  
'Ἐπιστάτα, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· καὶ  
O master, good it is us here to be; and  
ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ  
we may make tents three, one for thee and  
μίαν Μωσῇ, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς  
one for Moses, and one for Elias; not knowing  
ὁ λέγει. <sup>34</sup>Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένε-  
what he says. These and of him saying, came  
το νεφέλη, καὶ ἐπεσκέασεν αὐτοὺς, ἐφοβήθη-  
a cloud, and overshadowed them, they feared  
σαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν  
and in the those to enter into the  
νεφέλην. <sup>35</sup>Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης,  
cloud. And a voice came out of the cloud,  
λέγουσα· «Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-  
saying: "This is the son of me the be-  
πητός· αὐτοῦ ἀκούετε.» <sup>36</sup>Καὶ ἐν τῷ γενέσθαι  
loved; him hear you." And in the to have been

THEY, and of the HOLY  
Angels.

27 But I tell you truly  
There are SOME STANDING  
\*here, who will not taste  
of Death, till they see  
GOD'S ROYAL MAJESTY."

28 And it occurred  
about eight Days after  
these WORDS, taking \*Pe-  
ter, and John, and James,  
he went up into the  
MOUNTAIN to pray.

29 And it happened, as  
he PRAYED, the FORM of  
his FACE was changed,  
and his RAIMENT became  
white and dazzling.

30 And behold, two Men  
were conversing with him,  
and these were Moses and  
Elijah;

31 who appearing in  
Glory, spoke of his DEPAR-  
TURE which was about to  
be consummated at Jeru-  
salem.

32 Now PETER and  
THOSE with him †were  
overpowered with Sleep;  
but having awakened, they  
saw his GLORY, and THOSE  
TWO Men STANDING with  
him.

33 And it occurred, when  
they were DEPARTING from  
him, PETER said to JESUS,  
"Master, it is good for us  
to be here; and let us  
make three Booths; One  
for thee, and One for Moses,  
and One for Elias;" not  
knowing what he said.

34 And as he was thus  
speaking, a Cloud came and  
covered them; and they  
were afraid when \*they  
ENTERED the CLOUD.

35 And a Voice pro-  
ceeded from the CLOUD,  
saying, †"This is my \*SON,  
the BELOVED; ‡hear him."

36 And when the VOICE

\* VATICAN MANUSCRIPT.—27. there, who. 34. they. 35. CHOSEN SON.

‡ 27. Matt. xvi. 28; Mark ix. 1. † 32. Dan. viii. 18; x. 9. ‡ 35. Matt. iii. 17. ‡ 35. Acts iii. 22.

τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος.  
the voice, was found the Jesus alone.  
καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν  
And they were silent, and to no one told  
ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρα-  
in those the days nothing of what they  
κασιν.  
had seen.

37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόν-  
It happened and in the next day, having come  
των αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ  
down them from the mountain, met him  
ὄχλος πολὺς. 38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου  
a crowd great. And lo, a man from the crowd  
ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου, ἐπί-  
cried loudly, saying; O teacher, I pray thee, to  
βλεψαὶ ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ  
look on the son of me, for only-born he is  
μοι. 39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ  
to me; and lo, a spirit seizes him, and  
ἐξαίφνης κραῖζει, καὶ σπαράσσει αὐτόν  
suddenly he cries out, and convulses him  
μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ,  
with foam, and hardly departs from him,  
συντριβὼν αὐτόν. 40 Καὶ ἐδεήθην τῶν μαθητῶν  
bruising him. And I besought the disciples  
σου, ἵνα ἐκβάλωσιν αὐτό· καὶ οὐκ ἠδύ-  
of thee, that they might expel it; and not they  
νῆθησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὡ  
were able. Answering and the Jesus said: O  
γενεὰ ἄπιστος καὶ διεστραμμένη·  
generation without faith and having been perverted;  
ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι  
till when shall I be with you, and bear with  
ὑμῶν; Προσάγαγε τὸν υἱόν σου ὧδε.  
you? Lead the son of thee here.  
42 Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν  
While and coming to him, dashed down  
αὐτόν τὸ δαιμόνιον, καὶ συνεσπάραξεν.  
him the demon, and violently convulsed.  
Ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ  
Rebuked and the Jesus the spirit the  
ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδω-  
unclean, and healed the child, and deliv-  
κεν αὐτόν τῷ πατρὶ αὐτοῦ. 43 Ἐξεπλήσσοντο  
ered him to the father of him. Were amazed  
δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.  
and all at the majesty of the God.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποί-  
All and were wondering on all which did  
ει ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητάς αὐ-  
the Jesus, he said to the disciples of  
τοῦ. 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς  
himself; Place you into the ears of you the  
λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου  
words these; the for son of the man

had ceased, \*Jesus was found alone. †And they were †silent, and told no one in Those DAYS what they had seen.

37 †Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the crowd, cried loudly, saying, "Teacher, I beseech thee, to look on my SON, for he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly cries out; and it so convulses him that he foams; and after bruising him, with difficulty departs from him.

40 And I entreated thy DISCIPLES to expel it; and they could not."

41 And JESUS answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy SON here."

42 And while he was approaching, the DEMON dashed him down, and violently convulsed him. And JESUS rebuked the IMPURE SPIRIT, and cured the CHILD, and delivered him to his FATHER.

43 And they were all struck with awe at the MAJESTIC POWER of GOD. But while all were wondering at every thing which JESUS did, he said to his DISCIPLES;

44 †Place you these WORDS in your EARS—The SON of MAN is about

\* VATICAN MANUSCRIPT.—36. Jesus.

† 36. Jesus enjoined silence upon the spectators of his transfiguration (See Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenuous workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—Wakefield.

‡ 36. Matt. xvii. 9. ‡ 37. Matt. xvii. 14; Mark ix. 14, 17. ‡ 44. Matt. xvii. 22.

μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.  
is about to be delivered into hands of men.

<sup>45</sup>Οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ  
They but understood not the word this, and  
ἦν παρακαλεσμένον ἀπ' αὐτῶν, ἵνα μὴ  
it was having been veiled from them, that not  
αἰσθωνταὶ αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι  
they might perceive it; and they feared to ask  
αὐτὸν περὶ τοῦ ῥήματος τούτου. <sup>46</sup>Εἰσῆλθε  
him concerning the word this. Arose

δὲ διαλογισμὸς ἐν αὐτοῖς, τό, τίς ἂν  
and a dispute among them, that, which  
εἴη μείζων αὐτῶν. <sup>47</sup>Ὁ δὲ Ἰησοῦς ἰδὼν  
would be greater of them. The and Jesus perceiving

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβό-  
the thought of the heart of them, having  
μενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ,  
taken a little child, placed it near himself,  
καὶ εἶπεν αὐτοῖς· <sup>48</sup>Ὁς ἐάν δέξηται τοῦτο  
and said to them; Whoever may receive this

τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ  
the little child in the name of me, me  
δέχεται· καὶ ὅς ἐάν ἐμὲ δέξηται, δέχεται  
receives; and whoever me may receive, receives  
τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν  
the having sent me. He for less among

πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας.  
all you being he shall be great.

<sup>49</sup>Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· Ἐπι-  
Answering and the John said; O mas-

στάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου  
ter, we saw one in the name of thee  
ἐκβάλλοντα τὰ δαιμόνια· ἐκωλύσαμεν αὐτόν,  
casting out the demons; and we forbade him,

ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. <sup>50</sup>Καὶ εἶπε  
because not he follows with us. And said

πρὸς αὐτόν ὁ Ἰησοῦς· Μὴ κωλύετε· ὅς γὰρ  
to him the Jesus; Not forbid you; who for

οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.  
not is against you, for you is.

<sup>51</sup>Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς  
It came to pass and in the to be completed the

ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ  
days of the withdrawing of him, and he the

πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς  
face of himself firmly set of the to go to

Ἱερουσαλήμ. <sup>52</sup>Καὶ ἀπέστειλεν ἀγγέλους πρὸς  
Jerusalem. And he sent messengers before

to be delivered into the  
Hands of Men."

45 ‡But THEY did not  
understand this SAYING;  
and it was so veiled from  
them that they might not  
perceive it; and they were  
afraid to ask him concern-  
ing this SAYING.

46 ‡And a Dispute arose  
among them, which OF  
THEM WOULD BE GREATEST.

47 But JESUS, perceiv-  
ing the THOUGHT of their  
HEART, having taken a  
Little child, placed it near  
himself,

48 and said to them,  
‡"Whoever may receive  
THIS LITTLE CHILD in my  
NAME, receives ME, and  
whoever may receive ME,  
receives HIM who SENT  
me; ‡for HE who is LEAST  
among you all, he \*shall  
be great."

49 ‡And \*John answer-  
ing said, "Master, we saw  
one expelling \*Demons in  
thy NAME; and we forbade  
him, Because he does not  
follow us."

50 But \*Jesus said,  
"Forbid him not; ‡for he  
who is not against you is  
for you."

51 Now it occurred,  
when the DAYS of his  
‡RETIREMENT were COM-  
PLETED, he resolutely set  
his FACE to go to Jerusa-  
lem.

52 And he sent Mes-  
sengers before him; and

\* VATICAN MANUSCRIPT.—48. is great. 49. John. 49. Demons. 50. Jesus.

‡ 51. "I think the word *analepsos* must signify, of Jesus's retiring or withdrawing him-  
self, and not of his being received up; because the word *sumpleerousthai* here used before it,  
denotes a time completed, which that of his *ascension* was not then. The sense is, that the  
time was come when Jesus was no longer to retire from Judea and the parts about Jerusalem,  
as he had hitherto done, for he had lived altogether in Galilee, 1st the Jews should have laid  
hold on him, before the work of his ministry was ended, and full proofs of his divine mission  
given, and some of the prophecies concerning him accomplished. John says, chap. vii. 11  
*Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill  
him.* Let it be observed, that all which follows here in Luke to chap. xix. 45, is represent-  
ed by him, as done by Jesus in his last journey from Galilee to Jerusalem."—*Parce.*

‡ 45. Mark ix. 32; Luke ii. 50; xviii. 34. ‡ 46. Matt. xviii. 1; Mark ix. 34.  
‡ 48. Matt. x. 40; xviii. 5; Mark ix. 37; John xii. 44; xiii. 20. ‡ 48. Matt.  
xiii. 11, 12. ‡ 49. Mark ix. 39; see Num. xi. 28. ‡ 50. See Matt. xi. 30; Luke  
xi. 23.

προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον  
face of himself; and having gone they entered  
εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐ-  
into a village of Samaritans, so as to prepare to  
τῷ. <sup>53</sup>Καὶ οὐκ ἔδεδξαντο αὐτόν, ὅτι τὸ  
him. And not they received him, because the  
προσώπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερου-  
face of him was going to Jerusa-  
σαλήμ. <sup>54</sup>Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκω-  
lem. Seeing and the disciples of him, James  
βος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις  
and John, said; O Lord, wilt thou  
εἰπόμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ  
we speak fire to come down from the heaven, and  
ἀναλῶσαι αὐτούς, \* [ὥς καὶ Ἡλίας ἐποίησε;]  
to consume them, [as even Elias did?]  
<sup>55</sup>Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, [καὶ εἶπεν·  
Turning and he rebuked them, [and said;  
Οὐκ οἴδατε, οἷου πνεύματος ἐστὲ ὑμεῖς;]  
Not you know, of what spirit are you?]  
<sup>56</sup>Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.  
And they went to another village.

<sup>57</sup>\* [Ἐγένετο] δὲ πορευομένων αὐτῶν ἐν τῇ  
[It happened] and going of them in the  
ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι,  
way, said one to him; I will follow thee,  
ὅπου ἂν ἀπέρχῃ, \* [κύριε.] <sup>58</sup>Καὶ εἶπεν αὐ-  
wherever thou mayest go, [O master.] And said to  
τῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι,  
him the Jesus; The foxes dens have,  
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσι·  
and the birds of the heaven roosts;  
ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν  
the but son of the man not has, where the  
κεφαλὴν κλίνει. <sup>59</sup>Εἶπε δὲ πρὸς ἕτερον·  
head he may rest. He said and to another;  
Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρε-  
Follow me. He but said; O master, permit  
ψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα  
thou me having gone first to bury the father  
μου. <sup>60</sup>Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς  
of me. Said and to him the Jesus; Leave the  
νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς· σὺ  
dead ones to bury the of themselves dead ones; thou  
δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ  
and having gone publish the kingdom of the  
Θεοῦ. <sup>61</sup>Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι,  
God. Said and also another; I will follow thee,  
κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξα-  
O master; first but permit thou me to bid fare-  
σθαι τοῖς εἰς τὸν οἶκόν μου. <sup>62</sup>Εἶπε δὲ  
well to those in the house of me. Said but  
\*[πρὸς αὐτόν] ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν  
[to him] the Jesus; No one having put  
τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων  
the hand of himself on a plough, and looking

having gone, they went into a Village of the Samaritans, in order to make preparation for him.

53 And †they did not receive him, Because he was going towards Jerusalem.

54 And \*his DISCIPLES, James and John, observing this, said, "Master, dost thou wish that we command Fire to come down from HEAVEN, to consume them?"

55 But turning he rebuked them;

56 and they went to Another Village.

57 †And as they were traveling on the ROAD, one said to him, "I will follow thee wherever thou goest."

58 And \*Jesus said to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter; but the SON of MAN has not where he may recline his HEAD."

59 †And he said to another, "Follow me." But HE said, "Sir, permit me first to go and bury my FATHER."

60 \*And he said to him, "Leave the DEAD ONES to inter THEIR own Dead; but go thou and publish the KINGDOM of God."

61 And another also said, "Sir, †I will follow thee; but permit me first to set in order my affairs at HOME."

62 But JESUS said, "No one, having put his HAND on the Plough, and looking

\* VATICAN MANUSCRIPT.—54. the DISCIPLES 54. as even Elias did—omit. 55. and said, "Know ye not of what spirit you are"—omit. 57. It happened—omit. 57. O master—omit. 58. Jesus. 60. And he said. 62. to him—omit.

† 53. John iv. 4, 9. † 57. Matt. viii. 19. † 59. Matt. viii. 28. † 61. See 1 Kings xix. 20.

εἰς τὰ ὀπίσω, εὐθετός ἐστὶν εἰς τὴν  
for the things behind, well-disposed is for the  
βασιλείαν τοῦ Θεοῦ.  
kingdom of the God.

ΚΕΦ. ι'. 10.

ἸΜετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος  
After but these things appointed the Lord  
\*[καὶ] ἐτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν  
[also] others seventy, and sent  
αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς  
them each two before face of himself into  
πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς  
every city and place, where was about he  
ἔρχεσθαι. 2<sup>ο</sup> Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν  
to go. He said then to them; The indeed  
θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε  
harvest great, the but laborers few; implore  
οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκ-  
therefore the lord of the harvest, that he  
βάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐ-  
would send out laborers into the harvest of him-  
τοῦ. 3<sup>ο</sup> Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς  
self. Go you; lo, I send you  
ὡς ἄρνας ἐν μέσῳ λύκων. 4<sup>ο</sup> Μὴ βαστάζετε  
as lambs in midst of wolves. Not carry you  
βαλάντιον, μὴ πήραν μηδὲ ὑποδήματα· καὶ μη-  
a purse, nor a bag nor sandals; and no  
δένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5<sup>ο</sup> Εἰς ἣν δ'  
one by the way salute. Into what and  
ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη  
ever house you may enter, first say you; Peace  
τῷ οἴκῳ τούτῳ. 6<sup>ο</sup> Καὶ ἐὰν ἡ ἐκεῖ  
to the house this. And if may be there  
υἱὸς, εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ  
a son, of peace, shall rest on him the  
εἰρήνη ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς ἀνα-  
peace of you; if but not, on you it shall  
κάμψει. 7<sup>ο</sup> Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίον-  
return. In this and the house remain, eating  
τες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός  
and drinking the things with them; worthy  
γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ.  
for the laborer if the reward of himself is.

Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.  
Not go you from house to house.  
8<sup>ο</sup> Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ  
Also into what and ever city you may enter, and  
δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέ-  
they may receive you, eat you the things being set  
μενα ὑμῖν, 9<sup>ο</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ  
before you, and cure you those in her  
ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἦγγικεν  
sick, and say you to them; Has come nigh  
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10<sup>ο</sup> Εἰς ἣν δ'  
to you the kingdom of the God. Into what but  
ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται  
ever city you may enter, and not they may receive

BEHIND, is properly dis-  
posed towards the KING-  
DOM of GOD."

CHAPTER X.

1 Now after this, the  
LORD appointed \*Seventy  
Others, and ‡sent them  
two by two before him in-  
to Every City and Place,  
where he was about to go.

2 \*And he said to them,  
‡"The HARVEST indeed is  
plenteous, but the REAP-  
ERS are few; beseech,  
therefore, the LORD of the  
HARVEST, that he would  
send out Laborers to REAP  
it.

3 Go; ‡behold, \*I send  
you forth as Lambs among  
Wolves.

4 ‡Carry no Purse, nor  
Bag, nor Shoes, and salute  
no one by the ROAD.

5 ‡And into Whatever  
House you enter, say first,  
'Peace to this HOUSE.'

6 And if a Son of Peace  
is there, your PEACE shall  
rest on him; but if not, it  
shall return to you.

7 ‡And in That HOUSE  
remain, eating and drink-  
ing the THINGS with them;  
for the LABORER is worthy  
of his REWARD. Go not  
from House to House.

8 And into Whatever  
City you enter, and they  
receive you, eat WHAT is  
PLACED BEFORE you;

9 and ‡cure the SICK in  
it, and say to them, 'The  
KINGDOM of GOD has ap-  
proached you.'

10 But into Whatever  
City you enter, and they  
receive you not, going out

\* VATICAN MANUSCRIPT.—1. Seventy-two, and sent. 1. also—omit. 2. and he said. 3. I send.

‡ 1. Matt. x. 1; Mark vi. 7. ‡ 2. Matt. ix. 37, 38; John iv. 35. ‡ 3. Matt. x. 16. ‡ 4. Matt. x. 9, 10; Mark vi. 8; Luke ix. 3. ‡ 5. Matt. x. 12. ‡ 7. Matt. x. 11. ‡ 9. Luke ix. 2.



ὤμας, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, you, going out into the wide places of her  
εἶπατε· <sup>11</sup>Καὶ τὸν κονιορτόν, τὸν κολληθέντα say you: Even the dust, that cleaving  
ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· to us from the city of you, we wipe off for you;  
πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ however this know you, that has approached the  
βασιλεία τοῦ Θεοῦ. <sup>12</sup>Λέγω ὑμῖν, ὅτι Σο- kingdom of the God. I say to you, that for  
δόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον Sodom in the day that more tolerable  
ἔσται ἢ τῇ πόλει ἐκείνῃ. <sup>13</sup>Οὐαὶ σοι, it will be than the city that. Woe to thee,  
Χοραζὶν, οὐαὶ σοι, Βηθσαιδᾶ· ὅτι εἰ ἐν Chorazin, woe to thee, Bethsaida; for if in  
Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις, Tyre and Sidon had been done the miracles,  
αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν those being done in you, long ago would in  
σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. sackcloth and ashes sitting they have reformed.  
<sup>14</sup>Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται But for Tyre and Sidon more tolerable it will be  
ἐν τῇ κρίσει, ἢ ὑμῖν. <sup>15</sup>Καὶ σύ, in the judgment, than for you. And thou,  
Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὕψω Capernaum, which even to the heaven art  
θεῖσα, ἕως ἧδου καταβιβα- being exalted, even to invisibility down shalt be  
σθήσῃ. <sup>16</sup>Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· brought. He hearing you, me hears;  
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ and he rejecting you me rejects; he and me  
ἀθετῶν, ἀθετεῖ, τὸν ἀποστείλαντά με. rejecting, rejects the one sending me.

<sup>17</sup>Υπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ Having returned and the seventy with  
χαρὰς, λέγοντες· Κύριε, καὶ τὰ δαίμονια joy, saying: O lord, and the demons  
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. <sup>18</sup>Εἰ- are subject to us in the name of thee. He  
πε δὲ αὐταῖς· Ἐθεώρουν τὸν Σατανᾶν said and to them; I beheld the adversary  
ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ πεσόντα. as lightning out of the heaven having fallen.  
<sup>19</sup>Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ Lo, I give to you the authority of the  
πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ to tread on serpents and scorpions, and on  
πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν all the power of the enemy; and nothing

into its WIDE PLACES, say,—

11 †even THAT DUST of your CITY which adheres \*to our FEET, we wipe off for you; however, know this, That the KINGDOM of GOD has approached.'

12 But I tell you, †that it will be more tolerable for Sodom, in that DAY, than for that CITY.

13 †Woe to thee, Chorasin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting †in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon in the JUDGMENT, than for you.

15 †And thou, Capernaum, THOU \*which art BEING EXALTED to HEAVEN, wilt be brought down to †Ilades.

16 †HE who HEARS you, hears Me; and HE who REJECTS you, rejects Me; and he who REJECTS Me, rejects HIM who SENT me."

17 And the \*SEVENTY returned with Joy, saying, "Lord, even the DEMONS are subject to us by thy NAME."

18 And he said to them, "I saw the ADVERSARY falling from HEAVEN like Lightning.

19 Behold, \*I have given you AUTHORITY to TREAD on Serpents and Scorpions, and on All \*THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

\* VATICAN MANUSCRIPT.—11. to our FEET, we. 15. shalt not be exalted to HEAVEN, thou shalt go down. 17. SEVENTY-TWO. 19. I have given. 19. THAT POWER which is of the ENEMY.

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes." Esther iv. 1. Thus Job expressed his repentance, Job xiii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—Burder. † 15. See note on Matt. xi. 23.

† 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. † 12. Matt. x. 15; Mark vi. 11. † 13. Matt. xi. 21. † 15. Matt. xi. 23. † 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

ὑμᾶς οὐ μὴ ἀδικήσῃ. <sup>20</sup> Πλὴν ἐν τούτῳ  
you not may hurt. But in this  
μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσ-  
not rejoice, that the spirits to you are sub-  
σεται· χαίρετε δέ, ὅτι τὰ ὀνόματα ὑμῶν  
ject; rejoice you but, that the names of you  
ἐγγράφη ἐν οὐρανοῖς.  
are written in the heavens.

<sup>21</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι  
In this the hour exulted the spirit  
ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαι σοι,  
the Jesus, and said; I praise thee,  
Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,  
O father, O lord of the heaven and the earth,  
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ  
that thou hast hid these things from wise men and  
συνειτῶν, καὶ ἀπεκάλυψας αὐτὰ νηπι-  
discerning men, and thou hast revealed them to ba-  
οις· ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία  
bes; yes, the Father, for even so it was good  
ἐμπροσθέν σου. <sup>22</sup> Πάντα μοι παρεδόθη ὑπὸ  
in presence of thee. All to me are given by  
τοῦ Πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς  
the Father of me; and no one knows, who  
ἐστὶν ὁ υἱὸς εἰ μὴ ὁ Πατήρ· καὶ τίς ἐστὶν  
is the son if not the Father; and who is  
ὁ Πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃ ἐὰν βού-  
the Father, if not the son, and to whom may be  
ληται ὁ υἱὸς ἀποκαλύψαι. <sup>23</sup> Καὶ στραφεὶς  
willing the son to reveal. And turning  
πρὸς τοὺς μαθητάς, κατ' ἰδίαν εἶπε· Μακά-  
to the disciples, privately he said: Bless-  
ριοι οἱ ὀφθαλμοί, οἱ βλέποντες, ἃ βλέ-  
ed the eyes, those seeing, what you  
πετε. <sup>24</sup> Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφηταὶ  
see. I say for to you, that many prophets  
καὶ βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς  
and kings desired to see, what you  
βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι, ἃ  
see, and not saw; and to hear, what  
ἀκούετε, καὶ οὐκ ἤκουσαν.  
you hear, and not heard.

<sup>25</sup> Καὶ ἰδού, νομικὸς τις ἀνέστη, ἐκπει-  
And lo, a lawyer certain stood up, tempt-  
ράζων αὐτόν, καὶ λέγων· Διδάσκαλε, τί  
ing him, and saying; O teacher, what  
ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>26</sup> Ὁ δὲ  
shall I do life agelasting I may inherit? He and  
εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγρα-  
said to him; In the law what has been  
πται; πῶς ἀναγινώσκεις; <sup>27</sup> Ὁ δὲ ἀποκριθεὶς  
written? how readest thou? He and answering  
εἶπεν· «Ἀγαπήσεις Κύριον τὸν Θεόν σου  
said: "Thou shalt love Lord the God of thee  
ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ  
out of whole of the heart of thee, and out of  
ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς  
whole of the soul of thee, and out of whole of the

20 but rejoice not in this,  
That the SPIRITS are sub-  
ject to you; but rejoice  
That your NAMES \*have  
been enrolled in the HEA-  
VENS."

21 ‡In That HOUR \*he  
exulted in the HOLY SPIRIT,  
and said, "I adore thee, O  
Father, Lord of HEAVEN  
and EARTH, Because hav-  
ing concealed these things  
from the Wise and Intelli-  
gent, thou hast revealed  
them to Babes; yes, FA-  
THER; For thus it was  
well-pleasing in thy sight.

22 ‡All things are im-  
parted to me by my FA-  
THER; and no one, knows  
who the SON is, except the  
FATHER; and who the FA-  
THER is, except the SON,  
and he to whom the SON  
may be disposed to reveal  
him."

23 And turning to his  
DISCIPLES, he said pri-  
vately, ‡"Happy are  
THOSE EYES which SEE  
what you see;

24 For I tell you, ‡That  
Many Prophets and Kings  
desired to see the things  
which you see, and saw  
them not; and to hear the  
things which you \*hear,  
and heard them not."

25 And, behold, a certain  
Lawyer, stood up to try  
him, saying, ‡"Teacher,  
what shall I do to inherit  
aionian Life?"

26 And HE said to him,  
"What is written in the  
LAW? How dost thou  
read?"

27 And HE answering,  
said, ‡"Thou shalt love  
"Jehovah thy GOD with  
"All thy HEART, and with  
"All thy SOUL, and with

\* VATICAN MANUSCRIPT.—20. have been enrolled in. 21. he exulted in the HOLY SPIRIT, and. 24. hear of me, and.

‡ 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. ‡ 21. Matt. xi. 27. ‡ 22. Matt. xxviii. 18; John iii. 35; v. 27; xvii. 2. ‡ 23. Matt. xiii. 16. ‡ 24. 1 Pet. i. 10. ‡ 25. Matt. xix. 16; xxii. 35. ‡ 27. Deut. vi. 5.

ισχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.» of thee; and the neighbor of thee as thyself."

28 Εἶπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης. He said and to him; Rightly thou hast answered; τοῦτο ποιεῖ καὶ ζήσῃ. 29 Ὁ δὲ θέλων this do, and thou shalt live. He but choosing

δικαιοῦν ἑαυτόν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ to justify himself, said to the Jesus; And τίς ἐστί μου πλησίον; 30 Ὑπολαβὼν \* [δέ] ὁ who is of me a neighbor? Replying [and] the Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν Jesus said: A man certain was going down

ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λησταῖς from Jerusalem to Jericho, and robbers

περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ fell among: who both stripping him and

πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες blows having inflicted, they departed, leaving

ἡμιθανῆ τυγχάνοντα. 31 Κατὰ συγκυρίαν δὲ half dead being. By chance and

ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, a priest certain was going down in the way that,

καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν. 32 Ὁμοίως and seeing him, passed along. In like manner

δὲ καὶ Λευῖτης, \* [γενόμενος] κατὰ τὸν and also a Levite, [having come] near the

τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθε. 33 Σα- place, coming and seeing, passed along. A

μαρεῖτης δὲ τις ὁδεύων, ἦλθε Samaritan but certain traveling, came

κατ' αὐτόν, καὶ ἰδὼν αὐτόν, ἐσπλάγ- near him, and seeing him, he was moved

χνίσθη. 34 Καὶ προσελθὼν κατέδησε with pity. And having approached he moved

τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον the wounds of him, pouring on oil

καὶ οἶνον· ἐπιβιδάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον and wine; having set and him on the own

κτῆνος ἤγαγεν αὐτόν εἰς πανδοχεῖον, καὶ beast led him to an inn, and

ἐπεμελήθη αὐτοῦ. 35 Καὶ ἐπὶ τὴν αὔριον \* [ἐξ- he took care of him. And on the next day [having

ελθὼν] ἐκβαλὼν δύο δηνάρια ἔδωκε come out,] having taken out two denarii he gave

τῷ πανδοχεῖ, καὶ εἶπεν \* [αὐτῷ] Ἐπιμε- to the inn keeper, and said [to him:] Take

λήθητι αὐτοῦ· καὶ ὃ, τι ἂν προσδαπανή- care of him; and whatever thou mayest expend

σῃς, ἐγὼ, ἐν τῷ ἐπανάρχεισθαί με, ἀποδώσω more, I, in the return me, I will pay

σοι. 36 Τίς \* [οὖν] τούτων τῶν τριῶν πλη- to thee. Which [then] of them of the three a

σίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόν- neighbor seems to thee to have been to the having

τος εἰς τοὺς ληστές; 37 Ὁ δὲ εἶπεν· Ὁ fallen among the robbers? He and said; He

ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπε δὲ having shown the pity towards him. Said and

"All thy STRENGTH, and 'with All thy MIND, and "†thy NEIGHBOR as thy- "Self."

28 And HE said to him, "Thou hast answered cor- rectly; †do this, and thou shalt live."

29 But HE, wishing †to justify himself, said to JE- SUS, "Who is My Neigh- bor?"

30 JESUS replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leav- ing him half dead.

31 And by Chance a cer- tain Priest was going down that ROAD, and see- ing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain †Sa- maritan traveling, came near him, and seeing him, he was moved with pity;

34 and approaching, he bound up his WOUNDS, pouring on Oil and Wine, and having placed him on his own Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, "Take care of him, and whatever thou mayest ex- pend more, I, at my RE- TURN, will pay thee."

36 Now which of These THREE, thinkest thou, was Neighbor to HIM who FELL among the ROBBERS?"

37 And HE said, "He who MANIFESTED PITY towards him." And JESUS

\* VATICAN MANUSCRIPT.—30. And—omit. 32. having come—omit. 35. having come out—omit. 35. to him—omit. 36. then—omit.

† 27. Lev. xix. 18. † 28. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Rom. x. 5. † 29. Luke xvi. 15. † 33. John iv. 9.

αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει  
to him the Jesus: Go, and thou do  
ὁμοίως.  
in like manner.

38\* [Ἐγένετο] δὲ ἐν τῷ πορεύεσθαι αὐτούς,  
[It happened] and in the to go them,  
\* [καὶ] αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυ-  
[and] he entered into a village certain a  
νῇ δέ τις ὀνόματι Μάρθα, ὑπεδέξατο  
woman and certain to a name Martha, received  
αὐτόν, \* [εἰς τὸν οἶκον αὐτῆς.] 39 Καὶ τῇδε  
him, [into the house of herself.] And to her  
ἦν ἀδελφὴ καλουμένη Μαρία, ἥ καὶ  
was a sister having been called Mary, who and  
παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ,  
having sat at the feet of the Jesus,  
ἤκουε τὸν λόγον αὐτοῦ. 40 Ἡ δὲ Μάρθα περιε-  
heard the word of him. The but Martha was-  
σπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα  
over-busied about much serving; having come near  
δὲ εἶπε· Κύριε, οὐ μέλλει σοι, ὅτι ἡ ἀδελφὴ  
and said: O lord, not concerns thee, that the sister  
μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν  
of me alone me has left to serve? say then  
αὐτῇ, ἵνα μοι συναντιλάβηται. 41 Ἀποκρι-  
to her, that to me she may give aid. Answer-  
θεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρ-  
ing and said to her the Jesus: Martha, Mar-  
θα, μεριμνᾷς καὶ τυροβάζῃ περὶ πολ-  
tha, thou art anxious and troubled about many  
λά· 42 ἐνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν  
things; of one but is need. Mary and the  
ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρε-  
good part has chosen, which not shall be  
θῆσεται ἀπ' αὐτῆς.  
taken away from her.

ΚΕΦ. ια'. 11.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτόν ἐν τόπῳ  
And It happened in the to be him in a place  
τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις  
certain praying, when he ceased, said one  
τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδά-  
of the disciples of him to him; O lord, teach  
ξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης  
us to pray, as even John  
ἐδίδασκε τοὺς μαθητάς αὐτοῦ. 2 Εἶπε δὲ αὐ-  
taught the disciples of himself. He said and to  
τοῖς· Ὅταν προσεύχησθε, λέγετε· Πατὴρ,  
them; When you pray, say: O Father,  
ἁγιασθῆτω τὸ ὄνομά σου· ἐλθέτω σου ἡ  
be hallowed the name of thee; let come of thee the  
βασιλεία· 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δι-  
kingdom; the bread of us the necessary give  
δου ἡμῖν τὸ καθ' ἡμέραν· 4 Καὶ ἄφες ἡμῖν  
thou to us the every day; And forgive to us  
τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίε-  
the sins of us, even for ourselves for-  
μεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέ-  
give all owing us; and not thou mayest

said to him, "Go, and do  
thou in like manner."

38 Now as they WENT  
on, he entered a certain  
Village; and a certain  
Woman, named ‡Martha,  
entertained him.

39 And SHE had a Sister  
called Mary, who also, ‡sit-  
ting at \*the FEET of the  
LORD, heard his word.

40 But MARTHA was  
perplexed with Much Serv-  
ing; and coming near, she  
said, "Master, dost thou  
not care That my SISTER  
has left Me to serve alone?  
Tell her, then, to assist  
me."

41 And \*the LORD  
answering, said to her,  
"Martha, Martha, thou  
art anxious, and troublest  
thyself about many things;

42 but \*of few things,  
or of one, is there Need;  
and Mary has chosen the  
GOOD Part, which shall  
not be taken away from  
her."

CHAPTER XI.

1 And it occurred, as he  
was PRAYING in a certain  
Place, when he ceased, one  
of his DISCIPLES said to  
him, "Master, teach us to  
pray, even as John taught  
his DISCIPLES."

2 And he said to them,  
"When you pray say, ‡O  
Father, Revered be thy  
NAME! let Thy KINGDOM  
come;

3 give us DAY BY DAY  
OUR NECESSARY FOOD;

4 and forgive us our  
SINS; for we ourselves  
also forgive every one who  
is indebted to us; and  
abandon us not to Trial."

\* VATICAN MANUSCRIPT.—38. It happened—omit. 38. and—omit. 38. into her house—omit. 39. the FEET of the LORD. 41. the LORD answering. 42. of few things, or of one, is there Need; and.

‡ 38. John xi. 1; xii. 2, 3. ‡ 39. Luke viii. 35; Acts xxii. 3. ‡ 2. Matt. vi. 9.

κῆς ἡμᾶς εἰς πειρασμόν. <sup>6</sup>Καὶ εἶπε πρὸς  
lead us into temptation. And he said to  
αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ  
them; Which of you shall have a friend, and  
πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ  
shall go to him at midnight, and say  
αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους·  
to him; O friend, lend to me three loaves;  
<sup>7</sup>Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ  
because a friend of me has come from way  
πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐ-  
to me, and not I have what I shall set for  
τῷ· Ἰκάκεινος ἔσωθεν ἀποκριθεὶς εἶπῃ·  
him; And he from within answering should say;  
Μὴ μοι κόπους πάρεχε· ἡδὴ ἡ θύρα  
Not to me trouble do thou cause; already the door  
κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς  
has been shut, and the children of me with me in  
τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦ-  
the bed are; not I am able having arisen to  
ναί σοι. <sup>8</sup>Λέγω ὑμῖν, εἰ καὶ οὐ δώσει  
give to thee. I say to you, if and not will give to  
αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον,  
him having arisen, because the to be of him a friend,  
διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερούεις  
through indeed the importunity of him arising  
δώσει αὐτῷ ὅσων χρήζει. <sup>9</sup>Κἀγὼ  
he will give to him as many as he wants. And I  
ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·  
to you say: Ask you, and it shall be given to you;  
ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοι-  
seek you, and you shall find; knock you, and it  
γήσεται ὑμῖν. <sup>10</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβά-  
shall be opened to you. All for the asking re-  
νει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι  
ceives; and the seeking finds; and to the knocking  
ἀνοιγήσεται. <sup>11</sup>Τίνα δὲ ὑμῶν τὸν πατέρα  
it shall be opened. Which now of you the father  
αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐ-  
shall ask the son bread, not a stone will give to  
τῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος  
him? or also a fish, not in place of a fish  
ὄφιν ἐπιδώσει αὐτῷ; <sup>12</sup>ἢ καὶ ἐὰν αἰτή-  
a serpent will give to him? or also if he may  
σῇ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;  
ask an egg, not will give to him a scorpion?  
<sup>13</sup>Εἰ οὖν ὑμεῖς, πονηροὶ ὑπάρχοντες, οἴδατε  
If then you, evil being, know you  
δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν,  
gifts good to give to the children of you.  
πόσῳ μᾶλλον ὁ Πατήρ, ὁ ἐξ οὐρανοῦ,  
how much more the Father that of heaven,  
δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν  
will give a spirit holy to those asking  
αὐτόν;  
him.

<sup>14</sup>Καὶ ἦν ἐκβάλλον δαιμόνιον, καὶ αὐτὸ  
And he was casting out a demon, and it

5 And he said to them,  
"Which of you shall have  
a Friend, and shall go to  
him at Midnight, and say  
to him, 'Friend, lend me  
Three Loaves;

6 for a Friend of mine  
has come to me out of his  
Road, and I have nothing  
to place before him.

7 And he answering  
from within should say,  
'Do not trouble me; the  
door is now closed, and  
my CHILDREN are with me  
in BED; I cannot rise to  
give thee.'

8 I tell you, †Though  
he will not rise and give  
him because he is His  
Friend, yet because of his  
IMPORTUNITY indeed, he  
will rise and give him, as  
many as he needs.

9 †And I say to you,  
Ask, and it will be given  
you; seek, and you will  
find; knock, and it will be  
opened to you.

10 For EVERY ONE who  
ASKS, receives; and HE  
who SEEKS, finds; and  
to HIM who KNOCKS, the  
door \*is opened.

11 †\*And What FATHER  
among you, who, if his  
SON request Bread, will  
give him a Stone? or if he  
ask for a Fish, will in-  
stead of a Fish give him  
a Serpent?

12 or also, if he should  
ask an Egg, will give him  
a Scorpion?

13 If you, then, being  
Evil, know how to impart  
good Gifts to your CHIL-  
DREN, how much more  
will the FATHER, THAT of  
HEAVEN, give holy Spirit  
to THOSE who ASK him?"

14 †And he was casting  
out \*a dumb Demon. And

\* VATICAN MANUSCRIPT—10. is opened. 11. If a SON ask a Fish of any one of you that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.

† 8. Luke xviii. 1. † 9. Matt. vii. 7; xxi. 22; Mark xi. 24; John xv. 7; James 1. 6; 1 John iii. 22. † 11. Matt. vii. 9. † 14. Matt. ix. 32; xii. 22.

ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου  
was dumb; it came to pass and of the demon  
ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύ-  
having come out, spake the dumb; and won-  
μασαν οἱ ὄχλοι. <sup>15</sup>Τινὲς δὲ ἐξ αὐτῶν εἶπον·  
dered the crowds. Some but of them said:  
Ἐν Βεελζεβούλ, ἄρχοντι τῶν δαιμονίων, ἐκ-  
By Beelzebub, a ruler of the demons, he  
βάλλει τὰ δαιμόνια· <sup>16</sup>ἄλλοι δὲ πειράζοντες,  
cast out the demons; others but tempting,  
σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.  
a sign from him sought from heaven.  
<sup>17</sup>Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα,  
He but knowing of him the thoughts,  
εἶπεν αὐτοῖς· Πᾶσα βασιλεία, ἐφ' ἑαυτὴν  
said to them: Every kingdom, against herself  
διαμερισθεῖσα, ἐρημοῦται, καὶ  
having been divided, is brought to desolation, and  
οἶκος ἐπὶ οἶκον πίπτει. <sup>18</sup>Εἰ δὲ καὶ ὁ Σατα-  
house upon house falls. If and also the adver-  
νᾶς ἐφ' ἑαυτὸν διαμερισθῇ, πῶς στα-  
sary against himself has been divided, how shall  
θήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν  
stand the kingdom of him? for you say, by  
Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. <sup>19</sup>Εἰ δὲ  
Beelzebub to cast out me the demons. If but  
ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ  
I by Beelzebub cast out the demons, the  
υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; Διὰ τοῦτο  
sons of you by whom do they cast out? Through this  
κριταὶ ὑμῶν αὐτοὶ ἔσονται. <sup>20</sup>Εἰ δὲ ἐν δακτύλῳ  
judges of you they shall be. If but by a finger  
Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθα-  
of God I cast out the demons, then has suddenly  
σεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.  
come upon you the royal majesty of the God.  
<sup>21</sup>Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσ-  
When the strong one having been armed should  
σῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστί  
he guard the of himself a palace, in peace are  
τὰ ὑπάρχοντα αὐτοῦ· <sup>22</sup>ἐπὶ δὲ ὁ ἰσχυρότε-  
the possessions of him; as soon as but the stronger  
ρος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,  
of him having entered should overcome him,  
τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣν  
the arms of him takes away, in which  
ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.  
he had confided, and the spoils of him distributed.  
<sup>23</sup>Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι·  
He not being with me, against me is;  
καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.  
and he not gathering with me, scatters.  
<sup>24</sup>Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ  
When the unclean spirit may come out from  
τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
the man, passes through dry  
τόπων, ζητοῦν ἀνάπανσιν· καὶ μὴ εὗρισχον  
places, seeking a resting place; and not finding,  
λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου,  
says: I will return into the house of me,

it came to pass, when the  
DEMON had departed, the  
DUMB man spoke, and the  
CROWDS wondered.

15 But some of them  
said, "He expels DEMONS  
through Beelzebub, \*the  
PRINCE of the DEMONS."

16 And others, †trying  
him, sought of him a Sign  
from Heaven.

17 But ‡he knowing  
Their THOUGHTS, said to  
them, "Every Kingdom  
being divided against itself  
is desolated; and House  
falls against House.

18 And if the ADVER-  
SARY also is divided against  
himself, how shall his  
KINGDOM stand? Because  
you say that I expel DE-  
MONS through Beelzebub.

19 Besides, if I through  
Beelzebub expel DEMONS,  
by whom do your SONS  
cast them out? Therefore,  
they will be your JUDGES.

20 But if †by a Finger  
of God I cast out the DE-  
MONS, ‡then God's ROYAL  
MAJESTY has unexpected-  
ly come to you.

21 ‡When the STRONG  
one armed guards HIS  
Palace, his POSSESSIONS  
are in Safety;

22 but whenever one  
\*stronger than he, having  
entered should overcome  
him, he takes away the  
ARMS in which he confided,  
and distributes his SPOILS,

23 HE who is not with  
me, is against me; and HE  
who GATHERS not with  
me, scatters.

24 ‡When the IMPURE  
Spirit is gone out of the  
MAN, it roves through  
Parched Deserts, seeking a  
Place of Rest; and not  
finding one, \*then it says,  
I will return to my HOUSE,

\* VATICAN MANUSCRIPT.—15. the PRINCE. 22. stronger.

† 20. See Note on Matt. xii. 28.

‡ 16. Matt. xvi. 1. ‡ 17. Matt. xii. 25; Mark iii. 24; John ii. 25. ‡ 20. Exod. viii. 19. ‡ 21. Matt. xii. 29; Mark iii. 27. ‡ 24. Matt. xii. 43.

θεν ἐξ ἡλθον. <sup>25</sup> Καὶ ἔλθὼν εὗρίσκει  
whence I came out. And having come it finds  
σφαρωμένον καὶ κεκοσμημένον. <sup>26</sup> Τότε  
having been swept and having been adorned. Then  
πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύ-  
it goes and takes with seven other spir-  
ματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόν-  
its more evil of itself, and they having  
τα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχα-  
entered dwell there; and becomes the last  
τα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώ-  
of the man that worse of the first.  
των. <sup>27</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦ-  
It happened and in to the to speak him these  
τα, ἐπάρασά τις γυνὴ φωνὴν ἐκ  
things, having lifted certain woman a voice out of  
τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ  
the crowd, said to him; Blessed the womb that  
βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλα-  
having carried thee, and breasts those thou hast  
σας. <sup>28</sup> Αὐτὸς δὲ εἶπε· Μενούγγε μακάριοι  
sucked. He but said: Yea rather blessed  
οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ  
those hearing the word of the God, and  
φυλάσσοντες.  
observing.

<sup>29</sup> Τῶν δὲ ὄχλων ἐπαθροισζομένων, ἤρξατο  
The and crowds gathering together, he began  
λέγειν· Ἡ γενεὰ αὕτη πονηρὰ ἐστι· ση-  
to say; The generation this evil is; a  
μεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται  
sign it seeks; and a sign not shall be given  
αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ. <sup>30</sup> Καθὼς γάρ  
to her, except the sign of Jonas. Even as for  
ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις οὕτως  
became Jonas a sign to the Ninevites, so  
ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ  
will be also the son of the man to the generation  
ταύτῃ. <sup>31</sup> Βασίλισσα Νότου ἐγεροθήσεται ἐν τῇ  
this. A queen of South will be raised in the  
κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς  
judgment with the men of the generation  
ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν  
this, and will condemn them; because she came  
ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν  
from the ends of the earth to hear the  
σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλεῖον Σολομῶνος  
wisdom of Solomon; and lo, a greater of Solomon  
ᾧδε. <sup>32</sup> Ἄνδρες Νινευῖ ἀναστήσονται ἐν τῇ  
here. Men of Nineveh will stand up in the  
κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατα-  
judgment with the generation this, and will  
κρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ  
condemn her; because they reformed at the  
ζῆγγυμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ᾧδε.  
preaching of Jonas; and lo, a greater of Jonas here.

<sup>33</sup> Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρύ-  
No one and a lamp having lighted, into a secret  
πτην τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ'  
place places, neither under the corn-measure, but

from which I came out.  
<sup>25</sup> And coming, it finds  
it \*empty, swept, and  
furnished.

<sup>26</sup> Then it goes, and  
takes with it Seven Other  
Spirits more wicked than  
itself, and entering, they  
abide there; and the LAST  
state of that MAN becomes  
worse than the FIRST."

<sup>27</sup> And it occurred, while  
he was speaking these  
things, a Certain Woman  
from the crowd, raising  
her Voice, said to him,  
‡ "Happy is THAT WOMB  
which BORE thee, and  
those Breasts which thou  
hast sucked!"

<sup>28</sup> But he said, ‡ "Yes,  
rather, happy THOSE who  
HEAR the WORD of GOD,  
and keep it!"

<sup>29</sup> And the crowds  
gathering about him, he  
began to say, \* "THIS GEN-  
ERATION is a wicked Gen-  
eration. It demands a  
Sign; but no Sign will be  
given it, except the SIGN  
of Jonah.

<sup>30</sup> ‡ For as \* JONAH be-  
came a Sign to the NINE-  
VITES, thus also will the  
SON of MAN be to this  
GENERATION.

<sup>31</sup> ‡ The Queen of the  
South will rise up at the  
JUDGMENT with the MEN  
of this GENERATION, and  
cause them to be con-  
demned; Because she came  
from the EXTREMITIES of  
the LAND to hear the WIS-  
DOM of Solomon; and be-  
hold, one greater than  
Solomon is here.

<sup>32</sup> The Ninevites will  
stand up in the JUDGMENT  
with this GENERATION  
and cause it to be con-  
demned; ‡ Because they  
reformed at the WARNING  
of Jonah; and behold, one  
greater than Jonah is here.

<sup>33</sup> No one having lighted  
a LAMP, ‡ places it in a  
Secret place, neither under

\* VATICAN MANTSCRIPT.—25. empty, and furnished. 29. This GENERATION is a wicked Generation. 30. Jonah.

! 27. Luke i. 28, 48. ‡ 28. Matt. vii. 21; Luke viii. 21; James i. 25. ‡ 30. Jonah i. 17; ii. 10. ‡ 31. 1 Kings x. 1. ‡ 32. Jonah iii. 5. ‡ 33. Matt. v. 15; Mark iv. 21; Luke viii. 16.

ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι  
on the lamp-stand, that those entering  
τὸ φέγγος βλέπωσιν. <sup>34</sup> Ὁ λυχνός τοῦ σώματος  
the light may see. The lamp of the body  
ἐστὶν ὁ ὀφθαλμός· ὅταν \* [οὖν] ὁ ὀφθαλμός  
is the eye; when [therefore] the eye  
σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου  
of thee sound may be, also whole the body of thee  
φωτεινόν ἐστίν· ἐπὰν δὲ πονηρός ᾖ καὶ τὸ  
enlightened is; when but evil may be, also the  
σῶμά σου σκοτεινόν. <sup>35</sup> Σκόπει οὖν, μὴ τὸ  
body of thee darkened. Take heed therefore, not the  
φῶς τὸ ἐν σοὶ σκότος ἐστίν. <sup>36</sup> Εἰ οὖν  
light that in thee darkness is. If therefore  
τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον  
the body of thee whole is enlightened, not having  
τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον,  
any part dark, will be enlightened whole,  
ὡς ὅταν ὁ λυχνός τῇ ἀστραπῇ φωτίζη  
as when the lamp by the brightness may enlighten  
σε.  
thee.

<sup>37</sup> Ἐν δὲ τῷ λαλήσαι, ἠρώτα αὐτὸν Φα-  
In and the to have spoken, asked him a  
ρισαῖος \* [τις] ὅπως ἀριστήσῃ παρ' αὐτῷ.  
Pharisee [certain] that he might dine with him.  
Εἰσελθὼν δὲ ἀνέπεσεν. <sup>38</sup> Ὁ δὲ Φαρισαῖος  
Having entered and he reclined. The and Pharisee  
ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτί-  
seeing wondered, because not first he was  
σθη πρὸ τοῦ ἀρίστου. <sup>39</sup> Εἶπε δὲ ὁ Κύριος  
dipped before the dinner. Said and the Lord  
πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξω-  
to him; Now you the Pharisees the out-  
θεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθα-  
side of the cup and of the platter you  
ρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς  
cleanse; the but inside of you is full of extortion  
καὶ πονηρίας. <sup>40</sup> Ἀφρονεῖς, οὐχ ὁ ποιήσας τὸ  
and of evil. O unwise, not he having made the  
ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε; <sup>41</sup> Πλὴν  
outside, also the inside made? But  
τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ  
the things being within give you alms; and  
ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. <sup>42</sup> Ἀλλ'  
lo, all things clean to you is. But  
οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε  
woe to you the Pharisees, for you tithe  
τὸ ἡδύοσμον, καὶ τὸ πήγανον, καὶ πᾶν λάχα-  
the mint, and the rue, and every pot-  
νον· καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγά-  
herb; and you pass by the justice and the love

the CORN-MEASURE, but  
on the LAMP-STAND; that  
THOSE ENTERING may see  
the LIGHT.

<sup>34</sup> † The LAMP of the  
BODY is \*thine EYE; when  
thine EYE is clear, thy  
Whole BODY also is enlight-  
ened; but when it is dim,  
thy BODY also is darkened.

<sup>35</sup> Take heed therefore,  
that THAT LIGHT which is  
in thee be not Darkness.

<sup>36</sup> If, therefore, thy  
whole BODY be enlight-  
ened, having no Part dark,  
the Whole will be enlight-  
ened, as when the LAMP by  
its BRIGHTNESS enlightens  
thee."

<sup>37</sup> And while he was  
speaking a Pharisee invi-  
ted him † to dine with him;  
and he went in, and re-  
clined.

<sup>38</sup> And † the PHARISEE  
noticing it, wondered that  
he did not first †immerse  
before the DINNER.

<sup>39</sup> † And the LORD said  
to him, "Now you PHARI-  
SEES cleanse the OUTSIDE  
of the CUP and PLATTER;  
but †your INSIDE is full of  
Extortion and Wickedness."

<sup>40</sup> Senseless men! did  
not HE who MADE the  
OUTSIDE make the INSIDE  
also?

<sup>41</sup> † But give in Alms  
the THINGS WITHIN, and  
behold, all things are pure  
to you.

<sup>42</sup> † But Woe to you,  
PHARISEES! Because you  
tithed of MINT, and RUE,  
and Every Pot-herb, but  
disregard JUSTICE and the  
LOVE of GOD; these things

\* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—omit. 37. certain—omit.

† 37. Perhaps, rather, "to breakfast with him," as *ariston*, signifies a morning meal. The Jews made but two meals in the day: their *ariston*, may be called their breakfast or their dinner, because it was both, and was but a slight meal. Their chief meal was their *deipnon* or supper, after the heat of the day was over; and the same was the principal meal among the Greeks and Romans. Josephus, in his life, says, sec. 54. that the legal hour of the *ariston* on the Sabbath was the sixth hour, or at twelve o'clock at noon, as we call it. What the hour was on the other day of the week, he does not say; but probably it was much the same.—Pearce. † 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

† 34. Matt. vi. 22. † 38. Mark vii. 3. † 39. Matt. xxii. 25. † 39. Titus i. 15. † 41. Isa. lviil. 7; Dan. iv. 27; Luke xii. 33. † 41. Matt. xxiii. 23.



πην τοῦ Θεοῦ. Ταῦτα ἔδει ποιῆσαι, καὶ ἐκεῖνα μὴ ἀφιέναι.  
of the God. These things you ought to have done, and those not to omit.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. 44 Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι, οἱ περιπατοῦντες ἐπάνω, οὐκ οἶδασιν. 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὕβριζεις. 46 Οὗ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων μῶν οὐ προσπαύετε τοῖς φορτίοις.  
Woe to you the Pharisees, for you love the first seat in the synagogues, and the salutations in the markets. Woe to you, for you are like the tombs those unseen, and the men, those walking over, not know. Answering and one of the lawyers says to him; O teacher, these things saying also us thou reproachest. He and said: Also to you the lawyers woe, for you load the men burdens oppressive, and yourselves with one of the fingers of you not you touch the burdens.

47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 Ἀλλὰ μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε \* [αὐτῶν τὰ μνημεῖα.] 49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν. 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης· 51 ἀπὸ τοῦ αἵματος \* Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. Ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.  
Woe to you, for you build the tombs of the prophets, the and fathers of you killed them. Therefore you testify and you consent to the works of the fathers of you; for they indeed killed them, you and build meite \* [of them the tombs.] Because of this and the wisdom of the God said: I will send to them prophets and apostles, and out of them they will kill and persecute; so that may be required the blood of all of the prophets, that being shed from a laying down of a world, from the generation this; from the blood of Abel to the blood of Zecharias that having perished between the altar and the house. Yes I say to you, it will be required from the generation this.

you ought to practise, and not to omit those.

43 †Woe to you, PHARISEES! Because you love the CHIEF SEAT in the SYNAGOGUES, and SALUTATIONS in the PUBLIC PLACES.

44 †Woe to you! Because you are like those CONCEALED TOMBS, which MEN WALKING over, know not."

45 Then one of the LAWYERS, answering, says to him, "Teacher, in saying these things thou reproachest Us also."

46 And HE said, "Woe to you, LAWYERS! †For you impose oppressive Burdens on MEN, and yet, you yourselves touch not the BURDENS with one of your FINGERS.

47 †Woe to you! For you build the SEPULCHRES of the PROPHETS, and your FATHERS killed them.

48 Thus you testify that you approve the ACTS of your FATHERS; For they, indeed, killed them, and you build.

49 And because of this, the WISDOM of God said, †I will send them Prophets and Apostles, and some of them they will kill and persecute;'

50 so that the BLOOD of All the PROPHETS being shed from the Formation of the World, may be required of this GENERATION;

51 from the \*Blood of Abel to the \*Blood of THAT Zechariah, †who will perish between the ALTAR and the HOUSE. Yes, I tell you, it will be required of this GENERATION.

\* VATICAN MANUSCRIPT.—48. Their TOMBS—omit. 51. Blood. 51. Blood.

† 51. See Note on Matt. xxiii. 35.

† 43. Matt. xxiii. 6; Mark xii. 38, 39. † 44. Matt. xxiii. 27. † 46. Matt. xiii. 4. † 47. Matt. xxiii. 29. † 49. Matt. xxiii. 34.

<sup>52</sup>Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε  
Woe to you the lawyers, for you took away  
τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ  
the key of the knowledge; yourselves not  
εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκώ-  
you entered, and those entering you  
λύσατε. <sup>53</sup>Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς  
hindered. Saying and of him these things to  
αὐτούς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φα-  
them, began the scribes and the Pha-  
ρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματί-  
risees greatly to be incensed, and to make speak  
ζειν αὐτὸν περὶ πλείονων· <sup>54</sup>ἐνεδρεύοντες  
off-hand him about many things; trying to entrap  
αὐτόν, \* [ζητοῦντες] θηρεῦσαι τι ἐκ  
him, [seeking] to catch something out of  
τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.  
the mouth of him, that they might accuse him.

ΚΕΦ. ιβ'. 12.

<sup>1</sup>Ἐν οἷς ἐπισυναχθεῖσιν τῶν  
In those having been assembled of the  
μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλή-  
myriads of the crowd, so as to tread upon one  
λους, ἤρξατο λέγειν πρὸς τοὺς μαθητάς  
another, he began to say to the disciples  
αὐτοῦ· Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ  
of himself; First take heed to yourselves of  
τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπό-  
the leaven of the Pharisees, which is hypo-  
κρισις. <sup>2</sup>Οὐδὲν δὲ συγκαλυμμένον ἐστίν, ὃ  
crisy. Nothing and having been covered is, which  
οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ  
not shall be uncovered; and secret, which not  
γνωσθήσεται. <sup>3</sup>Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ  
shall be known. On which account what in the dark  
εἶπατε, ἐν τῷ φωτὶ ἀκοινοθήσεται· καὶ ὃ  
you speak, in the light shall be heard; and what  
πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κρυπ-  
to the ear you spoke in the closets, shall  
χθήσεται ἐπὶ τῶν δωματίων. <sup>4</sup>Λέγω δὲ ὑμῖν  
be published on the house-tops. I say and to you  
τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν  
the friends of me; Not you be afraid of those  
ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ  
killing the body, and after these not  
ἐχόντων περισσότερόν τι ποιῆσαι. <sup>5</sup>Υπο-  
having more anything to have done. I will  
δείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβή-  
point out and to you, whom you should fear; you  
θητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν  
should fear the after the to have killed, authority  
ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω  
having to cast into the gehenna: yes I say  
ὑμῖν, τοῦτον φοβηθῆτε. <sup>6</sup>Οὐχὶ πέντε στρονθία  
to you, this fear you. Not five sparrows  
πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν  
are sold assarii two? and one out of them  
οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ.  
not is being forgotten in presence of the God.

52 †Woe to you, LAW-  
YERS! Because you have  
taken away the KEY of  
KNOWLEDGE, you entered  
not yourselves, and THOSE  
APPROACHING, you hin-  
dered."

53 And \*having gone  
out thence, the SCRIBES  
and PHARISEES began to  
be extremely angry, and to  
press him to speak un-  
guardedly on many things;

54 trying to entrap him,  
and ‡to catch something  
from his MOUTH, that they  
might accuse him.

CHAPTER XII.

1 At that time, the  
CROWD having assembled  
by TENS OF THOUSANDS,  
so that they trampled on  
each other, he began to say  
to his DISCIPLES, "First,  
‡guard yourselves against  
the LEAVEN of the PHARI-  
SEES, which is Hypocrisy.

2 ‡And there is nothing  
concealed, which will not  
be discovered; and hid,  
which will not be made  
known.

3 Therefore, what you  
speak in the DARK, will be  
heard in the LIGHT; and  
what you whispered to the  
EAR in CLOSETS, will be  
proclaimed on the HOUSE-  
TOPS.

4 ‡But I say to you, my  
FRIENDS, Be not afraid of  
THOSE who KILL the BODY,  
and after this can do no  
more.

5 But I will show you  
whom you should fear;  
Fear HIM, who, after hav-  
ing killed, HAS Authority  
to cast into GEHENNA; yes,  
I tell you, Fear him.

6 Are not Five Sparrows  
sold for two ‡Assarii? and  
yet not one of them is for-  
gotten before GOD.

\* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES. 54. seeking—omit.

† 6. An assarion was about one cent and five mills in value, or three farthings sterling.  
‡ 52. Matt. xxiii. 14. ‡ 54. Mark xii. 13. ‡ 1. Matt. xvi. 6; Mark viii. 15.  
‡ 2. Matt. x. 10; Mark iv. 22; Luke viii. 17. ‡ 4. Matt. x. 28; Isa. li. 7, 8, 12;  
Jer. i. 8.

ἮΑλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν  
But also the hairs of the head of you  
πᾶσαι ἡριθμῶνται. Μὴ \* [οὖν] φοβεῖσθε·  
all have been numbered. Not [therefore] fear you;  
πολλῶν στρουθίων διαφέρετε. <sup>8</sup>Ἀλέγω δὲ  
many sparrows you are better. I say and  
ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπρο-  
to you; All whoever may confess to me in pres-  
σθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώ-  
ence of the men, also the son of the man  
που ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγ-  
will confess in him in presence of the mes-  
γέλων τοῦ Θεοῦ. <sup>9</sup>Ὁ δὲ ἀρνησάμενός με  
sengers of the God. He but having denied me  
ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώ-  
in presence of the men, will be denied in  
πιον τῶν ἀγγέλων τοῦ Θεοῦ. <sup>10</sup>Καὶ πᾶς  
presence of the messengers of the God. And all  
ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ  
who shall speak a word against the son of the  
ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ  
man, it will be forgiven to him; to the but  
εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ  
against the holy spirit having spoken evil not  
ἀφεθήσεται. <sup>11</sup>Ὅταν δὲ προσφέρωσιν ὑμᾶς  
will be forgiven. When and they may bring you  
ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς  
to the synagogues and the rulers and the  
ἐξουσίας, μὴ μεριμνᾶτε, πῶς ἢ τί ἀπο-  
authorities, not be you anxious, how or what you  
λογήσῃσθε, ἢ τί εἴπητε. <sup>12</sup>τὸ γὰρ ἅγιον  
may answer, or what you may say; the for holy  
πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ  
spirit will teach you in this the hour, what  
δεῖ εἰπεῖν.  
it is proper to say.

<sup>13</sup>Εἰπέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδά-  
Said and one to him out of the crowd; O teach-  
σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι  
er, speak to the brother of me to divide  
μετ' ἐμοῦ τὴν κληρονομίαν. <sup>14</sup>Ὁ δὲ εἶπεν αὐ-  
with me the inheritance. He and said to  
τῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν  
him; O man, who me appointed a judge  
ἢ μεριστὴν ἐφ' ὑμᾶς; <sup>15</sup>Εἶπε δὲ πρὸς αὐτούς·  
or a divider over you? He said and to them;  
Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας·  
See you and beware you of the covetousness;  
ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ  
because not in the to abound any one the life  
αὐτοῦ ἐστὶν ἐκ τῶν παραχόντων αὐτοῦ.  
of him is out of the possessions of him.

<sup>16</sup>Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων·  
He spoke and a parable to them, saying;  
Ἄνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ  
A man certain rich yielded plentifully the  
χώρα. <sup>17</sup>Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων·  
farm. And he reasoned in himself, saying;

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 ‡And I say to you, Whoever may acknowledge me before MEN, the SON of MAN will also acknowledge him in the presence of the ANGELS of GOD.

9 But he who has RENOUNCED me before MEN, will be renounced in the presence of the ANGELS of GOD.

10 ‡And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.

11 ‡And when they may bring you to the SYNA-GOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

12 for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."

13 Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the IN-HERITANCE with me."

14 But HE replied to him, ‡"Man, who appointed Me a Judge or Arbiter over you?"

15 And he said to them, ‡"See, and beware of \*All Covetousness; for one's LIFE is not in the ABUN-DANCE of his POSSES-SIONS."

16 And he spoke a Par-able to them, saying, "The FARM of a certain rich Man produced abundantly;

17 and he reasoned with-in himself, saying, 'What

\* VATICAN MANUSCRIPT.—7. therefore—omit. 15. All Covetousness.

‡ 8. Matt. x. 32; Mark viii. 38; 2 Tim. ii. 2; 1 John ii. 23. ‡ 10. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16. ‡ 11. Matt. x. 19; Mark xiii. 11; Luke xxi. 14. ‡ 14. Exod. ii. 14. ‡ 15. 1 Tim. vi. 7-19.

Τὶ ποιήσω; ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. <sup>18</sup>Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθὰ μου·  
the products of me, and the fruits of me;

<sup>19</sup>καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. <sup>20</sup>Εἶπε δὲ αὐτῷ ὁ Θεός· Ἀφρων, ταύτη τῇ νυκτὶ τὴν πλOUTΩΝ. <sup>21</sup>Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε·  
and I will say to the soul of me; Soul, thou hast many good things being laid up for years many; rest thou, eat, drink, be glad. Said but to him the God; O unwise, this the night the life of thee they require from thee; what and thou hast prepared, for whom shall be? Thus he

θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν. <sup>22</sup>Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ·  
laying up treasure for himself, and not for God being rich. He said and to the disciples of

τοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσηθε. <sup>23</sup>Ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς· καὶ τὸ σῶμα τοῦ ἐνδύματος. <sup>24</sup>Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη· καὶ ὁ Θεὸς τρέφει αὐτούς. Πόσω μᾶλλον ὑμεῖς δια-  
himself; Through this to you I say, not be you anxious for the life of you, what you may eat; nor for the body, what you may put on. The life greater is of the food; and the body of the clothing. Observe you the ravens, that not they sow, nor reap; for whom not is a store-house, nor a barn; and the God feeds them. How much more you are

φέρετε τῶν πετεινῶν; <sup>25</sup>Τίς ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; <sup>26</sup>Εἰ οὖν οὕτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; <sup>27</sup>Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει. Λέγω δὲ ὑμῖν·  
valuable of the birds? Which and of you being anxious is able to add to the age of himself span one? If then not even least you are able why about the remaining ones are you anxious? Observe you the lilies, how it grows; not it labors, nor it spins. I say but

shall I do? For I have no place where to deposit my FRUITS.

<sup>18</sup> And he said, 'I will do this; I will pull down My STOREHOUSES and build Greater; and there I will bring together All my \*WHEAT and my GOOD things;

<sup>19</sup> and I will say to MYSELF, 'Life! thou hast an Abundance of Good things laid up for many Years; ‡rest, eat, drink, and enjoy thyself.'

<sup>20</sup> But God said to him, 'Foolish man! This NIGHT they will demand ‡thy LIFE from thee; ‡and who then will possess what thou hast provided?'

<sup>21</sup> Thus is HE who AMASSES TREASURE for himself, and it not ‡rich with respect to God.'

<sup>22</sup> And he said to \*the DISCIPLES, 'For this reason I charge you, Be not anxious about \*your LIFE, what you shall eat, nor for \*the BODY, what you shall put on.

<sup>23</sup> \*For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

<sup>24</sup> Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but God feeds them. How much more valuable are you than the BIRDS!

<sup>25</sup> And which of you, by being anxious can prolong his LIFE ‡one Moment?

<sup>26</sup> If, then, you are not able to do the least, why are you anxious about the REST?

<sup>27</sup> Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not

\* VATICAN MANUSCRIPT.—18. WHEAT and. 22. the DISCIPLES. 22. the LIFE. 22. your BODY. 23. For the LIFE.

† 23. Literally, to add a *cubit* or *span* to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the *measure* of my days. . . . Thou has made my days *hand-breadths*." To add a *cubit* to one's stature would be an extraordinary accession of height.

‡ 19. Eccl. xi. 9; 1 Cor. xv. 32; James v. 5. ‡ 20. Job xx. 22; xxvii. 8; Psal. lli. 7; James iv. 14. ‡ 20. Psal. xxxix 6; Jer. xvii. 11. ‡ 21. Matt. vi. 20; ver. 33; 1 Tim. vi. 15, 19; James ii. 5.

ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ  
to you, not even Solomon in all the glory  
αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>28</sup>Εἰ δὲ  
of himself was clothed like one of these. If and  
τὸν χόρτον ἐν τῷ ἀγρῷ, σήμερον ὄντα καὶ  
the grass in the field, to-day existing and  
αὔριον εἰς κλίβανον θαλλόμενον, ὁ Θεὸς  
to-morrow into an oven is being cast, the God  
οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὅλι-  
so clothes, how much more you, O you  
γὰρ πιστοὶ; <sup>29</sup>Καὶ ὑμεῖς μὴ ζητεῖτε, τί φά-  
of weak faith? And you not seek, what you  
γητε ἢ τί πίνητε· καὶ μὴ μετεωρί-  
may eat or what you may drink; and not be you in  
ζεσθε. <sup>30</sup>Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ  
anxiety. These for all the nations of the  
κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατὴρ οἶδεν,  
world seeks; of you and the Father knows,  
ὅτι χρῆζετε τούτων. <sup>31</sup>Πλὴν ζητεῖτε τὴν  
that you have need of these. But seek you the  
βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα \* [πάντα]  
kingdom of the God, and these [all]  
προστεθήσεται ὑμῖν.  
shall be superadded to you.

<sup>32</sup>Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδό-  
Not fear, the little flock; for it has  
κῆσεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασι-  
pleased the Father of you to give to you the king-  
λείαν. <sup>33</sup>Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ  
dom. Sell you the possessions of you, and  
δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς θαλάνας  
give you alms. Make for yourselves bags  
τὰ μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν  
not growing old, a treasure exhaustless in  
τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει,  
the heavens, where a thief not approaches,  
οὐδὲ σὴς διαφθείρει. <sup>34</sup>Οπου γὰρ ἐστὶν ὁ  
nor moth destroys. Where for is the  
θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν  
treasure of you, there also the heart of you  
ἔσται.  
will be.

<sup>35</sup>Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέ-  
Let be of you the loins having been  
ναι, καὶ οἱ λύχνοι καιόμενοι. <sup>36</sup>καὶ ὑμεῖς  
girded, and the lamps burning; and you  
ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον  
like to men looking for the lord  
ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γά-  
of themselves, when he will return from the mar-  
μων· ἵνα ἐλθόντος καὶ κρούσαντος,  
riage feasts; that having come and having knocked,  
εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup>Μακάριοι  
immediately it may be opened to him. Blessed  
οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος  
the slaves those, whom having come the lord  
εὐρήσῃ γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι  
shall find watching; indeed I say to you, that  
περιζώσεται, καὶ ἀνακλινεῖ  
he will gird himself, and will make to recline

even Solomon in All his  
SPLENDOR, was arrayed  
like one of these.

28 If, then, GOD so dec-  
orate the HERB of the  
FIELD, (which flourishes  
To-day, and To-morrow  
will be cast into a Fur-  
nace,) how much more  
you, O you distrustful!

29 And seek you not  
what you shall eat, \*and  
what you shall drink; and  
be not in restless suspense.

30 For all these things  
do the NATIONS of the  
WORLD seek; and Your  
FATHER knows That you  
need them.

31 †But seek \*his KING-  
DOM; and these shall be  
superadded to you.

32 Fear not, LITTLE  
Flock; †For it has pleased  
your FATHER to give you  
the KINGDOM.

33 Sell your POSSES-  
SIONS, and give ALMS;  
†make for yourselves Pur-  
ses which grow not old, an  
unfailing Treasure in the  
HEAVENS, where no Thief  
approaches, nor Moth de-  
stroys.

34 For where your  
TREASURE is, there your  
HEART will also be.

35 †Stand with Your  
LOINS girded, and †the  
LAMPS burning;

36 and be you like Men  
waiting for their MASTER,  
when he will return from  
the NUPTIAL FEASTS; that  
when he comes and knocks,  
they may instantly open to  
him.

37 †Happy are those  
SERVANTS, whom, when  
their MASTER arrives, he  
shall find watching! I as-  
sure you, That he will gird  
himself, and cause them to

\* VATICAN MANUSCRIPT.—29. and. 31. his KINGDOM; and these. 31. all—omit.  
† 31. Matt. vi. 33. † 32. Matt. xi. 25, 26. † 33. Matt. vi. 20; Luke xvi. 9; 1  
Tim. vi. 19. † 35. Eph. vi. 14; 1 Pet. i. 13. † 35. Matt. xxi. 1, etc. † 37. Matt.  
xxiv. 46.

αὐτοῖς, καὶ ταρελθὼν διακονήσει αὐτοῖς.  
them, and going forth he will minister to them.

<sup>35</sup>Καὶ ἂν ἔλθῃ ἐν τῇ δευτέρᾳ \* [φυλακῇ,]  
And if he may come in the second [watch,]

καὶ ἐν τῇ τρίτῃ φυλακῇ \* [ἔλθῃ,] καὶ  
and in the third watch [may come,] and

εὕρῃ οὕτω μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖ-  
may find thus; blessed are the slaves those.

νοι. <sup>36</sup>Τοῦτο δὲ γινώσκετε, ὅτι, εἰ ἤδει ὁ  
This and know you, that, if had known the

οἰκοδεσπότης, ποῖα ὥρα ὁ κλέπτης ἔρχεται,  
householder, in what hour the thief comes,

ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφήκε διορυ-  
he would watch, and not would allow to dig

γῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup>Καὶ ὑμεῖς \* [οὖν]  
through the house of himself. And you [therefore]

γίνεσθε ἑτοιμοὶ· ὅτι ἡ ὥρα οὐ δο-  
be prepared; because, in the hour not you

κεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
think, the son of the man comes.

<sup>41</sup>Εἶπε δὲ \* [αὐτῷ] ὁ Πέτρος· Κύριε, πρὸς  
Said and [to him] the Peter: O lord, to

ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ  
us the parable this thou sayest, or also

πρὸς πάντας;  
to all?

<sup>42</sup>Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ  
Said and the Lord; Who then is the

πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν κατα-  
faithful steward, and wise, whom will

στήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ  
appoint the lord over the domestics of himself

τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; <sup>43</sup>Μα-  
tho to give in season the measure of food? Bless-

κάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ  
ed the slave that, whom coming the

κύριος αὐτοῦ εὕρῃσει ποιοῦντα οὕτως.  
lord of him will find doing thus.

<sup>44</sup>Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς  
Truly I say to you, that over all to the

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup>Εἰάν  
belonging of himself he will appoint him. If

δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ  
but should say the slave that in the heart

αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ  
of himself; Delays the lord of me to come; and

ἀρξεται τύπτειν τοὺς παῖδας καὶ τὰς παι-  
shall begin to strike the servants and the maid-

δίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκε-  
ens, to eat and also to drink and to be drunk-

σθαι· <sup>46</sup>ἥξει ὁ κύριος τοῦ δούλου ἐκείνου  
en; will come the lord the slave that

ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ  
in a day, to which not he looks, and in an hour

ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν,  
which not he knows; and shall cut asunder him,

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θή-  
and the part of him with the unbelievers will

recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are \*they!

39 ‡Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 ‡Be you also prepared; For at an Hour you think not, the SON of MAN comes."

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said. ‡"Who then is \*the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the \*proper allowance of food in its Season?

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 ‡I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART. 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, ‡and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

\* VATICAN MANUSCRIPT.—38. they. 38. Watch—omit. 38. may come—omit. 40. therefore—omit. 41. to him—omit. 42. the FAITHFUL Steward, the WISE, whom. 42. portion of food in.

‡ 39. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 40. Mark xii. 33; Luke xxi. 34. ‡ 42. Matt. xxiv. 45; xxv. 21. ‡ 44. Matt. xxiv. 47. ‡ 46. Num. xv. 30; Matt. xxiv. 51.

σει. 47 Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς  
place. That and the slave who having known  
τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ  
the will of the lord of himself, and not  
ἑτοιμάσας, μηδὲ ποιήσας πρὸς  
having prepared, neither having done according  
τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς· 48  
to the will of him shall be beaten many; he  
δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πλη-  
but not having known, having done and deserving of  
γῶν δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ  
stripes shall be beaten few. To all and to whom  
ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ·  
is given much, much will be required from him;  
καὶ ᾧ παρέθεντο πολὺ, περισσότερον  
and to whom they have entrusted much, more  
αἰτήσουσιν αὐτόν.  
they will ask him.

49 Πῶς ἤλθον βαλεῖν εἰς τὴν γῆν· καὶ τί  
Fire I came to throw into the earth; and what  
θέλω, εἰ ἤδη ἀνέφηθη. 50 Βάπτισμα  
do I wish, if already it were kindled. A dipping  
δὲ ἔχω βαπτισθῆναι· καὶ πῶς συνέχομαι,  
and I have to be dipped; and how I am pressed,  
ἕως οὗ τελεσθῇ. 51 Δοκεῖτε, ὅτι εἰρήνην  
till may be finished. Do you think, that peace  
παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω  
I came to give in the earth? No, I say  
ὑμῖν, ἀλλ' ἡ διαμερισμόν. 52 Ἔσονται γάρ  
to you, but rather division. Shall be for  
ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερι-  
from the now five in a house one having been  
σμένοι, τρεῖς ἐπὶ δυοῖ, καὶ δύο ἐπὶ  
divided, three against two, and two against  
τροῖσι. 53 Διαμερισθήσεται πατὴρ ἐφ' υἱῷ,  
three. Will be divided a father against a son,  
καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ ἐπὶ  
and a son against a father; a mother against  
θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ·  
a daughter, and a daughter against a mother;  
πενθερά ἐπὶ τὴν νόμφην αὐ-  
a mother-in-law against the a daughter-in-law of  
τῆς, καὶ νόμφη ἐπὶ τὴν πεν-  
herself, and a daughter-in-law against the moth-  
θεράν αὐτῆς.  
er-in-law of herself.

54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε  
He said and also to the crowds: When you see  
τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέ-  
the cloud rising from west, imme-  
δὲ λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται  
diately you say: A shower comes; and it happens  
ὕψτω. 55 Καὶ ὅταν νότον πνέοντα, λέγετε·  
so. And when south wind is blowing, you say:  
Ὅτι καύσων ἔσται· καὶ γίνεται. 56 Ὅ  
That burning heat shall be; and it happens. O

47 And THAT SER-  
VANT, who knew the WILL  
of his MASTER, and was  
not prepared, nor did ac-  
cording to his WILL, he  
shall be beaten with many  
stripes;

48 ‡but HE who KNEW  
not, and did things worthy  
of Stripes, shall be beaten  
with few. And from any  
one to whom much is given  
much will be required;  
and from him with whom  
much has been deposited,  
they will exact the more.

49 I came to throw Fire  
on the LAND; and what  
do I wish,—if it were  
already kindled?

50 But I have an Im-  
mersion ‡to undergo; and  
how am I pressed, till it  
may be consummated.

51 ‡Do you imagine  
That I am come to give  
Peace in the LAND? I tell  
you, No; but rather Divi-  
sion.

52 For from this TIME,  
five in \*One House will  
be divided; three against  
two, and two against  
three;—

53 ‡a Father against a  
Son, and a Son against a  
Father; a Mother against  
\*the DAUGHTER, and a  
Daughter against \*the  
MOTHER; a Mother-in-law  
against her DAUGHTER-IN-  
LAW, and a Daughter-in-  
law against her MOTHER-  
IN-LAW."

54 And he said also to  
the CROWDS. ‡"When you  
see ‡\*a Cloud rising from  
the West, you immedi-  
ately say, 'A shower is com-  
ing;' and so it happens.

55 And when ‡the South  
wind is blowing, you say,  
'There will be scorching  
Heat;' and it occurs.

\* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER.  
54. a Cloud.

† 54. The westerly winds in the Holy Land are still generally attended with rain,  
whilst the easterly winds are usually dry. ‡ 55. Le Bruyn tells us, there blew when he  
was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a  
great heat, and that it continued some days.—Harmer.

‡ 47. Deut. xxv. 2; James iv. 17. ‡ 48. Lev. v. 17; 1 Tim. i. 13. ‡ 50.  
Mark x. 38. ‡ 51. Matt. x. 34. ‡ 53. Micah vii. 6. ‡ 54. Matt. xvi. 2.

ποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ  
hypocrites, the face of the earth and of the  
οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν  
heaven you know to discern; the but season  
τούτων πῶς οὐ δοκιμάετε; <sup>57</sup>Τί δὲ καὶ  
this how not do you discern? Why and even  
ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; <sup>58</sup>Ὡς  
of yourselves not judge you the right? When  
γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ'  
for thou goest with the opponent of thee to  
ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλ-  
a ruler, in the way give thou labor to be  
λάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε  
set free from him; lest he may drag thee  
πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σὲ παραδῷ  
to the judge, and the judge thee may deliver  
τῷ πράκτορι, καὶ ὁ πράκτωρ σὲ βάλῃ εἰς  
to the officer, and the officer thee may cast into  
φυλακὴν. <sup>59</sup>Λέγω σοι, οὐ μὴ ἐξεέλ-  
prison. I say to thee, not not thou mayest come  
θῆς ἐκεῖθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτὸν  
out thence, till even the last lepton  
ἀποδῷς.  
thou hast paid.

## ΚΕΦ. ιγ'. 13.

<sup>1</sup>Παροῦσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ,  
Were present and some in to him the season,  
ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων,  
reporting to him concerning the Galileans,  
ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν  
of whom the blood Pilate mingled with the  
θυσιῶν αὐτῶν. <sup>2</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
sacrifices of them. And answering the Jesus  
εἶπεν αὐτοῖς· Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι  
said to them; Suppose you that the Galileans  
οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους  
these sinners above all the Galileans  
ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;  
were, because such things they have suffered?  
<sup>3</sup>Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε,  
No, I say to you; but except you reform,  
πάντες ὡσαύτως ἀπολείσθε. <sup>4</sup>Ἡ ἐκεῖνοι  
all in like manner you will perish. Or those  
οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος  
the ten and eight, on whom fell the tower  
ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε  
in the Siloam, and killed them, suppose you,  
ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας  
that they offenders were above all  
ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;  
men those dwelling in Jerusalem?  
<sup>5</sup>Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε,  
No, I say to you; but except you reform,  
πάντες ὁμοίως ἀπολείσθε. <sup>6</sup>Ἐλεγε δὲ  
all in like manner you will perish. He spoke and

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you \*cannot discern this TIME?

57 And why do you not? even of yourselves, judge; what is RIGHT?

58 †When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released; till thou hast paid even the LAST †Lepton?"

## CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, †Whose BLOOD Pilate mingled with their SACRIFICES.

2 And \*he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in all GALILEE, Because they suffered Such things?"

3 I tell you, No; but unless you reform, you will all in like manner be destroyed.

4 Or, Those EIGHTEEN; on whom †the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?

5 I tell you, No; but unless you reform, you will all in like manner be destroyed."

6 And he spoke This

\* VATICAN MANUSCRIPT.—56. cannot. 2. he answering.

† 59. *Lepton*, in value about two mills, or half a farthing. † 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast and were at their own sacrifices." † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 55.

‡ 58. Prov. xxv. 8; Matt. v. 25.



ταύτην τὴν παραβολήν· Συκὴν εἶχέ τις ἐν  
this the parable; A fig-tree had one in  
τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ  
the vineyard of himself having been planted; and  
ἦλθε ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐκ εὗρεν.  
came seeking fruit on her; and not found.  
Ἔειπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία  
He said and to the vine-dresser; Lo, three  
ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ,  
years came seeking fruit on the fig-tree this,  
καὶ οὐκ εὗρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ  
and not to find; cut down her; why and  
τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς  
the earth it renders useless? He and answering  
λέγει αὐτῷ· Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ  
says to him; O lord, leave her also this the  
ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλλω  
year, till I may dig about her, and I may put  
κόπρια· ἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ  
dung; and if indeed it may bear fruit; if and  
μὴ γε, εἰς τὸ μέλλον ἔκοψεις αὐτήν.  
not, in the future thou mayest cut down her.  
10<sup>7</sup> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν  
He was and teaching in one of the synagogues  
ἐν τοῖς σάββασι. 11 Καὶ ἰδοὺ, γυνὴ ἦν  
in the sabbaths. And lo, a woman was  
πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ·  
a spirit having of infirmity years ten and eight;  
καὶ ἦν συγζύπτουσα, καὶ μὴ δυναμένη ἀνα-  
and was being bent double, and not being able to  
κύψαι εἰς τὸ παντελές. 12 Ἰδὼν δὲ αὐτήν  
raise up for the all time. Seeing and her  
ὁ Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύ-  
the Jesus, he called to, and said to her; O  
ναί, ἀπολύσαι τῆς ἀσθενείας  
woman, thou hast been loosed of the infirmity  
σου. 13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ  
of thee. And he placed to her the hands; and  
παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν  
immediately she stood erect, and glorified the  
Θεόν. 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος,  
God. Answering and the synagogue-ruler,  
ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἑθεράπευ-  
being angry, because in the sabbath healed  
σεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἐξ ἡμερᾶν  
the Jesus, he said to the crowd; Six days  
εἰσιν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν  
are, in which it is proper to work; in  
ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ  
these therefore coming be you healed, and  
μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 Ἀπεκρίθη  
not in the day of the sabbath. Answered  
οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑπο-  
therefore to him the Lord, and said; O hypo-  
κριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει  
crites, each one of you in the sabbath not loose  
τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης,  
the ox of himself or the ass from the stall,

PARABLE; ‡ "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

7 And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none; cut it down, why should it render the GROUND unproductive?'

8 And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;

9 and \*perhaps it may bear Fruit; but if not, at a future time thou mayest cut it down.'

10 And he was teaching in one of the SYNAGOGUES on the SABBATH.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 ‡ And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

14 And the SYNAGOGUE-RULER, being angry. Because JESUS had healed on the SABBATH, answering, said to the CROWD, ‡ "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

15 \*But the LORD answered him, and said, "Hypocrites! ‡ does not every one of you, on the SABBATH, loose his ox or his ASS from the STALL,

\* VATICAN MANUSCRIPT.—AFTER THAT it may bear Fruit; but if not, thou mayest. 15. But the Lord answered him, and said.

‡ 6. Isa. v. 2; Matt. xxi. 19. ‡ 13. Mark xvi. 18; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. ‡ 15. Luke xv. 5.

καὶ ἀπαγαγὼν ποτίζη; <sup>10</sup>Ταύτην δέ, θυγα-  
and having led he drinks? This and, a daugh-  
τέρα Ἀβραάμ οὖσαν ἦν ἔδῃσεν ὁ Σατανᾶς  
ter of Abraham being, whom bound the adversary  
ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆ-  
lo ten and eight years, not ought to be  
ναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ  
loosed from the bond this in the day  
τοῦ σαββάτου; <sup>11</sup>Καὶ ταῦτα λέγοντος αὐ-  
of the sabbath? And these things saying of  
τοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐ-  
him, were ashamed all the opponents to  
τῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς  
him; and all the crowd rejoiced for all the  
ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.  
glorious things those being done by him.

<sup>12</sup>Ἐλεγε δέ· Τίτι ὁμοία ἐστὶν ἡ βασιλεία  
He said and; To what like is the kingdom  
τοῦ Θεοῦ; καὶ τίτι ὁμοιώσω αὐτήν;  
of the God? and to what shall I compare her?

<sup>13</sup>Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λα-  
Like it is a grain of mustard, which having  
βὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ·  
taken a man he cast into a garden of himself;  
καὶ ἤβησεν, καὶ ἐγένετο εἰς δένδρον \* [μέγα,]  
and it grew, and became into a tree [great,]  
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν  
and the birds of the heaven lodged  
ἐν τοῖς κλάδοις αὐτοῦ. <sup>20</sup>Καὶ πάλιν εἶπε·  
in the branches of it. And again he said:

Τίτι ὁμοιώσω τὴν βασιλείαν τοῦ  
To what shall I compare the kingdom of the  
Θεοῦ; <sup>21</sup>Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα  
of God? Like it is to leaven, which having taken  
γυνὴ ἐνέκρινεν εἰς ἀλεύρου σάτα τρία,  
a woman mixed into of meal measures three,  
ἕως οὗ ἐξυμώθη ὅλον. <sup>22</sup>Καὶ διεπορεύετο  
till was leavened whole. And he passed

κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ  
throughout cities and towns, teaching, and  
πορείαν ποιούμενος εἰς Ἱερουσαλὴμ. <sup>23</sup>Εἶπε  
went on making for Jerusalem. Said

δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζό-  
and one to him; O lord, are few those being  
μενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· <sup>24</sup>Ἀγωνίζεσθε  
saved? He and said to them: Agonize you

εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί,  
to enter through the strait door; for many,  
λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ  
I say to you, will seek to enter, and not  
ἰσχύσουσιν. <sup>25</sup>Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκο-  
will be able. From when may be raised the house-

δεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρ-  
holder, and may have shut the door, and you  
ξησθε ἕξω ἐστῆναι, καὶ κρούειν τὴν  
may begin without to stand, and to knock the  
θύραν, λέγοντες· Κύριε, \* [κύριε,] ἄνοιξον  
door, saying: O lord, [O lord,] open thou

and lead him to DRINK?

16 And was it not pro-  
per, that this woman,  
‡being a Daughter of Abra-  
ham, whom the ADVER-  
sary has bound, behold,  
Eighteen Years, to be re-  
leased from this BOND  
on the SABBATH?"

17 And on his saying  
this, All his OPPOSERS  
were ashamed; and All  
the CROWD rejoiced at All  
THOSE GLORIOUS WORKS  
which were PERFORMED  
by him.

18 And he said, ‡"What  
is the KINGDOM of GOD  
like? and to what shall I  
compare it?

19 It is like a Grain of  
Mustard, which a Man  
took, and planted in his  
Garden; and it grew, and  
became a Tree; and the  
BIRDS of the HEAVEN  
built their nests in its  
BRANCHES."

20 And again he said,  
"To what shall I compare  
the KINGDOM of GOD?

21 It resembles Leaven,  
which a Woman taking,  
mingled in three ‡Mea-  
sures of Meal, till the  
whole fermented."

22 ‡And he passed  
through Cities and Vil-  
lages, teaching, and travel-  
ing towards Jerusalem.

23 And some one said  
to him, "Master, are those  
few who are BEING saved?"  
And HE said to them,

24 ‡"Earnestly endeavor  
to enter through the  
NARROW Door; For many,  
I tell you, will seek to  
enter in, and will not be  
able.

25 When the HOUSE-  
HOLDER shall rise and  
close the DOOR, and you  
shall begin to stand with-  
out, and to knock at the  
DOOR, saying, ‡"Master,

\* VATICAN MANUSCRIPT.—19. great—25. Lord—omit.

‡ 21. See Note on Matt. xiii. 33.

‡ 16. Luke xix. 9. ‡ 18. Matt. xiii. 31; Mark iv. 30. ‡ 22. Matt. ix. 35;  
Mark vi. 6. ‡ 24. Matt. vii. 13. ‡ 25. Luke vi. 46.

ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ  
to us; and answering he will say to you: Not  
οἶδα ὑμᾶς, πόθεν ἐστέ. <sup>26</sup>Τότε ἄρξεσθε  
I know you, whence you are. Then you will begin  
λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐν ταῖς  
say: We ate in presence of thee and in the  
πλατείαις ἡμῶν ἐδίδαξας. <sup>27</sup>Καὶ ἐ-  
wide places of us thou hast taught. And he will  
ρεῖ· Λέγω ὑμῖν, οὐκ οἶδα \* [ὑμᾶς,] πόθεν  
say: I say to you, not I know [you,] whence  
ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται  
you are: depart you from me all the workers  
τῆς ἀδικίας. <sup>28</sup>Ἐκεῖ ἔσται ὁ κλαυθμὸς  
of the wrong. There will be the weeping  
καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψη-  
and the gnashing of the teeth, when you  
σθε Ἄβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ  
may see Abraam and Isaac and Jacob and  
πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ  
all the prophets in the kingdom of the  
Θεοῦ, ὑμᾶς δὲ ἐκβαλλόμενους ἔξω. <sup>29</sup>Καὶ  
God, you and being cast outside. And  
ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ  
they will come from east and west, and  
ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν  
from north and south; and will recline in  
τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>30</sup>Καὶ ἰδοὺ, εἰσὶν  
the kingdom of the God. And lo, they are  
ἔσχατοι, οἳ ἔσονται πρῶτοι· καὶ εἰσὶ πρῶ-  
last, who shall be first; and they are first,  
τοι, οἳ ἔσονται ἔσχατοι. <sup>31</sup>Ἐν αὐτῇ τῇ  
who will be last. In this the  
ἡμέρᾳ προσῆλθον τινὲς Φαρισαῖοι, λέγοντες  
day approached certain of Pharisees, saying  
αὐτῷ· Ἐξέλθε, καὶ πορεύου ἐντεῦθεν· ὅτι  
to him: Come out, and go thou hence; for  
Ἡρώδης θέλει σε ἀποκτείνειν. <sup>32</sup>Καὶ εἶπεν  
Herod wishes thee to kill. And he said  
αὐτοῖς· Πορευθέντες εἰπατε τῇ ἀλώπεκι  
to them; Having gone say you to the fox  
ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις  
this; Lo, I cast out demons and cures  
ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ  
perform to-day and to-morrow, and in the  
τρίτῃ τελειοῦμαι. <sup>33</sup>Πλὴν δεῖ με  
third I shall have ended. But it behooves me  
σήμερον καὶ αὔριον καὶ τῇ ἐρχομένῃ  
to day and to-morrow and in the coming  
πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπο-  
to go; for not it is possible a prophet to  
λέσθαι ἔξω Ἱερουσαλὴμ. <sup>34</sup>Ἱερουσαλὴμ, Ἱε-  
perish out of Jerusalem. Jerusalem, Je-  
ρουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ  
rusalem, the killing the prophets, and

open to us; and he shall answer and say to you, 'I do not recognize you; whence are you?'

26 you will then begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.'

27 †But he will say \*to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

28 There will be the WEEPING and the GNASING of TEETH, ‡when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

29 And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

30 ‡And behold, they are last who will be first, and they are first who will be last.

31 On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

32 And he said to them, "Go, and tell that †FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD \*Day I shall have finished.

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish †out of Jerusalem.

34 †O Jerusalem, Jerusalem! DESTROYING the

\* VATICAN MANUSCRIPT.—27. speaking to you, I know not. 27. you—omit. 32. Day.

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—Pearce. † 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—Lightfoot.

† 27. Matt. vii. 23; xxv. 41. † 28. Matt. viii. 11 † 30. Matt. xix. 30; xx. 16; Mark x. 31. † 34. Matt. xxiii. 37.

λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,  
stoning those having been sent to her,  
ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου,  
how often I desired to gather the children of thee,  
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιάν ὑπὸ  
what manner a bird the of herself brood under  
τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. <sup>35</sup> Ἰδού,  
the wings? and not you were willing. Lo,  
ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. Λέγω δὲ  
is left to you the house of you. I say and  
ὑμῖν, ὅτι οὐ μὴ με ἴδητε, ἕως \*[ἂν ἦξη  
to you, that not not me you may see, till [may come  
ὅτε] εἴπητε. Εὐλογημένος ὁ ἐρχό-  
when] you may say; Having been blessed he com-  
μενος ἐν ὀνόματι Κυρίου.  
ing in name of Lord.

ΚΕΦ. ιδ'. 14.

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς  
And it happened in the to come him into  
οἶκον τινὸς τῶν ἀρχόντων τῶν Φαρισαίων  
a house of one of the rulers of the Pharisees  
σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρα-  
a sabbath to eat bread, and they were watch-  
τηροῦμενοι αὐτόν. <sup>2</sup> Καὶ ἰδού, ἄνθρωπος τις  
ing him. And lo, a man certain  
ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ. <sup>3</sup> Καὶ ἀποκρι-  
was dropsical in presence of him. And answer-  
θεις ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ  
ing the Jesus said to the lawyers and  
Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαβ-  
Pharisees, saying; If it is lawful in the sab-  
βάτῳ θεραπευεῖν; <sup>4</sup> Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλα-  
bach to cure? They but were silent. And having  
βόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσε. <sup>5</sup> Καὶ  
taken hold he cured him, and dismissed. And  
ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· Τίνος ὑμῶν  
answering to them said; Of any one of you  
ὄνος ἢ βοῦς εἰς φρέαθ ἐμπεσεῖται, καὶ οὐκ  
an ass or an ox into a pit shall fall, and not  
εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ  
immediately will draw out him in the day of the  
σαββάτου; <sup>6</sup> Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆ-  
sabbath? And not they were able to reply  
ναι \*[αὐτῷ] πρὸς ταῦτα.  
[to him] to these things.

<sup>7</sup> Ἐλεγε δὲ πρὸς τοὺς κεκλημένους πα-  
He spoke and to those having been invited a  
ραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας  
parable, observing how the first reclining places  
ἐξελέγοντο, λέγων πρὸς αὐτοὺς· <sup>8</sup> Όταν  
they were choosing out, saying to them; When  
κληθῇς ὑπὸ τινος εἰς γά-  
thou mayest be invited by any one to marriage-  
μους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλι-  
feasts, not thou mayest recline in the first reclin-

PROPHETS, and stoning  
THOSE SENT to thee! how  
often have I desired to  
assemble thy CHILDREN,  
as a Bird collects HER  
Young under her WINGS,  
but you would not!

<sup>35</sup> Behold, your HABI-  
TATION is left to you; and  
I tell you, That you shall  
not see me, till you shall  
say, †Blessed is HE who  
COMES in the Name of Je-  
hovah.' "

CHAPTER XIV.

<sup>1</sup> And it occurred, on a  
Sabbath, as he WENT to  
eat Bread into the House  
of one of the RULING PHA-  
RISEES, that they were  
watching him.

<sup>2</sup> And behold, there was  
a certain dropsical Person  
in his presence.

<sup>3</sup> And JESUS answering,  
spoke to the LAWYERS and  
Pharisees, saying, †'Is it  
lawful to cure on the SAB-  
BATH \*Day or not?

<sup>4</sup> But THEY were silent.  
And taking hold of him, he  
cured, and dismissed him.

<sup>5</sup> And \*he said to them,  
†'If a Son or an Ox of any  
of you shall fall into a Pit,  
will he not immediately  
draw him out on the SAV-  
BATH DAY?'

<sup>6</sup> And they could not  
reply to this.

<sup>7</sup> And he spoke a Para-  
ble to THOSE who had been  
INVITED, observing how  
they were choosing out  
the CHIEF PLACES; saying  
to them,

<sup>8</sup> "When thou art in-  
vited by any one to a Mar-  
riage-feast, do not recline  
in the †CHIEF PLACE; lest

\* VATICAN MANUSCRIPT.—35. may come, when—omit. 3. Day, or not? But 5. he said to them, If a Son or an Ox. 6. him—omit.

† 8. Rather, tollie down first: to place themselves first on the couches, whereon the Jews were used to lie at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased, Josephus telling us how craftily Herod treated Hycanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—Pearce.

‡ 35. Psal. cxviii. 26. † 3. Matt. xii. 10. † 5. Exod. xxiii. 5; Deut. xxii. 4; Luke xlii. 15.

σίαν· μήποτε ἐντιμότερός σου ἢ  
ing place; lest a more honorable of thee may be  
κεκλημένος ὑπ' αὐτοῦ· \*καὶ ἐλθὼν ὁ σὲ  
having been invited by him; and coming he thee  
καὶ αὐτὸν καλέσας, ἔρει σοι· Δὸς  
and him having invited, shall say to thee; Give  
τοῦτῳ τόπον· καὶ τότε ἄρξῃ  
thou to this a place; and then thou shouldst begin  
μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν·  
with shame the farthest place to occupy:  
10· Ἀλλ' ὅταν κληθῇς, πορευθεὶς  
But when thou mayest be invited, having gone  
ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν  
recline thou in the farthest place, that when  
ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι·  
may come he having invited thee, may say to thee;  
Φίλε, προσανάβηθι ἀνώτερον. Τότε ἔσται  
O friend, go thou up to a higher place. Then will be  
σοι δοξα ἐνώπιον τῶν συνανακειμένων  
to thee glory in presence of those reclining  
σοι. 11· Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινω-  
with thee. For everyone the exalting himself, shall  
θήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθή-  
be humbled; and the humbling himself shall be  
σεται. 12· Ἐλεγε δὲ καὶ τῷ κεκλη-  
exalted. He said and also to the (one) having  
ζῶτι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ  
invited him; When thou mayest make a dinner or  
δεῖπνον, μὴ φωνεῖ τοὺς φίλους σου, μηδὲ  
asupper, not call the friends of thee, nor  
τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς  
the brethren of thee, nor the relations  
σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ  
of thee, nor neighbors rich; lest also  
αὐτοὶ σὲ ἀνικαλέσωσι, καὶ γένηται σοι  
they thee should invite again, and be made to thee  
ἀνταπόδομα. 13· Ἀλλ' ὅταν ποιῇς δοχὴν,  
a recompense. But when thou mayest make a feast,  
κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυ-  
invite poor ones, maimed ones, lame ones, blind  
φλοὺς· 14· καὶ μακάριος ἔσῃ, ὅτι οὐκ  
ones; and blessed thou wilt be, because not  
ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσε-  
they have to recompense to thee; it will be rec-  
ται γὰρ σοι ἐν τῇ ἀναστάσει τῶν  
ompened for to thee in the resurrection of the  
δικαίων. 15· Ἀκούσας δὲ τις τῶν συνανακει-  
just. Hearing and one of those reclining  
μένων ταῦτα, εἶπεν αὐτῷ· Μακάριος, ὅς φάγε-  
these, said to him: Blessed, who shall  
ται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16· Ὁ  
eat bread in the kingdom of the God. He  
δὲ εἶπεν αὐτῷ· \*Ἀνθρωπὸς τις ἐποίησε  
and said to him: A man certain made

one more honorable than thou may have been invited by him;

9 and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the LOWEST Place.

10 †But when thou art invited, go and recline in the LOWEST Place; that when HE who INVITED thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of \*ALL THOSE RECLINING with thee.

11 †For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLING himself will be exalted."

12 And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES, \*nor rich NEIGHBORS; lest they also should invite Thee again, and a Recompense be made thee.

13 But when thou makest a Feast, invite the Poor, the Crippled, the Lame, the Blind;

14 and thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the RESURRECTION of the RIGHTEOUS."

15 And one of THOSE RECLINING with him, hearing this, said to him, †"Happy he who shall eat †Bread in the KINGDOM of GOD."

16 †And HE said to him,

\* VATICAN MANUSCRIPT.—10. ALL THOSE. 12. not rich.

15. Instead of *arton*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were not at dinner.—*Clarke*. † 21. Faint traces remain of indiscriminate invitation to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by anything that is brought to the table but in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

† 10. Prov. xxv. 6, 7. † 11. Job xxii. 29; Ps. xlviii. 27; Prov. xxix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v. 5. † 15. Rev. xix. 9. † 16. Matt. xxii. 2.

δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς. <sup>17</sup>Καὶ  
a supper great, and invited many. And  
ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ  
he sent the slave of himself in the hour of the  
δεῖπνον εἰπεῖν τοῖς κεκλημένοις. Ἔρχε-  
supper to say to those having been invited; Come  
σθε, ὅτι ἡδὴ ἔτοιμά ἐστι \* [πάντα.] <sup>18</sup>Καὶ  
you, for now ready is [all.] And  
ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες.  
they began from one to excuse themselves all.  
Ὁ πρῶτος εἶπεν αὐτῷ. Ἀγρὸν ἠγόρασα, καὶ  
The first said to him; A field I bought, and  
ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν.  
I have need to go out and to see him.  
ἔρωτῶ σε, ἔχε με παρητημένον. <sup>19</sup>Καὶ  
I beseech thee, have me having been excused. And  
ἕτερος εἶπε. Ζεύγη βοῶν ἠγόρασα πέντε, καὶ  
another said: Yokes of oxen I bought five, and  
πορεύομαι δοκιμάσαι αὐτά. ἔρωτῶ σε, ἔχε  
I go to try them; I beseech thee, have  
με παρητημένον. <sup>20</sup>Καὶ ἕτερος εἶπε. Γυ-  
me having been excused. And another said; A  
ναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι  
wife I married, and because of this not I am able  
ἐλθεῖν. <sup>21</sup>Καὶ παραγενόμενος ὁ δούλος ἐκεῖνος  
to come; And having come the slave that  
ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε  
reported to the lord of himself these. Then  
ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ  
being angry the householder said to the slave  
αὐτοῦ. Ἔξελθε ταχέως εἰς τὰς πλατείας  
of himself; Go out quickly into the wide places  
καὶ ὀρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς  
and streets of the city, and the poor ones  
καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς  
and maimed ones and lame ones and blind ones  
εἰσάγαγε ὧδε. <sup>22</sup>Καὶ εἶπεν ὁ δούλος. Κύριε,  
bring in hither. And said the slave; O lord,  
γέγονεν ὥς ἐπέταξας, καὶ ἔτι τόπος  
it is done as thou didst order, and still room  
ἐστί. <sup>23</sup>Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον.  
is. And said the lord to the slave;  
Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ  
Go out into the ways and hedges, and  
ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός  
urge to enter, that may be filled the house  
μου. <sup>24</sup>Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν  
of me. I say for to you, that no one of the  
ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσε-  
men those the having been invited shall  
ταί μου τοῦ δεῖπνου.  
taste of me the supper.

<sup>25</sup>Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ  
Were going and him crowds great; and  
στραφεὶς εἶπε πρὸς αὐτούς. <sup>26</sup>Εἰ τις ἔρχεται  
turning he said to them; If any one comes

“A certain Man made a great SUPPER, and invited many.

17 And †he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, ‘Come, for it is now ready.’

18 And they all began, with one accord, to excuse themselves. The FIRST said to him, ‘I have bought a Field, and I must go out and see it; I beseech thee to have Me excused.’

19 And another said, ‘I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused.’

20 And another said, ‘I have married a Wife, and, therefore, I cannot come.’

21 And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, ‘Go out quickly into the OPEN SQUARES and Streets of the CITY, and bring in hither †the POOR, and Crippled, and \*Blind, and Lame.’

22 And the SERVANT said, ‘Sir, \*I have done what thou didst command, and yet there is Room.’

23 And the MASTER said to the SERVANT, ‘Go to the ROADS and Hedges, and constrain people to come in, that \*the HOUSE may be filled;’

24 for I tell you, †That none of THOSE MEN who have been INVITED shall tast of My SUPPER.”

25 And great Crowds were going with him; and turning he said to them,

26 †“If any one comes

\* VATICAN MANUSCRIPT—17. All—omit. 21. Blind and Lame. 22. I have done what thou didst command. 23. The HORSE.

† 17. Prov. ix. 2, 5. † 24. Matt. xxi. 43; xxii. 8; Acts xiii. 46. † 26. Deut. xiii. 6; xxxiii. 9; Matt. x. 37; Rom. ix. 13.

πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ,  
to me, and not hates the father of himself,  
καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ  
and the mother, and the wife, and the  
τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς,  
children, and the brothers, and the sisters,  
ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύ-  
still more and even the of himself life, not is  
ναται μου μαθητὴς εἶναι. <sup>27</sup>Καὶ ὅστις οὐ  
able of me a disciple to be. And whoever not  
βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται  
bears the cross of himself, and comes  
ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς.  
after me, not is able of me to be a disciple.  
<sup>28</sup>Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι,  
Who for of you, wishing a tower to build,  
οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπά-  
not first having sat down computes the cost,  
νην, εἰ ἔχει εἰς ἀπαρτισμόν; <sup>29</sup>ἵνα μήποτε  
if he has to finish? that lest  
θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύον-  
having laid of him a foundation, and not being  
τος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξων-  
able to finish, all those beholding should  
ται ἐμπαίζειν αὐτῷ, <sup>30</sup>λέγοντες· Ὅτι οὗτος  
begin to deride him, saying: That this  
ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυ-  
the man began to build, and not was  
σεν ἐκτελέσαι. <sup>31</sup>Ἡ τίς βασιλεὺς πορευόμε-  
able to finish. Or what king going  
νος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον,  
to engage with another king in battle,  
οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δύνα-  
not having sat down first consult, if able  
τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ  
he is with ten thousand to meet the (one)  
μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;  
with twenty thousand coming against him?  
<sup>32</sup>Εἰ δέ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρε-  
If but not, while of him far off being, an  
σβεῖαν ἀποστείλας, ἐρωτᾷ \* [τὰ] πρὸς εἰρή-  
embassy having sent, he asks [the] to peace.  
νην. <sup>33</sup>Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσ-  
So then all of you, who not bids  
σεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ  
farewell to all the of himself possessions not  
δύναται μου εἶναι μαθητὴς. <sup>34</sup>Καλὸν τὸ ἅλας·  
is able of me to be a disciple. Good the salt;

to me, and †hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, †and still more even \*his own LIFE, he cannot be my DISCIPLE.

27 †\*Whoever, therefore, does not bear his own cross, and come after me, he cannot be My Disciple.

28 For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

30 saying, 'This MAN began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, \*will not first sit down and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thou-sand?

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not for-sake ALL his POSSESSIONS, can be My Disciple.

\* VATICAN MANUSCRIPT.—26. his own LIFE. 27. Whoever does not bear his own cross. 31. will not first sit down and consult. 32. the—omit.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolical in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*; see also Deut. xxi. 15-17. Something resembling what Jesus here teaches, is said by Philo (de Monarch. lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrangle himself from all his relations, and not, out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—Pearce.

‡ 26. Rev. xii. 11. † 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; 2 Tim. iii. 12.

ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυ-  
if but the salt should be tasteless, by what shall  
θήσεται; <sup>35</sup>Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν  
it be salted? Neither for land, nor for manure  
εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων  
fit it is; out they cast it. He having  
ὦτα ἀκούειν, ἀκουέτω.  
ears to hear, let him hear.

ΚΕΦ. ιε'. 15.

<sup>1</sup>Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ  
Were and drawing near to him all the  
τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.  
tax-gatherers and the sinners, to hear him.

<sup>2</sup>Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμμα-  
And murmured the Pharisees and the scribes,  
τεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προ-  
saying: That this sinners re-

δέχεται, καὶ συνεσθίει αὐτοῖς. <sup>3</sup>Εἶπε δὲ πρὸς  
ceives, and eats with them. He said and to

αὐτοὺς τὴν παραβολὴν ταύτην, λέγων. <sup>4</sup>Τίς  
them the parable this, saying: What

ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ  
man of you having a hundred sheep, and

ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ  
having lost one of them, not leaves behind the

ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ, καὶ πορεύε-  
ninety-nine in the desert, and goes

ται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό;  
after that having been lost, till he may find it?

<sup>5</sup>Καὶ εὕρων, ἐπιτίθησιν ἐπὶ τοὺς ὤμους  
And having found, he lays on the shoulders

ἐαυτοῦ χαίρων· <sup>6</sup>καὶ ἐλθὼν εἰς τὸν οἶκον  
of himself rejoicing; and coming into the house

συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας,  
he calls together the friends and the neighbors,

λέγων αὐτοῖς· Συγχάροτέ μοι, ὅτι εἵρην  
saying to them; Rejoice with me, for I found

τὸ πρόβατόν μου τὸ ἀπολωλός. <sup>7</sup>Λέγω  
the sheep of me that having been lost. I say

ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ  
to you, that thus joy will be in the heaven over

ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενήκοντα  
one sinner reforming, than over ninety-

ἑννέα δικαίους, οἵτινες οὐ χρεῖαν ἔχουσι με-  
nine just ones, who no need have of

τανοίας. <sup>8</sup>Ἡ τίς γυνή, δραχμάς ἔχουσα  
reformation. Or what woman, drachmas having

δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχ  
ten, if she may lose drachma one, not

ἄπει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ  
lights a lamp, and sweeps the house, and seeks

ἐπιμελῶς, ἕως ὅτου εὕρῃ; <sup>9</sup>Καὶ εὕρουσα  
carefully, till she finds? And having found

34 †SALT is good; †but  
if \*the SALT should be-  
come insipid, how shall  
it recover its savor?

35 It is not fit for Land,  
nor for Manure; they  
throw it away. He who  
HAS Ears to hear, let him  
hear."

## CHAPTER XV.

1 †And All the TRIBUTE-  
TAKERS and the SINNERS  
were drawing near to hear  
him.

2 And \*both the PHAR-  
ISEES and SCRIBES mur-  
mured, saying, "This man  
receives Sinners, †and  
eats with them."

3 Then he spoke this  
PARABLE to them, saying,

4 †"What Man of you,  
having a Hundred Sheep,  
and losing one of them,  
does not leave the NINE-  
TY-NINE in the DESERT,  
and go after THAT which  
is LOST, till he finds it?

5 And having found it,  
he lays it on his SHOUL-  
DERS, rejoicing.

6 And coming to the  
HOUSE, he calls together  
his FRIENDS and NEIGH-  
BORS, saying to them, 'Re-  
joice with me, For I have  
found THAT SHEEP of  
mine †which was LOST.'

7 I say to you, That  
thus there will be more  
Joy in HEAVEN over One  
reforming Sinner, †than  
for Ninety-nine Righteous  
persons who need no Ref-  
ormation.

8 Or, what Woman, hav-  
ing ten †Drachmas, if she  
loses one of them, does not  
light a Lamp, and sweep  
the HOUSE, and search  
carefully, till she finds it?

9 And having found it,

\* VATICAN MANUSCRIPT.—34. also the SALT. 2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the Valley of Salt. He remarks, "Along on one side of the valley, towards Gibul, there is a small precipice about two men's lengths, occasioned by the continued taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOR; the inner part, which was connected to the rock, retained its savor; as I found by proof."

† 8. The Grecian Drachma was about the same value as the Roman Denarius, i. e. about 14 cents. or 7d.

† 34. Matt. v. 13; Mark ix. 50. † 1. Matt. ix. 10. † 2. Acts xi. 3; Gal. ii. 12. † 4. Matt. xviii. 12. † 6. 1 Pet. ii. 10, 25. † 7. Luke v. 32.



συναλεῖται τὰς φίλας καὶ τὰς γείτονας,  
she calls together the friends and the neighbors,  
λέγουσα· Συγχαρήτε μοι, ὅτι εὗρον τὴν  
saying: Rejoice with me, for I found the  
δραχμὴν, ἣν ἀπώλεσα. <sup>10</sup>Οὕτω, λέγω ὑμῖν,  
drachma, which I lost. Thus, I say to you,

χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων  
Joy produced in presence of the messengers  
τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.  
of the God over one sinner reforming.

<sup>11</sup>Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς.  
He said and; A man certain had two sons.

<sup>12</sup>Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ·  
And said the younger of them to the father:

Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς  
O father, give to me the falling to part of the  
οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.  
property. And he divided to them the living.

<sup>13</sup>Καὶ μετ' οὐ πολλὰς ἡμέρας συναγα-  
And after not many days having gathered

γὼν ἅπαντα ὁ νεώτερος υἱός, ἀπεδήμησεν  
together all the younger son, went abroad

εἰς χώραν μακρὰν· καὶ ἐκεῖ διεσχόρπισε  
into a country distant: and there wasted

τὴν οὐσίαν, αὐτοῦ, τῶν ἀσώτως. <sup>14</sup>Δα-  
the property of himself, living dissolutely. Hav-

πανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμός  
ing expended and of him all, came a famine

ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ  
mighty throughout the country that; and

αὐτὸς ἤρξατο ὑστερεῖσθαι. <sup>15</sup>Καὶ πορευθεὶς  
he began to be in want. And having gone

ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας  
he united with one of the citizens of the country

ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς  
that; and he sent him into the fields

αὐτοῦ βόσκειν χοίρους. <sup>16</sup>Καὶ ἐπεθύμει γε-  
of himself to feed swine. And he longed to

μίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κεραιῶν,  
fill the belly of himself from the pods,

ὧν ἥσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου  
which were eating the swine; and no one gave

αὐτῷ. <sup>17</sup>Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι  
to him. To himself and coming, he said; How many

μίσθιοι τοῦ πατρὸς μου περισσεύ-  
Hired servants of the father of me have an abun-

δουναι ἄρτον; ἐγὼ δὲ ὧδε λιμῷ ἀπόλ-  
dunce of bread? I and here with hunger am per-

λυνμαι. <sup>18</sup>Ἀναστὰς πορεύσομαι πρὸς τὸν  
ishing. Having arisen I will go to the

πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἦ-  
father of me, and will say to him; O father, I

μαρτον εἰς τὸν οὐρανόν καὶ ἐνώπιόν σου·  
sinned against the heaven and in presence of thee;

<sup>19</sup>οὐκέτι εἰμὶ ἄξιός κληθῆναι υἱός σου·  
no longer I am fit to be called a son of thee;

ποίησόν με ὥς ἓνα τῶν μισθίων σου.  
make me as one of the hired servants of thee.

she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

<sup>10</sup> Thus, I say to you, there is Joy in the Pres-ence of the ANGELS of GOD over One reforming Sinner."

<sup>11</sup> And he said, "A cer-tain Man had Two Sons.

<sup>12</sup> And the YOUNGER of them said to his FATHER, 'Father, give me the POR-TION of the ESTATE FALL-ING to me. And \*HE divided this LIVING be-tween them.

<sup>13</sup> And not Many Days after the YOUNGER Son having gathered all to-gether, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

<sup>14</sup> And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

<sup>15</sup> Then he went and attached himself to one of the CITIZENS of that COUN-TRY, and he sent him into his FIELDS †to feed Swine.

<sup>16</sup> And he longed \*to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

<sup>17</sup> And coming to him-self, he said, 'How many of my FATHER'S Hired ser-vants have an abundance of Bread, and I am perish-ing here with Hunger !

<sup>18</sup> I will arise and go to my FATHER, and will say to him, Father, I have sin-ned against HEAVEN, and before thee.

<sup>19</sup> I am no longer wor-thy to be called thy Son; make me as one of thy HIRED SERVANTS.'

\* VATICAN MANUSCRIPT.—12. HE divided. 16. to be fed with the.

† 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance serves to show us to what a very low condition he was reduced.—Pearce.

‡ 12. Mark xii. 44.

<sup>20</sup>Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα αὐτοῦ. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τραχήλῳ αὐτοῦ, καὶ κατεφίλησεν αὐτόν. <sup>21</sup>Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμι ἄξιός κληθῆναι υἱός σου. <sup>22</sup>Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. <sup>23</sup>Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθώμεν· <sup>24</sup>ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ \* [ἀν]έζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. <sup>25</sup>Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. <sup>26</sup>Καὶ προσκαλεσάμενος ἓνα τῶν παιδίων, ἐπυνθάνετο τί εἴη ταῦτα; <sup>27</sup>Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. <sup>28</sup>Ὁργίσθη δέ, καὶ οὐκ ἠθέλην εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup>Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε

20 And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

21 And the SON said to him, 'Father, I have sinned against HEAVEN, and before \*thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

22 But the FATHER said to his SERVANTS, 'Bring \*out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

23 and bring the FATTED CALF, and kill it; and let us eat, and be joyful;

24 For This my SON was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

25 Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and †Dancing.

26 And summoning one of the SERVANTS, he asked the reason of this.

27 And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTED CALF, Because he has received him in health.'

28 And he was enraged, and refused to enter. \*And his FATHER going out, entreated him.

29 And HE answering, said to his FATHER, 'Behold, so many years have I slaved for thee, and never disobeyed thy command; and yet thou never gavest

\* VATICAN MANUSCRIPT.—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit. 28. And his FATHER.

† 25. *Choron*, probably ought to be rendered a choir of singers. Le Clere denies that the word means dancing at all. *Symphonia*, translated music, may mean the musical instruments, which accompanied the choir of singers.

ἐντολήν σου παρήλθον· καὶ ἐμοὶ οὐδέποτε  
a command of thee I passed by; and to me never  
ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου  
thou gavest a kid, that with the friends of me  
εὐφρανθῶ. <sup>30</sup> Ὅτε δὲ ὁ υἱὸς σου οὗτος,  
I might be joyful. When and the son of the this,  
ὁ καταφαγὼν σου τὸν βίον μετὰ πορ-  
the having devoured of thee the living with bar-  
νῶν, ἦλθεν, ἐθυσίαςας αὐτῷ τὸν  
lots, come, thou hast sacrificed for him the  
μόσχον τὸν σιτευτόν. <sup>31</sup> Ὁ δὲ εἶπεν αὐτῷ·  
calf the fattened. He and said to him;  
Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα  
O child, thou always with me art, and all  
τὰ ἐμὰ σὰ ἐστίν. <sup>32</sup> Εὐφρανθῆναι δὲ καὶ  
the mine thine is. To be joyful but and  
χαρῆναι ἔδει, ὅτι ὁ ἀδελφὸς σου  
to be glad it is proper, for the brother of thee  
οὗτος νεκρὸς ἦν, καὶ \* [ἀν]έζησε· καὶ  
this dead was, and [again] is alive; and  
ἀπολωλὸς ἦν, καὶ εὐρέθη.  
having been lost was, and is found.

ΚΕΦ. ΙΣΤ'. 16.

<sup>1</sup> Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ·  
He said and also to the disciples of himself;  
<sup>2</sup> Ἀνθρωπὸς τις ἦν πλούσιος, ὃς εἶχεν οἶ-  
A man certain was rich, who had a  
κονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς  
steward; and this was accused to him as  
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. <sup>2</sup> Καὶ φωνή-  
wasting the possessions of him. And having  
σας αὐτόν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω  
called him, he said to him; What this I hear  
περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονο-  
concerning thee? render the account of the stew-  
μίας σου· οὐ γὰρ δυνήσῃ ἔτι  
ardship of thee; not for thou wilt be able longer  
οἰκονομεῖν. <sup>3</sup> Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος·  
to be steward. Said and in himself the steward;  
Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται  
What shall I do, for the lord of me takes  
τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύ-  
the stewardship from me? To dig not I have  
ω, ἔπαιτεῖν αἰσχύνομαι. <sup>4</sup> Ἐγὼν τι ποιή-  
strength, to beg I am ashamed. I know what I  
σω, ἵνα, ὅταν μιτασταθῶ τῆς οἰκονομίας,  
will do, that, when I may be put out of the stew-  
ας, δέξονται με εἰς τοὺς οἴκους αὐ-  
ardship, they may receive me into the houses of  
τῶν. <sup>5</sup> Καὶ προσκαλεσάμενος ἕνα ἕκαστον  
themselves. And having summoned one each  
τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ,  
of the debtors of the lord of himself,  
ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ  
he said to the first; How much owest thou to the  
κυρίῳ μου; <sup>6</sup> Ὁ δὲ εἶπεν· Ἐκατὸν βάτους  
lord of me? He and said; A hundred baths

Me a Kid, that I might be joyful with my FRIENDS;

30 but when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him the \*FATTED Calf.'

31 And HE said to him, 'Child, thou art always with me, and ALL that is MINE is thine.

32 It was proper to be joyful and be glad; For THIS BROTHER of thine was dead, but is restored to life; he was even lost, but is found.'

CHAPTER XVI.

1 And he said also to \*the Disciples, 'There was a certain rich Man, who had a Steward; and he was accused to him of wasting his POSSESSIONS.

2 And having called him, he said to him, 'What is this that I hear of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst be a Steward no longer.'

3 And the STEWARD said within himself, 'What shall I do? For my MASTER takes the STEWARDSHIP away from me; I have not strength to dig: \*and I am ashamed to beg.

4 I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their OWN HOUSES.'

5 And calling each one of his MASTER'S DEBTORS, he said to the FIRST, 'How much dost thou owe my MASTER?'

6 And HE said, †A

\* VATICAN MANUSCRIPT.—30. FATTED Calf. 32. again—omit. 1. the Disciples. 3. and I am.

† 6. The bath was the largest measure of capacity among the Hebrews, except the homer, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the ephah, i. e., to seven gallons and a half of our measure.—Clarke. Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons.

ἐλα.ον. Καὶ εἶπεν αὐτῷ· Δέξαι σοι τὸ  
of oil. And he said to him; Receive of thee the  
γράμμα, καὶ καθίσας ταχέως γράψον πεν-  
bill, and sitting down quickly write thou fifty.  
τήκοντα. <sup>7</sup>Ἐπειτα ἑτέρω εἶπε· Σὺ δὲ πό-  
Then to another he said; Thou and how  
σον ὀφείλεις; Ὁ δὲ εἶπεν· Ἐκατὸν κόρους  
much owest thou? He and said; A hundred cors  
σίτου. \*<sup>8</sup>[Καὶ] λέγει αὐτῷ· Δέξαι σου  
of wheat. [And] he says to him; Receive of thee  
τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. <sup>8</sup>Καὶ  
the bill, and write eighty. And  
ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδι-  
praised the lord the steward the un-  
κίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ  
just, because prudently he had done; for the sons  
τοῦ αἰῶνος τοῦτου φρονιμώτεροι ὑπὲρ τοὺς  
of the age this more prudent above the  
υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἐαυ-  
sons of the light for the generation that of  
τῶν εἰσι. <sup>9</sup>Κἀγὼ ὑμῖν λέγω· Ποιήσατε  
themselves are. And I to you say; Make you  
ἐαυτοῖς φίλους ἐκ τοῦ μαμμωνᾶ τῆς  
to yourselves friends out of the mammon of the  
ἀδικίας· ἵνα, ὅταν ἐκλίπητε, δέξων-  
unjust; that, when you may fall, they may re-  
ται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. <sup>10</sup>Ὁ  
ceive you into the age-lasting tabernacles. He  
πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστι·  
faithful in least also in much faithful is;  
καὶ ὁ ἐν ἐλαχίστῳ ἀδικός, καὶ ἐν πολλῷ  
and he in least unjust, and in much  
ἀδικός ἐστιν. <sup>11</sup>Εἰ οὖν ἐν τῷ ἀδίκῳ  
unjust is. If therefore in the unrighteous  
μαμμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν  
mammon faithful not you have been, the true  
τίς ὑμῖν πιστεῦσει; <sup>12</sup>καὶ εἰ ἐν τῷ ἄλλοτρίῳ  
who to you will entrust? and if in the another  
πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς  
faithful not you have been, the yours who  
ὑμῖν δώσει;  
to you will give?

<sup>13</sup>Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δου-  
No one domestic is able two lords to  
λεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν  
serve; either for the one he will hate, and the  
ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ  
other he will love; or one he will cling to, and  
τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ  
the other he will slight. Not you are able God  
δουλεῖν καὶ μαμμωνᾷ. <sup>14</sup>Ἦκουον δὲ ταῦτα  
to serve and mammon. Heard and these  
πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχον-  
all also the Pharisees, money-lovers being;  
τες· καὶ ἐξεμυκτήριζον αὐτόν. <sup>15</sup>Καὶ εἶπεν αὐ-  
and they mocked him. And he said to

Hundred Baths of Oil.'  
And \*HE said to him,  
'Take back \*Thy AC-  
COUNT, and sit down  
quickly, and write one for  
fifty.'

<sup>7</sup> Then he said to ano-  
ther, 'And how much dost  
thou owe?' And HE said,  
† 'A Hundred Cors of  
Wheat.' He says to him,  
'Take back \*Thy AC-  
COUNT, and write one for  
eighty.'

<sup>8</sup> And the MASTER ap-  
plauded the UNJUST STEW-  
ARD, Because he had acted  
prudently; For the SONS  
of this AGE are more pru-  
dent as to THAT GENERA-  
TION which is their own,  
than † the SONS of LIGHT.

<sup>9</sup> And I say to you,  
† Make for yourselves  
Friends with the DECEIT-  
FUL WEALTH, that when  
\*it fails, they may receive  
you into AIONIAN Man-  
sions.

<sup>10</sup> † HE who is FAITH-  
FUL in a little, is also  
faithful in much; and HE  
who is UNJUST in a little,  
is also unjust in much.

<sup>11</sup> If, therefore, you have  
not been faithful in the  
DELUSIVE Riches, who will  
confide the TRUE to you?

<sup>12</sup> And if you have not  
been faithful in THAT  
which is ANOTHER'S, who  
will give you THAT which  
is \*YOUR OWN?

<sup>13</sup> † No Domestic can  
serve Two Masters; for he  
will either hate the ONE,  
and love the OTHER; or he  
will attend to ONE, and  
neglect the OTHER. You  
cannot serve God and  
Mammon.'

<sup>14</sup> And the PHARISEES,  
† being money-lovers, also  
heard all these things, and  
they ridiculed him.

\* VATICAN MANUSCRIPT.—6. HE said. 6. Thy LETTERS, and. 7. And—omit. 7. Thy LETTERS, and. 9. it fails. 12. OUR OWN.

† 7. the cor was the largest measure of capacity among the Hebrews, whether for soldiers or liquids. As the bath was equal to the ephah, so the cor was equal to the homer. It contained about seventy-five gallons and five pints English.

† 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. † 9. Dan. iv. 27; Matt. vi. 19; xix. 21; 1 Tim. vi. 17-19. † 10. Matt. xxv. 21; Luke xix. 27. † 13. Matt. vi. 24.

† 14. Matt. xxiii. 14.

τοῖς· Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς ἐνώ-  
 them: You are those justifying yourselves in  
 πιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει  
 presence of the men; the but God knows  
 τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψη-  
 the hearts of you; for that by men highly  
 λόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ.  
 prized, an abomination in presence of the God.

16<sup>o</sup> Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου·  
 The law and the prophets till John;  
 ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελί-  
 from then the kingdom of the God is preached,  
 ζεται, καὶ πᾶς εἰς αὐτὴν διάζεται. 17<sup>o</sup> Εὐκο-  
 and every one into her presses. Easier  
 πώτερον δὲ ἐστὶ τὸν οὐρανὸν καὶ τὴν γῆν πα-  
 but it is the heaven and the earth to  
 ρεῖν, ἢ τοῦ νόμου μίαν κεραίαν πε-  
 pass away, than of the law one fine point to  
 σεῖν. 18<sup>o</sup> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐ-  
 fail. Every one who dismissing the wife of  
 τοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει·  
 himself, and marrying another, commits adultery;  
 καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀν-  
 and every one who her being divorced from an  
 δρός γαμῶν, μοιχεύει.  
 husband marrying, commits adultery.

19<sup>o</sup> Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνε-  
 A man now certain was rich, and was  
 διδύσκειτο πορφύραν καὶ βύσσον, εὐφραινό-  
 clothed purple and fine linen, feasting  
 μενος καθ' ἡμέραν λαμπρῶς. 20<sup>o</sup> Πτωχὸς δέ  
 every day sumptuously. A poor and

τις \* [ἦν] ὀνόματι Λάζαρος, \* [ὅς] ἐδέβλητο  
 certain [was] named Lazarus, [who] was laid  
 πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος,  
 at the gate of him being covered with sores,

21<sup>o</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων,  
 and longing to be fed from the crumbs  
 τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·  
 these falling from the table of the rich;

ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ  
 but even the dogs coming licked the

ἔλκη αὐτοῦ. 22<sup>o</sup> Ἐγένετο δὲ ἀποθανεῖν τὸν  
 sores of him. It happened and to die the

πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν  
 poor, and to be borne away him by the

15 And he said to them,  
 "You are THOSE who  
 ‡JUSTIFY yourselves be-  
 fore MEN; but God knows  
 your HEARTS; For THAT  
 which is HIGHLY PRIZED  
 among Men is an Abom-  
 ination before \*God.

16 ‡The LAW and the  
 PROPHEETS were till John;  
 from that period, the  
 KINGDOM of God is pro-  
 claimed, and every one  
 presses towards it.

17 ‡And it is easier for  
 HEAVEN and EARTH to  
 pass away, than for one  
 Point of the LAW to fail.

18 ‡EVERY ONE who  
 DISMISSES his WIFE, and  
 marries another, commits  
 adultery; and \*HE who  
 MARRIES her being di-  
 vored from her Husband,  
 commits adultery.

19 ‡Now there was a  
 certain rich Man, who was  
 clothed in Purple and Fine  
 linen, and feasted sumptu-  
 ously every Day.

20 And a certain Poor  
 man, named Lazarus, was  
 laid at his GATE, full of  
 sores,

21 and longing to be  
 fed with \*THOSE CRUMBS  
 which FELL from the RICH  
 man's TABLE; but even  
 the DOGS came and licked  
 his sores.

22 And it occurred, that  
 the POOR man died, and  
 was carried away by the  
 ANGELS to ABRAHAM'S

\* VATICAN MANUSCRIPT.—15. the Lord. 18. HE who MARRIES. 20. was—omit. 20. who—omit. 21. THINGS which FELL.

‡ 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings; but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—McCulloh. Dr. Lightfoot and others have shown that the Jews in their *Gemara* have a parable much to the same purpose.—Doddridge.

‡ 15. Luke x. 23. ‡ 16. Matt. iv. 17; xi. 12, 13; Luke vii. 29. ‡ 17. Matt. v. 18. ‡ 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. Ἀπέ-  
messengers into the bosom Abraam. Died  
θανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. <sup>23</sup>Καὶ  
and also the rich, and was buried. And

ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐ-  
in the unseen having lifted the eyes of  
τοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβρα-  
himself, being in torments, sees the Abra-  
ἀμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλ-  
am from a distance, and Lazarus in the bo-

ποις αὐτοῦ. <sup>24</sup>Καὶ αὐτὸς φωνήσας εἶπε·  
soms of him. And he crying out he said:

Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον  
O father Abraam, do thou pity me, and send

Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου  
Lazarus, that he may dip the tip of the finger

αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσαν  
of himself of water, and may cool the tongue

μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.  
of me; for I am in pain in the flame this.

<sup>25</sup>Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι  
Said and Abraam; O child, remember, that

ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ  
thou didst receive the things good of thee in the

ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ  
life of thee, and Lazarus in like manner the things

κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ  
bad; now but this is comforted, thou and

ὀδυνᾷσαι. <sup>26</sup>Καὶ ἐπὶ πᾶσι τοῦτοις, μεταξὺ  
art in pain. And besides all these, between

ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,  
of us and of you a chasm great has been fixed,

ὥπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς  
so that those wishing to pass over hence to

ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς  
you, not is able, nor those thence to

ἡμᾶς, διαπερῶσιν. <sup>27</sup>Εἶπε δέ· Ἐρωτῶ οὖν  
us cross over. He said then; I beseech then

σε, πάτερ, ἵνα πέμψῃς αὐτόν εἰς τὸν  
thee, O father, that thou wouldst send him to the

οἶκον τοῦ πατρὸς μου· <sup>28</sup>ἔχω γὰρ πέντε  
house of the father of me; I have for five

ἀδελφούς· ὥπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ  
brothers; that he may testify to them, that not

καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς  
also they may come into the place this of the

βασάνου. <sup>29</sup>Λέγει \* [αὐτῷ] Ἀβραάμ· Ἐχουσι  
torment. Says [to him] Abraam; They have

†bosom. And the RICH man also died, and was buried;

23 and in HADES, being in Torments, he lifted up his EYES, and sees \*Abraham at a distance, and Lazarus in †the FOLDS of his mantle.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; for I am tortured in this FLAME.'

25 But Abraham said, 'Child, recollect That thou, during thy LIFE, ‡didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now \*here he is comforted, and thou art tormented.

26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can \*those cross over thence to us.'

27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

29 \*But Abraham says, ‡'They have Moses and

\* VATICAN MANUSCRIPT.—23. Abraham. 25. here he is comforted and. 26. those. 29. But Abraham. 29. to him—omit.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person lay first (Lightfoot says, in the middle;) the next in dignity lay allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself.—Burder. ‡ 23. Tois kolpois, being plural, the idea seems to be as expressed in the text See. Parkhurst.

‡ 25. Job. xxi. 13; Luke vi. 24. ‡ 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. 21; xvii. 11.

Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν  
Moses and the prophets; let them hear  
αὐτῶν. <sup>30</sup>Ὁ δὲ εἶπεν· Οὐχί, πάτερ, Ἀβραάμ·  
them. He and said: No, O father, Abraam;  
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς  
but if one from dead ones may go to  
αὐτούς, μετανοήσουσιν. <sup>31</sup>Εἶπε δὲ αὐτῷ· Εἰ  
them, they will reform. He said but to him; If  
Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν,  
Moses and the prophets not they hear,  
οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθή-  
neither if one out of dead one should rise, will  
σονται.  
they be convinced.

ΚΕΦ. ιζ' 17.

Ἔειπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτον  
He said and to the disciples; Impossible  
ἐστὶ τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δέ,  
it is of the not to come the snares; woe but,  
δι' οὗ ἔρχεται. <sup>2</sup>Λυσιτελεῖ αὐτῷ,  
through whom they come. It is profitable for him  
εἰ μύλος ὀνικός περικείται περὶ τὸν  
if a millstone upper was hung about the  
τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν  
neck of him and have been thrown into the  
θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν  
sea, than he should ensnare one of the  
μικρῶν τούτων. <sup>3</sup>Προσέχετε ἑαυτοῖς. Ἐάν  
little ones these. Take heed to yourselves. If  
δὲ ἁμάρτη \* [εἰς σέ] ὁ ἀδελφός σου,  
and should sin [against thee] the brother of thee,  
ἐπιτίμησον αὐτῷ· καὶ ἐάν μετανοήσῃ,  
rebuke him; and if he should reform,  
ἄφες αὐτῷ. <sup>4</sup>Καὶ ἐάν ἐπτάκις τῆς ἡμέρας  
forgive him. And if seven times of the day  
ἁμάρτη εἰς σέ, καὶ ἐπτάκις \* [τῆς  
he should sin against thee, and seven times [of the  
ἡμέρας] ἐπιστρέψῃ, λέγων· Μετανοῶ-  
day] he should turn, saying: I reform;  
ἀφήσεις αὐτῷ.  
thou shalt forgive him.

<sup>5</sup>Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσ-  
And said the apostles to the Lord; Do thou  
θεε ἡμῖν πίστιν. <sup>6</sup>Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε  
add to us faith. Said and the Lord: If you had  
πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν  
faith as a grain of mustard, you might say  
τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι, καὶ  
to the sycamine-tree this; Be thou uprooted, and  
φτερεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν  
be thou planted in the sea; and it would obey  
ὑμῖν. <sup>7</sup>Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτρι-  
you. Which but of you a slave having plough-  
ῶντα ἢ ποιμαίνοντα, ὅς εἰσελθόντι ἐκ τοῦ  
ing or feeding cattle, who having come out of the  
ἀγροῦ ἔρεῖ· Εὐθέως παρελθὼν ἀνά-  
field will say; Immediately going do thou

the PROPHETS; let them hear them.'

30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

31 And he said to him, 'If they hear not Moses and the PROPHETS, neither will they be convinced, though one should rise from the Dead.'

CHAPTER XVII.

1 And he said to \*his DISCIPLES, ‡'It is impossible for SNARES not \*to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his NECK, and he be thrown into the SEA, than that he should insnare one of these LITTLE ONES.

3 Take heed to yourselves. ‡If thy BROTHER sins, ‡rebuke him; and if he reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the APOSTLES said to the LORD, "Increase our Faith."

6 ‡And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SYCAMINE-TREE, Be thou uprooted and planted in the SEA; and it would obey you.

7 But which of you having a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, 'Come immediately, and recline?'

VATICAN MANUSCRIPT.—1. his disciples. 1. should come; nevertheless Woe. 3. against thee—omit. 4. of the day—omit.

‡ 31. John xii 10, 11. ‡ 1. Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 19. ‡ 3. Matt. xviii. 15, 21. ‡ 3. Lev. xix. 17; Prov. xvii. 10; James v. 19. ‡ 6. Matt. xvii. 20. xxi. 11; Mark ix. 23; xi. 23.

πεσε; ὁ ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἐτοίμασον recline? But not will say to him; Make ready τὴν δειπνήσω, καὶ περιζωσάμενος διακόνει what I may sup, and having girded do thou serve μοι, ἕως φάγω καὶ πῖω· καὶ μετὰ ταῦτα me, till I may eat and drink; and after these φάγεσαι καὶ πίεσαι σὺ; Ὁ μὴ χάριν ἔχει τῷ shalt eat and drink thou? Not favor has the δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διατα- slave that, because he did the things having χθέντα; \* [Οὐ δοκῶ.] <sup>10</sup> Οὕτω καὶ ὑμεῖς, been commanded? [No I think.] So also you, ὅταν ποιήσῃτε πάντα τὰ διατα- when you shall have done all the things having χθέντα ὑμῖν, λέγετε· Ὅτι δούλοι been commanded you, say you, That slaves ἀχρεῖοι ἐσμέν· ὅτι ὃ ὠφείλομεν unprofitable we are; because what we were bound ποιῆσαι, πεποιήκαμεν. to do, we have done.

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν And it happened in the to go him εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ to Jerusalem, and he passed through μέσου Σαμαρείας καὶ Γαλιλαίας. <sup>12</sup> Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην, ἀπήντησαν ing of him into a certain village, met αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρῳ him ten leprous men, who stood far off.θεν. <sup>13</sup> Καὶ αὐτοὶ ἤσαν φωνήν, λέγοντες· And they lifted up a voice, saying; Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς. <sup>14</sup> Καὶ ἰδὼν Jesus master pity us. And seeing εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυ- he said to them; Going show you your-τοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ἰ- selves to the priests. And it happened in the to γειν αὐτοῦς, ἐκαθαρίσθησαν. <sup>15</sup> Εἰς δὲ ἐξ go them, they were cleansed. One and of αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ them, seeing that he was cured turned back, with φωνῆς μεγάλης δοξάζων τὸν Θεόν· <sup>16</sup> καὶ ἔπε- a voice loud glorifying the God; and fell σεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, on face at the feet of him, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. giving thanks to him; and he was a Samaritan. <sup>17</sup> Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ εἰ Answering and the Jesus said; Not the δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; ten were cleansed? the but nine where? <sup>18</sup> Οὐχὶ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν Not they found having returned to give glory τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος; <sup>19</sup> Καὶ to the God, except the foreigner this? And εἶπεν αὐτῷ· Ἀναστὰς πορεύου· \* [ἡ πίστις he said to him; Arising go thou: [the faith σου σέσωκέ σε.] of thee has saved thee.]

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, Having been asked and by the Pharisees,

8 But will he not say to him, 'Make ready my supper, gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'

9 Does he thank \*that: SERVANT Because he did what was commanded?

10 So also you, when you shall have done All the THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood ‡at a distance;

13 and they lifted up their Voice, saying, Jesus Master, pity us."

14 And seeing them, he said to them, ‡"Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?"

18 Were none found to return to give Praise to GOD, except this ALIEN?"

19 And he said to him; "Arise, go thy way; \*thy FAITH has saved thee."

20 And having been asked by the PHARISEES,

\* VATICAN MANUSCRIPT.—9. the SERVANT. 9. him. I think not—omit. 19. thy FAITH has saved thee—omit.

! 12. Lev. xiii. 46. ‡ 14. Lev. xiii. 2; xiv 2; Matt. viii. 4; Luke v. 14.



πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπε-  
when comes the kingdom of the God, he an-  
κρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ  
swered them, and said: Not comes the  
βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·  
kingdom of the God with careful watching;  
οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἢ \* [ἰδοὺ] ἐκεῖ·  
nor will they say; Lo here, or, [of] there;  
ἰδοὺ γάρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς  
lo for, the majesty of the God in the midst  
ὑμῶν ἐστίν. <sup>22</sup>Εἶπε δὲ πρὸς τοὺς μαθητάς·  
of you is. He said and to the disciples;  
Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν  
Will come days, when you will desire one  
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου  
of the days of the son of the man  
ἰδεῖν· καὶ οὐκ ὄψεσθε. <sup>23</sup>Καὶ ἐροῦσιν  
to see; and not you will see. And they will say  
ὑμῖν· Ἰδοὺ ὧδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθῃτε,  
to you Lo here, or, lo there; not you may go away,  
μηδὲ διώξητε. <sup>24</sup>Ὅσπερ γὰρ ἡ ἀστραπή,  
nor may you follow. Even as for the lightning,  
ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν, εἰς  
that flashing out of the under heaven, to  
τὴν ὑπ' οὐρανόν λάμπει· οὕτως ἔσται ὁ  
the under heaven shines; so will be the  
υἱὸς τοῦ ἀνθρώπου \* [ἐν τῇ ἡμέρᾳ αὐτοῦ.]  
son of the man [in the day of him.]  
<sup>25</sup>Πρῶτον δὲ δεῖ αὐτὸν πολλὰ πα-  
First but it behooves him many things to  
θεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς  
suffer, and to be rejected from the generation  
ταύτης. <sup>26</sup>Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις  
this. And as it happened in the days  
Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ  
of Noe, so it will be also in the days of the  
υἱοῦ τοῦ ἀνθρώπου. <sup>27</sup>Ἦσθιον, ἔπινον,  
son of the man. They ate, they drank,  
ἐγάμον, ἐξεγαίμίζοντο, ἄχρι  
they married, they were given in marriage, till  
ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν·  
of which day entered Noe into the ark;  
καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαν-  
and came the flood, and destroyed all  
τας. <sup>28</sup>Ὅμοιως καὶ ὡς ἐγένετο ἐν ταῖς  
In like manner also as it happened in the  
ἡμέραις Λώτ· Ἦσθιον, ἔπινον, ἠγόραζον,  
days of Lot; they ate, they drank, they bought,  
ἐπώλουν, ἐφύτευον, ὠκοδόμουν· <sup>29</sup>ἢ δὲ  
they sold, they planted, they built; in the but

when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!' for, behold, †GOD'S ROYAL MAJESTY is among you."

22 And he said to the DISCIPLES, ‡Days will come, when you will desire to see one of the DAYS of the SON of MAN, and you will not see it.

23 ‡And they will say to you, \*'Behold, there!' or 'behold, here!' follow not.

24 ‡For as THAT LIGHTNING FLASHING out of ONE part under Heaven shines to the OTHER part under Heaven; so will the SON of MAN be.

25 ‡But, first he must suffer Much, and be rejected by this GENERATION.

26 ‡And as it was in the DAYS of Noah, so will it be also in the DAYS of the SON of MAN.

27 They were eating, they were drinking, they were marrying, they were given in marriage, till the DAY that Noah entered the ARK, and the DELUGE came, and destroyed them all.

28 In like manner also as it was in the DAYS of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 but ‡on the DAY that

\* VATICAN MANUSCRIPT.—21. lo—omit. 23. there! or behold here! follow not. For. 24. in his DAY—omit.

† 21. In this verse it has been found necessary to depart from the usual signification of *hee basileia tou theou*, the KINGDOM of GOD, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom, Prof. Whittings, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the king is among you." Dr. A. Clarke in a note on the 21st verse evidently understood this to relating to the Christ. He says, "Perhaps those Pharisees, thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by *Jehoiada* the priest. See the account. 2 Chron. xxiii. 1-11. ‡ 22. Matt. ix. 15. ‡ 23. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. ‡ 24. Matt. xxiv. 27. ‡ 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. ‡ 26. Gen. vii; Matt. xxiv. 37. ‡ 29. Gen. xix. 16, 21.

ἡμέρα ἐξῆλθε Λώτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ  
day went out Lot from Sodom, it rained fire  
καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν  
and brimstone from heaven, and destroyed  
ἐπαντας· <sup>30</sup>κατὰ ταῦτα ἔσται ἡ ἡμέρα  
all; according to these it will be in the day  
ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. <sup>31</sup>Ἐν  
the son of the man is revealed. In  
ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος,  
that the day, who will be on the roof,  
καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κατα-  
and the goods of him in the house, not let him  
βάτω ἀραιαυτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοί-  
descend to take them; and he in the field, in like  
ως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω.  
manner not let him turn for the things behind.  
<sup>32</sup>Μνημονεύετε τῆς γυναικὸς Λώτ. <sup>33</sup>Ὅς ἐάν  
Remember you of the wife of Lot. Whoever  
ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει  
may seek the life of himself to save will lose  
αὐτήν· καὶ ὃς ἐάν ἀπολέσῃ αὐτήν, ζωογονήσῃ  
her; and whoever may lose her, will preserve  
αὐτήν. <sup>34</sup>Λέγω ὑμῖν· Ταύτῃ τῇ νυκτὶ ἔσονται  
her. I say to you; In this the night will be  
δύο ἐπὶ κλίνης μιᾶς· εἷς παραληφθήσεται, καὶ  
two on bed one; one will be taken, and  
ὁ ἕτερος ἀφεθήσεται. <sup>35</sup>Δύο ἔσονται ἀλγήτου-  
the other will be left. Two will be grinding  
σαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ  
on the same; the one will be taken, and  
ἡ ἑτέρα ἀφεθήσεται. <sup>36</sup>Καὶ ἀποκριθέντες λέ-  
the other will be left. And answering they  
γουσιν αὐτῷ· Ποῦ, Κύριε; Ὁ δὲ εἶπεν αὐ-  
said to him; Where, O lord? He and said to  
τοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ  
them; Where the body, there will be gathered the  
ἀετοί.  
eagles.

ΚΕΦ. ιη'. 18.

<sup>1</sup>Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς, πρὸς  
He spoke and also a parable to them, in order  
τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκ-  
that ought always to pray, and not to  
κακεῖν, <sup>2</sup>λέγων· Κριτὴς τις ἦν ἐν τινι  
be weary, saying: A judge certain was in a certain  
πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον  
city, the God not fearing, and man  
μὴ ἐντροπεύμενος. <sup>3</sup>Χήρα δὲ ἦν ἐν τῇ πόλει  
not regarding. A widow and was in the city  
ἐκείνῃ· καὶ ἦρχετο πρὸς αὐτόν, λέγουσα·  
that; and she went to him, saying:  
'Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. <sup>4</sup>Καὶ  
Do justice me from the opponent of me. And  
οὐκ ἠθέλησεν ἐπὶ χρόνον. Μετὰ δὲ ταῦτα  
not he would for a time. Afterwards but these  
εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι,  
he said in himself; If even the God not I fear,

Lot went out from Sodom  
it rained Fire and Sulphur  
from Heaven, and des-  
troyed them all.

<sup>30</sup> Thus will it be in the  
Day when the SON of MAN  
is revealed.

<sup>31</sup> On That DAY, †let  
not him who shall be on  
the ROOF, and his FURNI-  
TURE in the HOUSE, de-  
scend to take it away;  
and in like manner, let  
not him who shall be in  
the \*Field turn back.

<sup>32</sup> †Remember Lot's  
WIFE.

<sup>33</sup> †Whoever may seek  
to \*save his LIFE, will  
lose it; and whoever may  
lose it, will preserve it.

<sup>34</sup> †I tell you, in That  
NIGHT there will be two  
on \*a Bed; One will be  
taken, and the OTHER left.

<sup>35</sup> Two will be grinding  
together, the ONE will be  
taken, and the OTHER left."

<sup>36</sup> And answering they  
said to him, †"Where,  
Lord?" And HE said to  
them, "Where the BODY  
is, there \*also the EAGLES  
will be assembled."

CHAPTER XVIII.

1 And he also spoke a  
Parable to them, to show  
that they OUGHT †to pray  
continually, and not be  
weary;

2 saying, "There was a  
certain Judge in a certain  
City, who feared not God  
nor respected Man.

3 And there was a Wid-  
ow in that City; and she  
went to him, saying, 'Ob-  
tain justice for me from  
my OPPONENT.'

4 And he would not for  
a time; but afterward  
he said within himself  
'Though I fear not God  
nor regard Man;

\* VATICAN MANUSCRIPT.—31. Field. 33. insure his LIFE. 34. a Bed. 36. also will.

† 31. Matt. xxiv. 17; Mark xiii. 15. † 32. Gen. xix. 26. † 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25. † 34. Matt. xxiv. 40, 41; 1 Thess. iv. 17. † 36. Matt. xxiv. 28. † 1. Luke xi. 5; Rom. xii. 12; Eph. vi. 18.

καὶ ἄνθρωπον οὐκ ἐντρέπομαι· ὁδίαγε τὸ πα-  
and man not I regard; through the to  
ρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδι-  
render to me trouble the widow this, I will do  
κῆσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρχομένη  
justice her; that not to end coming  
ὑπωπιάζῃ με. Ἐῖπε δὲ ὁ Κύριος· Ἀκού-  
she should pester me. Said and the Lord; Hear  
σατε, τὶ ὁ κριτὴς τῆς ἀδικίας λέγει. Ὁ  
you, what the judge the unjust says. The  
δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν  
and God not not will do the justice for the  
ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν  
chosen ones of himself those crying to him  
ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ'  
day and night, and bearing long towards  
αὐτοῖς; Ἀλέγω ὑμῖν, ὅτι ποιήσει τὴν  
them? I say to you, that he will do the  
ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς  
justice for them in an instant. But the son  
τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν  
of the man coming indeed will he find the  
πίστιν ἐπὶ τῆς γῆς;  
faith on the earth?

Ἐῖπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας  
Hespoke and also to some those trusting  
ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθε-  
in themselves that they are just ones, and despis-  
νοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην·  
ing the others, the parable this:

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεῦ-  
Men two went up into the temple to pray;

ἕασθαι ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.  
the one a Pharisee, and the other a tax-gatherer.

11 Ὁ Φαρισαῖος, σταθεὶς πρὸς ἑαυτόν, ταῦτα  
The Pharisee, standing by himself, these

προσηύχετο· Ὁ Θεός, εὐχαριστῶ σοι, ὅτι  
he prayed; The God, I give thanks to thee, that

οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,  
not I am like the others of the men,

ἄρπαγες, ἀδικοὶ, μοιχοί, ἢ καὶ ὡς  
plunderers, unjust ones, adulterers, or even like

οὗτος ὁ τελώνης. 12 Νηστεύω δις τοῦ σαββά-  
this the tax-gatherer. I fast twice of the week,

του, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 13 Καὶ ὁ  
I tithe all what I acquire. And the

τελώνης μακρόθεν ἑστὼς οὐκ  
tax-gatherer at a distance having been standing not

ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν  
would not even the eyes to the

οὐρανὸν ἐπάραι· ἀλλ' ἔτυπεν \* [εἰς] τὸ  
heaven lift up; but he smote [on] the

5 †yet, because this  
WIDOW importunes me, I  
will do her justice, lest  
at last her coming should  
weary me!"

6 And the LORD said,  
"Hear what the UNJUST  
JUDGE says;

7 and †will not GOD do  
justice for THOSE CHOSEN  
ONES of his, who are CRY-  
ING to him Day and Night,  
and he is compassionate  
towards them?

8 I tell you, †That he  
will speedily do them JUS-  
TICE. But when the SON  
of MAN comes, will he find  
this BELIEF on the LAND?"

9 And he spoke this  
PARABLE also to SOME,  
†who TRUSTED in them-  
selves That they were  
righteous, and despised  
OTHERS.

10 "Two Men went up  
into the TEMPLE to pray;  
the ONE a Pharisee, and  
the OTHER a Tribute-taker.

11 The PHARISEE stand-  
ing by himself, prayed  
thus; †"O GOD, I thank  
thee, That I am not like  
OTHER MEN,—Rapacious,  
Unjust, Dissolute, or even  
like This TRIBUTE-TAKER.

12 I fast twice in the  
WEEK, I tithe all that I  
acquire.'

13 \*But the TRIBUTE-  
TAKER, standing at a dis-  
tance, would not even lift  
up his EYES to HEAVEN,  
but smote his BREAST, say-

\* VATICAN MANUSCRIPT.—13. But. 13. on—omit.

† 11. The following from *Bereshith Rabba*, will illustrate this Pharisaic pride:—  
"Rabbi Simeon the son of Joehai, said; The world is not worth thirty righteous per-  
sons such as our father Abraham. If there were only thirty righteous persons in the  
world, I and my son should make two of them; and if there were but twenty I and my  
son would be of the number; and if there were ten I and my son would be of the num-  
ber; and if there were but five, I and my son would be of the five; and if there were but  
two, I and my son would be those two; and if there were but one, myself should be that one."

† 5. Luke xi. 8. † 7. Rev. vi. 10. † 8. Heb. x. 37; 2 Pet. iii. 8, 9. † 9.  
Luke x. 29; xvi. 15.

στῆθος αὐτοῦ, λέγων· Ὁ Θεός, ἰλασθητί  
breast of himself, saying: The God, be propitious  
μοι τῷ ἁμαρτωλῷ. <sup>14</sup>Λέγω ὑμῖν, κατέβη  
to me the sinner. I say to you, went down  
οὗτος δεικναιωμένος εἰς τὸν οἶκον αὐ-  
this having been justified to the house of  
τοῦ, ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν  
himself, or for that; for every one the exalting  
ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν  
himself, will be humbled; he but humbling  
ἑαυτὸν, ὑψωθήσεται.  
himself, will be exalted.

<sup>15</sup>Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα  
They brought and to him also the infants, that  
αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταί  
them he might touch; seeing and the disciples  
ἐπετίμησαν αὐτοῖς. <sup>16</sup>Ὁ δὲ Ἰησοῦς προσκαλε-  
rebuked them. The but Jesus calling  
σάμενος αὐτά, εἶπεν· Ἄφετε τὰ παιδία  
to them, he said; Allow the little children  
ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά·  
to come to me, and not forbid them;  
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ  
for the because such like is the kingdom of the  
Θεοῦ. <sup>17</sup>Ἀμὴν λέγω ὑμῖν, ὡς ἂν μὴ δέ-  
God. Indeed I say to you, who ever not may  
ξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον,  
receive the kingdom of the God as a little child,  
οὐ μὴ εἰσέλθῃ εἰς αὐτήν.  
not not may enter into her.

<sup>18</sup>Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων·  
And asked certain him ruler, saying:  
Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον  
O teacher good, what shall I do life age-lasting  
κληρονομήσω; <sup>19</sup>Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί  
to inherit? Said and to him the Jesus; Why  
με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ  
me callest thou good? no one good, if not  
εἰς, ὁ Θεός. <sup>20</sup>Τὰς ἐντολάς οἶδας·  
one, the God. The commandments thou knowest:  
«Μὴ μοιχεύῃς· μὴ φονεύ-  
“Not thou mayest commit adultery not thou mayest  
ῃς· μὴ κλέψῃς· μὴ ψευδομαρ-  
kill; not thou mayest steal; not thou mayest bear  
τυροῆς· τίμα τὸν πατέρα σου, καὶ  
false testimony; honor the father of thee, and  
τὴν μητέρα \* [σου.]] <sup>21</sup>Ὁ δὲ εἶπε· Ταῦτα  
the mother [of thee.]] He and said; These  
πάντα ἐφυλαξάμην ἐκ νεότητός μου. <sup>22</sup>Ἀκού-  
all I observed from youth of me. Having  
σας δὲ \* [ταῦτα] ὁ Ἰησοῦς, εἶπεν αὐτῷ·  
heard and [these] the Jesus, said to him;  
Ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις  
Yet one to thee is wanting; all what thou hast  
πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔ-  
sell, and give thou to poor ones, and thou  
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο,  
shalt have a treasure in heaven; and come,

ing, ‘O GOD, be propitious  
to me a SINNER.’

14 I tell you, this man  
went down to his HOUSE  
justified \*more than the  
other; †FOR EVERY ONE  
who EXALTS himself will  
be humbled; and HE who  
HUMBLES himself will be  
exalted.”

15 †And they brought  
to him their INFANTS also,  
that he might touch them;  
but the DISCIPLES seeing  
it, rebuked them.

16 But JESUS calling  
them to him, said, “Per-  
mit the LITTLE CHILDREN  
to come to me, and forbid  
them not; for to †such  
LIKE belongs the KING-  
DOM of GOD.

17 †Indeed I say to you,  
Whoever does not receive  
the KINGDOM of GOD like  
a Little child, he will by  
no means enter it.”

18 †And a Certain Ruler  
asked him, saying, “Good  
Teacher, what shall I do  
to inherit aionian Life?”

19 And JESUS said to  
him, “Why dost thou call  
Me good? There is none  
good, except one,—God.

20 Thou knowest the  
COMMANDMENTS; †Do not  
commit adultery, Do not  
kill, Do not steal, Do not  
testify falsely, Honor thy  
FATHER and MOTHER.”

21 And HE said, “All  
these have I kept from my  
Youth.”

22 And JESUS having  
heard, said to him, “Yet  
in One thing thou art  
wanting; †sell all that  
thou hast, and give to the  
Poor, and thou shalt have  
Treasure in \*HEAVEN;  
and come follow me.”

\* VATICAN MANUSCRIPT.—14. more than the other. 20. of thee—omit. 22. these  
—omit. 22. HEAVEN.

† 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5. 6.  
‡ 15. Matt. xix. 13; Mark x. 13. † 16. 1 Cor. xiv. 20; 1 Pet. ii. 2. † 17. Mark  
x. 15. † 18. Matt. xix. 16; Mark x. 17. † 20. Exod. xx. 12, 16; Deut. v. 16-20;  
Rom. xiii. 9. † 22. Matt. vi. 19, 20; xix. 21; 1 Tim. vi. 19.

ἀκολουθεῖ μοι. <sup>23</sup>Ὁ δὲ ἀκούσας ταῦτα, περί-  
follow me. He and having heard these, greatly  
λυπος ἐγένετο· ἦν γὰρ πλούσιος σφό-  
grieved became; he was for rich exceedingly-  
δρα. <sup>24</sup>Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς \* [περί-  
ly. Seeing and him the Jesus [greatly  
λυπον γενόμενον,] εἶπε· Πῶς δυσκόλως  
grieved becoming,] said: How with difficulty  
οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν  
those the riches having shall enter into the  
βασιλείαν τοῦ Θεοῦ. <sup>25</sup>Εὐκόπωτερον γὰρ ἐστί,  
kingdom of the God. Easier for it is,  
κάμηλον διὰ τρυμαλιᾶς ραφίδος εἰσελ-  
a camel through hole of a needle to  
θεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ  
enter, than a rich man into the kingdom of the God  
εἰσελθεῖν. <sup>26</sup>Εἶπον δὲ οἱ ἀκούσαντες· Καὶ  
to enter. Said and those having heard: And  
τίς δύναται σωθῆναι; <sup>27</sup>Ὁ δὲ εἶπε· Τὰ  
who is able to be saved? He but said: The things  
ἀδύνατα παρὰ ἀνθρώπους, δυνατὰ ἐστὶ παρὰ  
impossible with men, possible is with  
τῷ Θεῷ. <sup>28</sup>Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ, ἡμεῖς  
the God. Said and the Peter: Lo, we  
ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.  
left all and followed thee.  
<sup>29</sup>Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι  
He and said to them: Indeed I say to you, that  
οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ  
no one is who left house, or parents, or  
ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν  
brethren, or wife, or children, on account  
τῆς βασιλείας τοῦ Θεοῦ, <sup>30</sup>ὃς οὐ μὴ ἀπο-  
of the kingdom of the God who not not may  
λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ  
receive many times more in the season this, and  
ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.  
in the age the coming life age-lasting.

<sup>31</sup>Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς  
Having taken and the twelve, he said to  
αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
them; Lo, we go to Jerusalem,  
καὶ τελεσθήσεται πάντα τὰ γεγραμμένα  
and will be finished all the having been written  
διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.  
through the prophets in the son of the man.  
<sup>32</sup>Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ  
He will be delivered up for to the Gentiles, and  
ἐμπαυχθήσεται, καὶ ὑβρισθήσεται, καὶ  
will be derided, and will be shamefully treated, and  
ἐμπτυσθήσεται· <sup>33</sup>καὶ μαστιγώσαντες ἀποκτε-  
will be spit on; and having been scourged they  
νοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστή-  
will kill him; and the day the third he will  
σεται. <sup>34</sup>Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν·  
stand up. And they not one of these understood;  
καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’  
and was the thing this having been hidden from

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And \*JESUS seeing him, said, "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of GOD!"

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of GOD."

26 And THOSE HEARING him, said, "Who then can be saved?"

27 And HE said, ‡"The THINGS IMPOSSIBLE with Men are possible with GOD."

28 Then PETER said, ‡"Behold, we have forsaken \*our OWN, and followed thee."

29 And HE said to them, "Indeed, I say to you, That no one has forsaken a House, or a \*Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

30 who will not receive manifold, in this TIME, and in the COMING AGE aionian Life."

31 ‡And taking the TWELVE aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the SON of MAN.

32 For ‡he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 ‡But they understood none of these things; and this MATTER was concealed from them,

\* VATICAN MANUSCRIPT.—24. Jesus seeing him, said. 24. becoming greatly grieved—omit. 28. our OWN, and 29. Wife, or Brothers, or Parents, or Children. ‡ 27. Jer. xxxii. 17; Zech. viii. 6. ‡ 28. Matt. iv. 18-22; xix. 27. 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32. ‡ 32. Matt. xxvii. 2; Luke xxiii. 1; John xviii. 28; Acts iii. 13. ‡ 34. Mark ix. 32; Luke ii. 50; ix. 45; John x. 6; xii. 16.

αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.  
them, and not they knew the things being spoken.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς  
It happened and in the to draw nigh him to

Ἱεριχῷ, τυφλὸς τις ἐκάθητο παρὰ τὴν  
Jericho, a blind man certain sat by the  
ὁδὸν προσαιτῶν. 36 Ἀκούσας δὲ ὄχλου διαπο-  
way begging. Hearing and a crowd passing

ρευομένου, ἐπυνθάνετο, τί εἴη τοῦτο;  
along, he asked, what may be this?

37 Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Να-  
They told and him, that Jesus the Na-

ζαρεαῖος παρέρχεται. 38 Καὶ ἐδόησε, λέγων·  
zarene passes by. And he shouted, saying:

Ἰησοῦ, υἱὲ Δαυὶδ, ἐλέησόν με. 39 Καὶ οἱ προά-  
Jesus, O son of David, pity me. And those going

γοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ.  
before rebuked him, that he might be silent.

Αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν· Υἱὲ Δαυὶδ,  
He but much more cried out: O son of David,

ἐλέησόν με. 40 Σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν  
pity me. Stopping and the Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτόν. Ἐγγίσαντος δὲ  
him to be led to himself. Having come and

αὐτοῦ, ἐπηρώτησεν αὐτόν, 41\* [λέγων·] Τί  
of him, he asked him, [saying:] What

σοι θέλεις ποιῆσω; Ὁ δὲ εἶπε· Κύ-  
for thee thou desirest I should do? He and said: O

ριε, ἵνα ἀναβλέψω. 42 Καὶ ὁ Ἰησοῦς εἶπεν  
lord, that I may see again. And the Jesus said

αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ  
to him: See thou again; the faith of thee has saved

σε. 43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἡχο-  
thee. And instantly he saw again, and fol-

λούθει αὐτῷ, δοξάζων τὸν Θεόν· καὶ πᾶς ὁ  
lowed him, glorifying the God; and all the

λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.  
people seeing, gave praise to the God.

ΚΕΦ. ιθ'. 19.

1 Καὶ εἰσελθὼν διήρχετο τὴν  
And having entered he passed through the

Ἱεριχῷ. 2 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλοῦ-  
Jericho. And lo, a man for a name being

μενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώ-  
called Zaccheus; and he was a chief tax-

νης, καὶ οὗτος ἦν πλούσιος. 3 Καὶ ἐζήτη-  
gatherer, and this was rich. And he sought

ἰδεῖν τὸν Ἰησοῦν, τίς ἐστί· καὶ οὐκ ἠδύνατο  
to see the Jesus, who he is; and not was able

ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς  
of account of the crowd, for the stature little

ἦν. 4 Καὶ προδρομῶν ἔμπροσθεν, ἀνέβη  
was. And running before, he went up

ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι  
on a sycamore, that he might see him; for

ἐκείνης ἡμελλε διέρχεσθαι. 5 Καὶ ὡς ἦλθεν  
that he was about to pass by. And as he came

ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς \* [εἶδεν  
to the place, having looked the Jesus [saw

and they did not recog-  
nize WHAT WAS SPOKEN.

35 † And it occurred, as  
he APPROACHED Jericho,  
a certain blind man sat  
begging by the road.

36 And hearing a Crowd  
passing along, he inquired  
what it meant.

37 And they told him,  
"Jesus the NAZARITE is  
passing by."

38 And he shouted, say-  
ing, "Jesus, Son of David,  
have pity on me!"

39 And THOSE GOING  
BEFORE, charged him to  
be silent; but he cried  
out much more, "Son of  
David, have pity on me!"

40 And JESUS stopping,  
commanded him to be led  
to him. And having come  
near, he asked him,

41 "What dost thou  
wish that I should do to  
thee?" And HE said,  
"Master, to restore my  
sight."

42 And JESUS said to  
him, "Receive thy sight;  
† thy FAITH has cured  
thee."

43 And instantly he saw  
again, and followed him,  
† glorifying GOD; and all  
the PEOPLE seeing it, gave  
Praise to God.

CHAPTER XIX.

1 And having entered,  
he was passing through  
JERICHO;

2 and behold, a Man  
named Zaccheus, (he was  
rich, and a Chief Tribute-  
taker,)

3 sought to see who JE-  
SUS was, and could not on  
account of the CROWD, for  
he was of low STATURE.

4 And running \*BEFORE,  
he climbed a Sycamore to  
see him; For he was  
about to pass by it.

5 And when \*Jesus came  
to the PLACE, looking up

\* VATICAN MANUSCRIPT.—41. saying—omit. 4. BEFORE. 5. Jesus. 5. saw him, and—omit.

† 35. Matt xx. 29; Mark x. 46. † 42. Luke xvii. 19. † 43. Luke v. 26; Acts iv. 21; xi. 18.

αὐτόν, καὶ] εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύ-  
him, and] said to him; O Zaccheus, having  
σας κατὰβηθι· σήμερον γὰρ ἐν τῷ  
hastened descend thou; to-day for in the  
οἴκῳ σου δεῖ με μέναι. <sup>9</sup>Καὶ σπεύ-  
house of thee must me to abide. And having  
σας κατέβη, καὶ ὑπεδέξατο αὐτόν  
hastened he came down, and he received him  
χαίρων. <sup>7</sup>Καὶ ἰδόντες ἅπαντες διεγόγγυζον,  
rejoicing. And seeing all murmured,  
λέγοντες· "Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλ-  
saying: That with a sinner a man he went  
θε καταλῦσαι. <sup>8</sup>Σταθεὶς δὲ Ζακχαῖος εἶπε  
in to lodge. Standing up but Zaccheus said  
πρὸς τὸν Κύριον· 'Ιδού, τὰ ἡμίση τῶν ὑπαρ-  
to the Lord; Lo, the half of the pos-  
χόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· <sup>6</sup>καὶ  
sessions of me, O lord, I give to the poor; and  
εἴ τι νός τι ἐσυκοφάντησα ἀποδίδωμι  
if of anyone any thing I extorted I give back  
τετραπλοῦν. <sup>9</sup>Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς·  
fourfold. Said and to him the Jesus;  
"Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγέ-  
That to-day salvation to the house this has  
νετο· καθότι καὶ αὐτός υἱὸς Ἀβραάμ ἐστιν·  
come; since also he a son of Abraham is;  
<sup>10</sup>ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ  
came for the son of the man to seek and  
σῶσαι τὸ ἀπολωλός.  
to save that having been lost.

<sup>11</sup>Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς  
Hearing and of them these things proceeding  
εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτόν εἶναι  
he spoke a parable, because the near him to be  
Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοῦς, ὅτι πα-  
Jerusalem, and to think them, that im-  
ραχοῦμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀνα-  
mediately is about the kingdom of the God to  
καίνεσθαι. <sup>12</sup>Εἶπεν οὖν· "Ἀνθρώπος τις εὐ-  
appear. He said therefore; A man certain well-  
γενῆς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν  
born went into a country distant, to receive  
ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι.  
for himself royal dignity, and to return.  
<sup>13</sup>Καλέσας δὲ δέκα δούλους ἐαυτοῦ, ἔδωκεν  
Having called and ten slaves of himself, he gave  
αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς·  
to them ten minas, and he said to them:  
Ποιᾶματέουσθε ἕως ἔρχομαι. <sup>14</sup>Οἱ δὲ πολί-  
Do you business till I come. The but citi-  
ται αὐτοῦ ἐμίσην αὐτόν, καὶ ἀπέστειλαν  
zens of him hated him, and sent an

he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

6 And he hastened down, and received him rejoicing.

7 And seeing it, they all murmured, saying, †"He has gone in to lodge with a Sinful man."

8 But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of \*MY POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, ‡I restore fourfold."

9 And \*Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is ‡a Son of Abraham.

10 For the SON of MAN has come to seek and to save THAT which was LOST."

11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD was about immediately to appear.

12 Therefore he said, †"A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return.

13 And he called Ten of his Servants, and gave them Ten †Minas, and said to them, 'Trade till I come.'

14 But his CITIZENS hated him, and sent an

\* VATICAN MANUSCRIPT.—8. MY POSSESSIONS I give to the Poor. 9. Jesus.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an ambassador after him to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—Newcome. †13. The LXX use the original *mnas* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xiv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—A. Clarke. Horne makes the *mina* equal to £3. 2s. 6d., or fifteen dollars.

‡ 7. Matt ix. 11; Luke v. 30. ‡ 8. Exod. xxii. 1; 1 Sam. xii. 3; 2 Sam. xii. 6. ‡ 9. Rom. iv. 11, 12, 16; Gal. iii. 7. ‡ 10. Matt. xviii. 11.

πρεσβεῖαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλο-  
an embassy after him, saying: Not we are  
μεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. <sup>15</sup>Καὶ ἐγέ-  
willing this to reign over us. And it  
νετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα  
happened in the to return him having received  
τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐ-  
the royal dignity, and ordered to be called to  
τῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ  
himself the slaves those, to whom he gave the  
ἀργύριον· ἵνα γνῶ, τίς τι διεπραγ-  
silver; that he might know, what each had  
ματεύσατο. <sup>16</sup>Παρεγένετο δὲ ὁ πρῶτος,  
gained by trading. Came and the first,

λέγων· Κύριε, ἡ μνᾶ σου προσεργάσατο  
saying: O lord, the mina of thee has gained  
δέκα μνᾶς. <sup>17</sup>Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ  
ten minas. And he said to him: Well, O good  
δουλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγέ-  
slave; because in least faithful thou hast  
νου, ἵσθι ἐξουσίαν ἔχων ἐπάνω πέντε πόλεων.  
been, be thou authority having over ten cities.

<sup>18</sup>Καὶ ἦλθεν ὁ δεῦτερος, λέγων· Κύριε, ἡ  
And came the second, saying: O lord, the  
μνᾶ σου ἐποίησε πέντε μνᾶς. <sup>19</sup>Εἶπε δὲ  
mina of thee has made five minas. He said and  
καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.  
also to this; Also thou be over five cities.

<sup>20</sup>Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ ἡ  
And another came, saying: O lord, lo the  
μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν  
mina of thee, which I had being laid up in

σουδαρίῳ. <sup>21</sup>Ἐφοδούμην γάρ σε, ὅτι ἄν-  
a napkin. I feared for thee, because a man  
θρῶπος αὐστηρὸς εἶ· αἴρεις, ὃ  
harsh thou art; thou takest up, what

οὐκ ἔθηκας, καὶ θερίζεις, ὃ οὐκ  
not thou didst lay down, and thou reapest, what not  
ἔσπειρας. <sup>22</sup>Λέγει δὲ αὐτῷ· Ἐκ τοῦ  
thou didst sow. He says and to him; Out of the

στόματός σου κρινῶ σε, πονηρὲ δουλε·  
mouth of thee I will judge thee, O evil slave;  
ἦδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι,  
thou knowest, that I a man harsh am,

αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ  
taking up what not I laid down, and reaping what  
οὐκ ἔσπειρα· <sup>23</sup>καὶ διὰ τί οὐκ ἔδωκας τὸ  
not I sowed; And why not thou gavest the

ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ  
silver of me on the table, and I  
ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;  
coming with interest might have exacted it?

<sup>24</sup>Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀρατε  
And to those having stood by he said; Take you  
ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα  
from him the mina, and give you to the the ten  
μνᾶς ἔχοντι. <sup>25</sup>(Καὶ εἶπον αὐτῷ· Κύριε,  
minas having. And they said to him; O lord,

Embassy after him, saying,  
'We are not willing for  
this man to reign over us.'

15 And it occurred, that  
at his RETURN, having re-  
ceived the ROYALTY, he  
ordered those SERVANTS to  
be called to him, to whom  
he gave the SILVER, that  
he might know what \*they  
had gained by traffic.

16 Then the FIRST came,  
saying, 'Sir thy MINA has  
gained Ten Minas.'

17 And he said to him,  
\*'Well done, good Servant!  
because thou hast been  
†faithful in a very small  
matter, possess authority  
over Ten Cities.'

18 And the SECOND,  
came, saying, 'Sir, thy  
MINA has made Five Mi-  
nas.'

19 And he said also to  
this, 'Be thou also over  
Five Cities.'

20 And \*the OTHER  
came, saying, 'Sir, behold  
thy MINA, which I had  
laid up in a Napkin;

21 †for I feared thee,  
because thou art a harsh  
Man; thou takest up what  
thou didst not lay down,  
and reapest what thou  
didst not sow.'

22 And he said to him,  
†Out of thine own MOUTH  
I will judge thee. Wicked  
Servant. †Didst thou know  
that I am a harsh Man  
taking up what I laid not  
down, and reaping what I  
did not sow?

23 Why, then, didst thou  
not place my MONEY in  
the BANK, that coming I  
might have exacted the  
Same with Interest?

24 And he said to THOSE  
STANDING BY, 'Take from  
him the MINA, and give it  
to HIM who has †the TEN  
Minas.'

25 (And they said to

\* VATICAN MANUSCRIPT.—15. they had gained. 17. Well done. 20. the OTHER.  
† 21. Perhaps it would be well to supply the word *gained* here—"Give it to him who  
has *gained* ten Minas; for I say to you, That to every one who has *gained*, shall be given;  
and from him who has not *gained*, even what he has *received* shall be taken away."—*Clarke*.  
† 17. Matt. xxv. 21; Luke xvi. 10. † 21. Matt. xxv. 24. † 22. Matt. xii. 37.  
† 22. Matt. xxv. 26.



ἔχει δέκα μνάς.) <sup>26</sup>Λέγω \* [γὰρ] ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται \* [ἀπ' αὐτοῦ.] <sup>27</sup>Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἐμπροσθέν μου.

<sup>28</sup>Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα. <sup>29</sup>Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, <sup>30</sup>εἰπὼν· Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὗρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup>Καὶ ἂν τις ὑμᾶς ἐρωτᾷ· Διατί λύετε; οὕτως ἐρεῖτε \* [αὐτῷ]· Ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει. <sup>32</sup>Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον, καθὼς εἶπεν αὐτοῖς. <sup>33</sup>Λιόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον; <sup>34</sup>Οἱ δὲ εἶπον· Ὁ κύριος αὐτοῦ χρειαν ἔχει. <sup>35</sup>Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup>Πορευομένου δὲ αὐτοῦ, ὑπεστρώσαντες τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup>Εγγίζον

him, 'Sir, he has Ten Minas.')

<sup>26</sup> 'I say to you, †That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.

<sup>27</sup> But \*THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'

<sup>28</sup> And having said these things, ‡he went on before, going up to Jerusalem.

<sup>29</sup> †And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of \*the DISCIPLES,

<sup>30</sup> saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.

<sup>31</sup> And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'

<sup>32</sup> And THOSE who were SENT, went away, and found it even as he had told them.

<sup>33</sup> And as they were loosing the COLT, the OWNERS of it said to them, "Why do you untie the COLT?"

<sup>34</sup> And THEY said, "Because the MASTER wants him".

<sup>35</sup> And they led it to JESUS; ‡and having cast THEIR OWN MANTLES on the COLT, they set JESUS on it.

<sup>36</sup> †And as he was going, they spread their GARMENTS on the ROAD.

\* VATICAN MANUSCRIPT.—26. For—omit. 26. from him—omit. 27. THESE. 29. the DISCIPLES. 31. to him.—omit. 31. Because the MASTER.

‡ 26. Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18. † 28. Mark x. 32. ‡ 29. Matt. xxi. 1; Mark xi. 1. † 35. 2 Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14. ‡ 36. Matt. xxi. 8.

τος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ  
near and of him now to the descent of the  
δρουν τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ  
mountain of the olive-trees, began all the  
πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν  
multitude of the disciples rejoicing to praise the  
Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶ-  
God with a voice loud for all which they  
δον δυνάμεων, <sup>35</sup>λέγοντες. Εὐλογημένος ὁ  
saw mighty works, saying: Worthy of blessing the  
ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη  
coming king in name of Lord; peace  
ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις. <sup>36</sup>Καὶ τινες  
in heaven, and glory in highest. And some  
τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς  
of the Pharisees from the crowd said to  
αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς  
him; O teacher, rebuke the disciples  
σου. <sup>40</sup>Καὶ ἀποκριθεὶς εἶπεν \* [αὐτοῖς·] Λέ-  
of thee. And answering he said [to them:] I  
γω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ  
say to you, that if these should be silent, the  
λίθοι κεκραῖξονται.  
stones will cry out.

<sup>41</sup>Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυ-  
And as he drew near, seeing the city, he wept  
σεν ἐπ' αὐτῇ, λέγων· <sup>42</sup>Ὅτι εἰ ἔγνων  
over her, saying: That if thou hadst known  
καὶ σύ, \* [καί γε] ἐν τῇ ἡμέρᾳ \* [σου]  
even thou, [at least] in the day [of thee]  
ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ  
this, the things to peace of thee; now but  
ἐκρύβη ἀπὸ ὀφθαλμῶν σου. <sup>43</sup>Ὅτι ἤξου-  
it is hidden from eyes of thee. For will  
σιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ  
come days on this, and will throw around the  
ἐχθροί σου χάρακά σοι, καὶ περικυκλώ-  
enemies of thee a rampart to thee, and will sur-  
ρουσί σε, καὶ συνέξουσιν σε πάντοθεν·  
round thee, and will press thee on every side;  
<sup>44</sup>καὶ ἐδαφιοῦσί σε, καὶ τὰ  
and will level with the ground thee, and the  
τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν  
children of thee in thee; and not they will leave  
ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ  
in thee a stone on a stone; because of which not  
ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.  
thou knowest the season of the visitation of thee.  
<sup>45</sup>Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλ-  
And entering into the temple, he began to cast  
λεῖν τοὺς πωλοῦντας \* [ἐν αὐτῷ καὶ ἀγοράζον-  
out those selling [in it and buy-  
τας·] <sup>46</sup>λέγων αὐτοῖς· Γέγραπται· «Ὁ οἶκος  
ing,] saying to them: It is written: "The house  
μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν  
of me a house of prayer is; you but it  
ἐποιήσατε σπήλαιον ληστῶν.» <sup>47</sup>Καὶ ἦν  
made a den of robbers." And he was  
διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ  
teaching the every day in the temple; the

37 And when he was now approaching, at the DESCENT of the MOUNT of OLIVES, all the MULTI-TUDE of the DISCIPLES began to rejoice, and praise God with a loud Voice, for all the Miracles which they had seen,

38 saying, † "Blessed be the COMING KING in the Name of Jehovah! Peace in Heaven, and Glory in the highest heaven."

39 And some of the PHARISEES, among the CROWD, said to him. "Teacher, rebuke thy DISCIPLES."

40 But answering he said; "I tell you, That if these should be silent, † the STONES would immediately cry out."

41 And as he drew near, beholding the CITY, † he wept over it,

42 saying, "O, that thou hadst known, even thou, at this DAY, the THINGS which are for thy Peace! But now they are hidden from thine Eyes.

43 For the Days will come on thee, when thine ENEMIES shall throw a Rampart around thee, and enclose thee and press thee in on every side,

44 and will lay thee level with the ground, and thy CHILDREN in thee; and they will not leave a Stone upon a Stone in thee because thou didst not know the SEASON of thy VISITATION.

45 † And going into the TEMPLE, he began to expel THOSE who SOLD,

46 saying to them, "It is written, † 'My HOUSE "shall be a House of 'Prayer;' but you have made it a Den of Robbers."

47 And he was teaching in the TEMPLE EVERY DAY;

\* VATICAN MANUSCRIPT.—40. to them—omit. 42. at least—omit. 42. of thee—omit. 45. in it and buying—omit. 46. shall be a HOUSE.

† 38. Psal. cxviii. 26; Luke xiii. 35. † 40. Hab. ii. 11. † 41. John xi. 35. † 45. Matt. xxi. 12; Mark xi. 11, 15. † 46. Isa. lvi. 7.

δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐξήτουν αὐτὸν  
and high-priests and the scribes sought him  
ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. <sup>48</sup>Καὶ  
to destroy, and the chiefs of the people. And  
οὐκ εὑρίσκον τὸ τί ποιήσωσιν· ὁ λαὸς  
not finding that what they might do; the people  
γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.  
for all were very attentive him hearing.

ΚΕΦ. κ'. 20.

<sup>1</sup>Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων  
And it happened in one of the days those  
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ  
was teaching of him the people in the temple, and  
εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς  
preaching glad tidings, stood by the high-priests  
καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,  
and the scribes with the elders,  
<sup>2</sup>καὶ εἶπον πρὸς αὐτόν, λέγοντες· Εἰπὲ ἡμῖν,  
and said to him, saying: Say to us,  
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς  
by what authority these things doest thou? or who  
ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;  
is he having given to thee the authority this?  
<sup>3</sup>Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω  
Answering and he said to them: Will ask  
ὑμᾶς κἀγὼ ἓνα λόγον, καὶ εἰπατέ μοι· <sup>4</sup>Τὸ  
you also I one word, and say you to me; The  
βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ  
dipping of John from heaven was, or from  
ἀνθρώπων; <sup>5</sup>Οἱ δὲ συνελογίσαντο πρὸς ἑαυ-  
men? They and reasoned among them-  
τοὺς, λέγοντες· Ὅτι ἂν εἴπωμεν· Ἐξ  
selves, saying: That if we should say: From  
οὐρανοῦ ἔρεῖ· Διὰ τί \* [οὖν] οὐκ ἐπιστεύ-  
heaven he will say; Why [then] not did you  
σατε αὐτῷ; <sup>6</sup>Εἰ δὲ εἴπωμεν· Ἐξ  
believe him? If and we should say; From  
ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς·  
men; all the people will stone us;  
πεπεισμένος γὰρ ἐστίν, Ἰωάννην προ-  
having been persuaded for it is, John a  
φήτην εἶναι. <sup>7</sup>Καὶ ἀπεκρίθησαν μὴ εἰδέ-  
prophet to be. And they answered not to have  
ναι πόθεν. <sup>8</sup>Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
known whence? And the Jesus said to them;  
Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα  
Neither I tell to you, by what authority these  
ποιῶ.  
I do.

<sup>9</sup>Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν  
He began and to the people to say the  
παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν  
parable this: A man planted  
ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς·  
a vineyard, and let out it to husbandmen;  
καὶ ἀπεδήμησε χρόνους ἱκανοὺς. <sup>10</sup>Καὶ ἐν  
and went abroad times many. And in  
καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον,  
season he sent to the husbandmen a slave,

and <sup>†</sup>the HIGH-PRIESTS  
and the SCRIBES and the  
CHIEFS of the PEOPLE,  
were seeking to destroy  
him.

<sup>48</sup> And they could not  
find how to do it, for all  
the PEOPLE were very at-  
tentive to hear him.

CHAPTER XX.

<sup>1</sup>And it occurred on  
one of <sup>\*</sup>those DAYS, as he  
was teaching the PEOPLE  
in the TEMPLE, and pro-  
claiming glad tidings, the  
HIGH-PRIESTS, and the  
SCRIBES, with the ELDERS  
came upon him,

<sup>2</sup> and said to him, say-  
ing. "Tell us, <sup>†</sup>by What  
Authority thou doest These  
things? or who is HE that  
EMPOWERED thee?"

<sup>3</sup> And answering he said  
to them, "I also will  
ask you <sup>\*</sup>a Question; and  
answer me;

<sup>4</sup> Was the IMMERSION  
of John from Heaven, or  
from Men?"

<sup>5</sup> And THEY reasoned  
among themselves, saying,  
"If we say, 'From Hea-  
ven,' he will retort, 'Why  
did you not believe him?'"

<sup>6</sup> But if we say, 'From  
Men,' all the PEOPLE will  
STONE us; <sup>†</sup>for they are  
persuaded that John was  
a Prophet."

<sup>7</sup> And they answered,  
that they did not know  
whence it was.

<sup>8</sup> And JESUS said to  
them, "Neither do I tell  
you by What Authority I  
perform these things."

<sup>9</sup> And he began to speak  
this PARABLE to the PEOP-  
LE. <sup>†</sup>"A Man planted a  
Vineyard, and leased it to  
Cultivators, and left the  
country for a long time.

<sup>10</sup> And at the Season he  
sent a Servant to the CUL-

\* VATICAN MANUSCRIPT.—1. the DAY. 3. a Question. 5. then—omit.

† 47. Mark xi. 18; John vii. 19; viii. 37. † 1. Matt. xxi. 23. † 2. Acts iv. 7; vii. 27. † 6. Matt. xvi. 9; xxi. 26; Luke vii. 29. † 9. Matt. xxi. 33; Mark xii. 1.

ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώ-  
that from of the fruit of the vineyard they  
σιν αὐτῷ· οἱ δὲ γεωργοί, δείραν-  
might give to him; the but husbandmen, having  
τες αὐτόν, ἐξαπέστειλαν κενόν. <sup>11</sup>Καὶ  
beaten him, sent away empty. And  
προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ  
he proceeded to send another slave; they but  
κἀκεῖνον δείραντες καὶ ἀτιμάσαντες,  
also this having beaten and having dishonored,  
ἐξαπέστειλαν κενόν. <sup>12</sup>Καὶ προσέθετο πέμ-  
sent away empty. And he proceeded to  
ψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαν-  
send a third; they but also this having  
τες ἐξέβαλον. <sup>13</sup>Εἶπε δὲ ὁ κύριος τοῦ  
wounded cast out. Said and the lord of the  
ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν  
vineyard; What shall I do? I will send the  
υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἰδόν-  
son of me the beloved; perhaps this see-  
τες ἐντραπήσονται. <sup>14</sup>Ἰδόντες δὲ αὐτόν οἱ  
ing they will regard. Seeing but him the  
γεωργοί, διελογίζοντο πρὸς ἑαυτοὺς, λέγον-  
husbandmen, they reasoned with themselves, say-  
τες· Οὗτός ἐστιν ὁ κληρονόμος· \* [δεῦτε,]  
ing; This is the heir; [come,]  
ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ  
we may kill him, that to us may be the  
κληρονομία. <sup>15</sup>Καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ  
inheritance. And casting him out of the  
ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει  
vineyard, they killed. What then will do  
αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; <sup>16</sup>Ἐλεύσε-  
to them the lord of the vineyard? He will  
ται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,  
come and will destroy these husbandmen those,  
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες  
and give the vineyard to others. Having heard  
δὲ εἶπον· Μὴ γένοιτο. <sup>17</sup>Ὁ δὲ, ἐμβλέ-  
and they said; Not let it be. He but, having  
ψας αὐτοῖς, εἶπε· Τί οὖν ἐστι τὸ  
looked to them, he said; What then is that  
γεγραμμένον τοῦτο· «Λίθον ὃν ἀπεδοκί-  
having been written this: "A stone which re-  
μασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη  
jected the builders, this has been made  
εἰς κεφαλὴν γωνίας;» <sup>18</sup>Πᾶς ὁ πεσὼν ἐπ'  
into a head corner?" All the falling upon  
ἐκείνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν  
that the stone, will be bruised; on whom  
δ' ἂν πέσῃ, λικμήσει αὐτόν. <sup>19</sup>Καὶ  
but it may fall, will grind to powder him. And  
ἐζηήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
sought the high-priests and the scribes  
ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ  
to put on him the hands in this the  
ᾠρᾷ· καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν  
hour; but they feared the people; they knew  
γὰρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην  
for, that to them the parable this  
εἶπε.  
he spoke.

TIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, 'What shall I do? I will send my BELOVED SON; perhaps they will respect him.'

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, 'This is the HEIR; let us kill him, that the INHERITANCE may become ours.'

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others." And having heard it, they said, "Let it not be."

17 And looking on them, HE said, "What is THIS then that is WRITTEN, †'A Stone which the BUILDERS rejected, has become the Head of the Corner?'"

18 WHOEVER FALLS on that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

19 In that very HOUR, the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

\* VATICAN MANUSCRIPT.—14. come—omit.

† 17. Psa. cxviii. 27; xli. 42.

<sup>20</sup>Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέ-  
And having watched they sent spies,  
τους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι·  
feigning themselves righteous to be;  
ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς  
that they might take hold of him of a word, in order  
τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ  
to the to deliver up him to the rule and to the  
ἐξουσίᾳ τοῦ ἡγεμόνος. <sup>21</sup>Καὶ ἐπηρώτησαν  
authority of the governor. And they asked  
αὐτόν, λέγοντες· Διδάσκαλε, οἶδαμεν, ὅτι  
him, saying; O teacher, we know, that  
ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ  
rightly thou speakest and thou teachest, and not  
λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθεί-  
thou dost accept a countenance, but in truth  
ας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. <sup>22</sup>Ἐξεσ-  
the way of the God thou teachest. Is it  
τιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;  
lawful for us to Caesar tax to give, or not?  
<sup>23</sup>Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε  
Perceiving but of them the craftiness, he said  
πρὸς αὐτοὺς· \* [Τί με πειράζετε;] <sup>24</sup>Δείξατέ  
to them; [Why me tempt you?] Show you  
μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ  
to me a denarius; of whom has it a likeness and  
ἐπιγραφὴν; Ἀποκριθέντες δὲ εἶπον· Καί-  
inscription? Answering and they said: Of  
σαρος. <sup>25</sup>Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε  
Caesar. He and said to them; Give you back  
τοῖνυν τὰ Καίσαρος, Καίσαρι· καὶ τὰ  
then the things of Caesar, to Caesar; and the things  
τοῦ Θεοῦ, τῷ Θεῷ. <sup>26</sup>Καὶ οὐκ ἴσχυσαν  
of the God, to the God. And not they were able  
ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ  
to take hold of him of a word in presence of the  
λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐ-  
people; and wondering at the answer of  
τοῦ, ἐσίγησαν.  
him, they were silent.

<sup>27</sup>Προσελθόντες δὲ τινες τῶν Σαδδου-  
Approaching and some of the Sadducees,  
καίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι,  
those denying a resurrection not to be,  
ἐπερώτησαν αὐτόν, <sup>28</sup>λέγοντες· Διδάσκαλε,  
asked him, saying; O teacher,  
Μωσῆς ἔγραψεν ἡμῖν, «ἐάν τινος ἀδελφὸς  
Moses wrote for us, "If any one a brother  
ἀποθάνῃ, ἔχων γυναῖκα, καὶ οὗτος ἄτεχνος  
should die having a wife, and this childless  
ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ  
should die, that should take the brother of him  
τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ  
the wife, and should raise up seed to the  
ἀδελφῷ αὐτοῦ.» <sup>29</sup>Ἐπτά οὖν ἀδελφοὶ ἦσαν·  
brother of himself." Seven now brothers were;  
καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν  
and the first having taken a wife, died  
ἄτεχνος. <sup>30</sup>Καὶ \* [ἔλαβεν] ὁ δεύτερος \* [τὴν  
childless. And [took] the second [the

20 †And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, †"Teacher, we know That thou speakest and teachest correctly, and dost not partially respect personal Appearance, but teachest the WAY of GOD in Truth;

22 Is is lawful for us, or not, to pay Tribute to Caesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And \*THEY said, "Cæsar's."

25 And HE said to them, "Render, then, the THINGS of Cæsar, to Cæsar; and the THINGS of GOD, to GOD."

26 And they were not able to take hold of \*a word before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 †Then SOME of the SADDUCEES, \*who SAY there is no Resurrection, approaching, asked him,

28 saying, "Teacher, †Moses wrote for us, 'If a man's brother should die, having a Wife, and \*he be without children, that his BROTHER should take his WIFE, and raise up Offspring to his BROTHER.'

29 Now there were Seven Brothers; and the FIRST, having taken a Wife, died childless.

30 And the SECOND

\* VATICAN MANUSCRIPT.—23. Why tempt you me—omit. 24. THEY said, Cæsar's. 26. a word before. 27. who SAY that there is no Resurrection. 25. he be without. 30. took—omit. 30. the wife, and this died childless—omit.

† 20. Matt. xxii. 15. † 21. Matt. xxii. 16; Mark xii. 14. † 27. Matt. xxii. 23; Mark xii. 18. † 28. Deut. xxv. 9.

γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος.] <sup>31</sup>Καὶ  
wife, and this died childless.] And  
ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ  
the third took her; in like manner and also  
οἱ ἑπτὰ· οὐ κατέλιπον τέκνα, καὶ ἀπέθανον·  
the seven; not they left children, and died;

<sup>32</sup>Υστερόν \* [δὲ πάντων] ἀπέθανε καὶ ἡ  
Last [and of all] died also the

γυνή. <sup>33</sup>Ἐν τῇ οὖν ἀναστάσει, τίνος  
woman. In the therefore resurrection, of which  
αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον  
of them will be a wife? the for seven had  
αὐτήν γυναῖκα. <sup>34</sup>Καὶ \* [ἀποκριθεὶς] εἶπεν  
her a wife. And [answering] he said

αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου  
to them the Jesus: The sons of the age this  
γαμοῦσι καὶ ἐκγαμίσκονται· <sup>35</sup>οἱ δὲ κα-  
marry and are given in marriage; those but hav-  
ταξιωθέντες τοῦ αἰῶνος ἐκείνου τυ-  
ing been accounted worthy of the age that to

χεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ  
obtain, and of the resurrection that out of  
νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐκγαμι-  
dead ones, neither marry, nor are given

σκονται· <sup>36</sup>οὔτε γὰρ ἀποθανεῖν ἔτι δύναν-  
in marriage; nor for to die more are  
ται· ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι  
able; like angels for they are, and sons they are  
τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.  
of the God, of the resurrection sons being.

<sup>37</sup>Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μω-  
That but rise the dead ones, even Mo-  
σῆς ἐμήνυσεν ἐπὶ τῆς δάτου, ὡς λέγει  
ses declared at the bush, when he calls  
Κύριον, τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν  
a Lord, the God of Abraham, and the God  
Ἰσαάκ, καὶ τὸν Θεὸν Ἰακώβ. <sup>38</sup>Θεὸς δὲ  
of Isaac, and the God of Jacob. A God now

οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάν-  
not he is of dead ones, but of living ones; all  
τες γὰρ αὐτῷ ζῶσιν. <sup>39</sup>Ἀποκριθέντες δὲ  
for to him live. Answering and

τινες τῶν γραμματέων εἶπον· Διδάσκαλε,  
some of the scribes said; O teacher,  
καλῶς εἶπας. <sup>40</sup>Οὐκέτι δὲ ἐτόλμων  
well thou hast spoken. No longer and they presumed

ἐπερωτᾶν αὐτὸν οὐδέν.  
to ask him nothing.

<sup>41</sup>Εἶπε δὲ πρὸς αὐτοὺς· Πῶς λέγουσι τὸν  
He said and to them; How say they the

31 and the THIRD took her; and in like manner also the SEVEN; they died, and left no Children.

32 And last, the wo- MAN died also.

33 At the RESURREC- TION, therefore, To which of them does she become a Wife; for the SEVEN had her for a Wife."

34 And JESUS said to them, "The CHILDREN of this AGE marry, and are given in marriage;

35 but THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURREC- TION from the Dead, nei- ther marry, nor are given in marriage;

36 for they can die no more; ‡because they are like angels; and are Sons of \*God, being Sons of the RESURRECTION.

37 But That the DEAD rise, even Moses has de- clared, †at the BUSH, when he calls Jehovah, 'the 'God of Abraham, and 'the \*God of Isaac, and 'the \*God of Jacob.'

38 Now he is not a God of the Dead, but of the Living; †for to him all are alive."

39 Then some of the SCRIBES answering, said, "Teacher, thou hast spo- ken well."

40 \*And they dared not question him any more.

41 And he said to them, ‡"How do they say, that

\* VATICAN MANUSCRIPT.—32. And of all—omit. 34. answering—omit. 36. God. 37. God 37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the sec- tion in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii. 28. we read, Jesus asks, "Have you not read in the book of Moses, at the BUSH, how God spoke to him?" evidently alluding to the place or section where it was to be found. So here he says, "That the dead rise, even Moses has declared at the [section of] The Bush when he calls Jehovah." &c. Now Moses could only be said to declare this by recording what the angel said. See the account in Exodus. † 38. To him who regards the future resurrec- tion of his people as though it was present:—"God, who makes alive the dead and calls things not in being as though they were." Rom. iv. 17.

‡ 36. 1 Cor. xv. 42, 49, 52; Rom. viii. 23; 1 John iii. 7. ‡ 41. Matt. xxii. 47; Mark xii. 35.

Χριστόν υἱὸν Δαυὶδ εἶναι; <sup>42</sup>Καὶ αὐτὸς  
Anointed a son of David to be? And yet himself  
Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· «Εἶπεν ὁ  
David says in a book of psalms; "Said the  
Κύριος τῷ κυρίῳ μου· <sup>43</sup>Κάθου ἐκ δεξι-  
Lord to the lord of me; Sit thou at right  
ῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς  
hand of me till I may place the enemies  
σου ὑποπόδιον τῶν ποδῶν σου.»  
of thee a footstool of the feet of thee."  
<sup>44</sup>Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς  
David therefore a lord him calls, and how  
υἱὸς αὐτοῦ ἐστίν; <sup>45</sup>Ἀκούοντος δὲ παντὸς  
a son of him is he? Hearing and all  
τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ·  
of the people, he said to the disciples of himself;  
<sup>46</sup>Προσέχετε ἀπὸ τῶν γραμματέων, τῶν  
Beware of the scribes, those  
θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούν-  
wishing to walk in robes, and loving  
των ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτο-  
salutations in the markets, and first  
καθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλι-  
seats in the synagogues, and first places  
σίας ἐν τοῖς δείπνοις· <sup>47</sup>οἱ κατεσθίουσι τὰς  
in the feasts; they devour the  
οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσ-  
houses of the widows, and for a show long they  
εὐχονται· οἱτοὶ λήψονται περισσότερον κρίμα.  
pray; these will receive greater judgment.

ΚΕΦ. κα' 21.

<sup>1</sup>Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ  
Looking and he saw those casting the  
δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίων.  
gifts of them into the treasury rich ones.  
<sup>2</sup>Εἶδε δὲ \* [καί] τινα χήραν πενιχρὰν  
He saw and [also] a certain widow poor  
βάλλονσαν ἐκεῖ δύο λεπτά· <sup>3</sup>καὶ εἶπεν·  
casting there two lepta; and he said:  
Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ  
Truly I say to you, that the widow that poor  
αὕτη πλεῖον πάντων ἔβαλεν. <sup>4</sup>Ἀπαντες γὰρ  
this more of all has cast. All for  
οἱτοὶ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον  
they out of the abundance of them cast  
εἰς τὰ δῶρα \* [τοῦ Θεοῦ] αὕτη δὲ ἐκ τοῦ  
into the gifts [of the God;] she but out of the  
ὑστερήματος αὐτῆς ἅπαντα τὸν βίον, ὃν  
want of herself all the living, which  
εἶχεν, ἔβαλε. <sup>5</sup>Καὶ τινῶν λεγόντων περὶ  
she had, she cast. And some speaking about  
τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀνα-  
the temple that with stones beautiful and offer-  
θήμασι κεκοσμηται, εἶπε· <sup>6</sup>Ταῦτα ἃ  
ings it was adorned, he said; These which  
θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ  
you behold, will come days in which not

the MESSIAH is to be a Son of David?

<sup>42</sup> \*For David himself says in the Book of Psalms,†\* "Jehovah said to 'my LORD, sit thou at my 'Right hand,

<sup>43</sup> 'till I put thine EN-EMIES underneath thy 'FEET.'

<sup>44</sup> David, therefore, calls him Lord, and how then is he \*His Son?"

<sup>45</sup> †Then in the hearing of All the PEOPLE he said to \*the DISCIPLES,

<sup>46</sup> "Beware of THOSE SCRIBES who desire to walk about in Long robes, and †love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

<sup>47</sup> †those PLUNDERING the FAMILIES OF WIDOWS; and for a Show make long Prayers; these will receive a Heavier Judgment."

CHAPTER XXI.

<sup>1</sup> And looking up, †he saw the RICH CASTING their GIFTS into the TREASURY.

<sup>2</sup> And he saw a Certain poor Widow casting in there Two †Lepta.

<sup>3</sup> And he said, "I assure you, That this poor WIDOW cast in more than all;

<sup>4</sup> for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had.

<sup>5</sup> †And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

<sup>6</sup> "As for these things which you behold, the Days will come, in which †there will not be \*left here a

\* VATICAN MANUSCRIPT.—42. For David. 42. Lord. 44. His Son. 45. his DISCIPLES. 2. also—omit. 4. of God—omit. 6. left here.

† 2. In value about four mills, or nearly half a farthing.

‡ 42. Psal. cx. 1; Acts ii. 34. † 45. Matt. xviii. 1; Mark xii. 38. † 46. Luke xi. 43. † 47. Matt. xxiii. 14. † 1. Matt. xii. 41. † 5. Matt. xxiv. 1; Mark xiii. 1. † 6. Luke xix. 44.

ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ  
will be left a stone upon a stone, which not  
καταληθήσεται. Ἐπηρώτησαν δὲ αὐτόν, λέ-  
will be thrown down. They asked and him, say-  
γοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται;  
ing; O teacher, when then these will be?  
καὶ τὸ σημεῖον, ὅταν μέλλῃ ταῦτα  
and what the sign, when may be about these  
γίνεσθαι; ὁ δὲ εἶπε· Βλέπετε, μὴ πλανη-  
to be done? He but said; Look you, not you may  
θῇτε. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ  
be deceived. Many for will come in the  
ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι, καὶ  
name of me, saying: That I am, and  
ὁ καιρὸς ἤγγικε. Μὴ \* [οὖν] πορευ-  
the season has approached. Not [therefore] go  
θῇτε ὀπίσω αὐτῶν. Ὅταν δὲ ἀκούσητε πο-  
you after them. When and you may hear of  
λέμους καὶ ἀκαταστασίας, μὴ πτοη-  
wars and commotions, not you may be  
θῇτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον· ἀλλ'  
terrified; must for these come to pass first; but  
οὐκ εὐθέως τὸ τέλος. <sup>9</sup> Τότε ἔλεγεν αὐ-  
not immediately the end. Then he said to  
τοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βα-  
them; Will rise a nation on a nation, and a  
σιλεία ἐπὶ βασιλείαν· <sup>11</sup> σεισμοὶ τε μεγάλοι  
kingdom on a kingdom; earthquakes and great  
κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ  
in many places, and famines, and pestilences  
ἔσονται· φόβητόρα τε καὶ σημεῖα ἀπ'  
will be; fearful sights also and signs from  
οὐρανοῦ μεγάλα ἔσται. <sup>12</sup> Πρὸ δὲ τούτων  
heaven great will be. Before but this  
πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας  
all they will lay on you the hands  
αὐτῶν, καὶ διώξουσιν, παραδίδοντες  
of them, and they will persecute, delivering up  
εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ  
to synagogues and prisons, dragging to  
βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνό-  
kings and governors, on account of the name  
ματός μου. <sup>13</sup> Ἀποδήσεται δὲ ὑμῖν εἰς μαρτύ-  
of me. It will turn out and to you for a testi-  
ριον. <sup>14</sup> Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν,  
mony. Settle you therefore in the hearts of you,  
μὴ προμελετᾶν ἀπολογηθῆναι. <sup>15</sup> Ἐγὼ γὰρ  
not to premeditate to make a defence. I for  
δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ  
will give to you a mouth and wisdom, which not  
δυνήσονται ἀντιπεῖν ἢ ἀντιστῆναι πάντες οἱ  
will be able to gainsay or resist all the  
ἀντικείμενοι ὑμῖν. <sup>16</sup> Παραδοθήσεσθε δὲ  
opponents to you. You will be delivered up and  
καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν,  
also by parents, and brothers, and relatives,  
καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν.  
and friends; and they will put to death of you.

Stone upon a Stone, that  
will not be thrown down."

7 And they asked him,  
saying, "Teacher, when  
then will these things be?"  
and "What will be the  
sign when these things are  
about to be accomplished?"

8 And he said, † "See  
that you be not deceived;  
for many will come in my  
NAME, saying, I am he,  
and the TIME draws near;"  
go not after them.

9 And when you hear of  
Battles and Insurrections,  
be not alarmed; for these  
things must first occur;  
but the END comes not im-  
mediately."

10 † Then he said to  
them, "Nation will rise  
against Nation, and King-  
dom against Kingdom;

11\* and in various Places  
there will be great  
Earthquakes, and Famines,  
and Pestilences; there will  
be also Fearful sights and  
great Signs from Heaven.

12 † But before all these  
things they will lay their  
HANDS on you, and perse-  
cute you, delivering you up  
to Synagogues and † Pris-  
ons, dragging you before  
Kings and Governors on  
account of my NAME.

13 And it will turn out  
to you for a Testimony.

14 † Settle it in your  
HEARTS, therefore, not to  
premeditate on your de-  
fence;

15 for I will give you  
Eloquence and Wisdom,  
† which All your oppo-  
NENTS will not be able to  
gainsay, or resist.

16 And you will be de-  
livered up even by Parents,  
and Brothers, and Rela-  
tives, and Friends; and  
some of you they will put  
to death.

\* VATICAN MANUSCRIPT.—8. therefore—omit. 11. there will be great Earthquakes, and in various Places Famines, and.

† 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3. † 10. Matt. xxiv. 7.  
† 12. Mark xiii. 9. † 12. Acts iv. 3; v. 18; xii. 4; xvi. 24; xxv. 23. † 14. Matt.  
x. 19; xiii. 11; xii. 11. † 15. Acts vi. 10.



<sup>17</sup>Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων  
And you will be being hated by all  
διὰ τὸ ὄνομά μου. <sup>18</sup>Καὶ θρίξ ἐκ  
through the name of me. And a hair from  
τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. <sup>19</sup>Ἐν τῇ  
the head of you not not will perish. In the  
ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυ-  
patient endurance of you preserve you the  
χὰς ὑμῶν.  
lives of you.

<sup>20</sup>Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρα-  
When and you may see surrounded by en-  
τοπέδων τὴν Ἱερουσαλήμ, τότε γνῶτε,  
campments the Jerusalem, then you may know,  
ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. <sup>21</sup>Τότε  
that has come near the desolation of her. Then  
οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ  
those in the Judea, let them flee to the  
ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεί-  
mountains; and those in midst of her, let them  
τωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ  
go out; and those in the country places, not  
εἰσερχέσθωσαν εἰς αὐτήν. <sup>22</sup>Ὅτι ἡμέραι ἐκ-  
let them enter into her. For days of  
δικήσεως αὐταὶ εἰσι, τοῦ πλησθῆναι πάντα  
vengeance these are, of the to be fulfilled all  
τὰ γεγραμμένα. <sup>23</sup>Οὐαὶ \* [δὲ] ταῖς  
the things having been written. Woe [but] to the  
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν  
in womb holding and to the giving suck in  
ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη  
those the days; will be for distress  
μεγάλῃ ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ  
great upon the land, and wrath to the people  
τούτῳ· <sup>24</sup>καὶ πεσοῦνται στόματι μαχαίρας,  
this; and they will fall by edge of a sword,  
καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη·  
and they will be led captive into all the nations;  
καὶ Ἱερουσαλήμ ἔσται πατουμένη ὑπὸ  
and Jerusalem will be trodden down by  
ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.  
Gentiles, till may be fulfilled seasons of Gentiles.  
<sup>25</sup>Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ  
And will be signs in sun and moon and  
ἄστροις· καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν  
stars; and on the earth anguish of nations  
ἐν ἀπορίᾳ ἥχους θαλάσσης καὶ σάλου·  
in perplexity of a roar of sea and of tossing;  
<sup>26</sup>ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ  
fainting men from fear and  
προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμέ-  
expectation of the things coming on the habita-  
μένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευ-  
ble; the for powers of the heavens will be  
θήσονται. <sup>27</sup>Καὶ τότε ὄψονται τὸν υἱὸν  
shaken. And then they will see the son  
τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ, μετὰ  
of the man coming in a cloud, with

17 And you will be hated  
by all on account of my  
NAME;

18 But not a Hair of  
your HEAD will perish.

19 By your PATIENT  
ENDURANCE preserve your  
LIVES.

20 ‡ And when you see  
JERUSALEM surrounded by  
Encampments, then know  
That its DESOLATION has  
approached.

21 Then let THOSE who  
are in JUDEA, flee to the  
MOUNTAINS; let THOSE  
who are in the city, depart  
out; and let not THOSE  
who are in the COUNTRY  
PLACES enter it.

22 For these are Days of  
Vengeance, ‡ that All the  
THINGS WRITTEN may be  
ACCOMPLISHED.

23 ‡ But alas for the  
PREGNANT and NURSING  
WOMEN in Those DAYS!  
for there will be great Dis-  
tress on the LAND, and  
Wrath against this PEOPLE.

24 And they will fall by  
the Edge of the Sword and  
be led captive into All the  
NATIONS; and Jerusalem  
will be trodden down by  
Gentiles, ‡ till\* the Times  
of Gentiles may be accom-  
plished.

25 ‡ And there will be  
Signs in the Sun and Moon  
and Stars; and on the  
EARTH Anguish of Nations  
in Perplexity; \*Roarings  
of the Sea and Waves;

26 Men fainting from  
Fear and Apprehension of  
the THINGS COMING on  
the HABITABLE; ‡ for the  
POWERS of the HEAVENS  
will be shaken.

27 And then they will  
see the SON of MAN ‡ com-  
ing in a cloud with Power  
and great Glory.

\* VATICAN MANUSCRIPT.—23. But—omit. 24. when they should be fulfilled; and the Times shall be those of the Gentiles. And 25. Roarings of the Sea.

‡ 20. Matt. xxiv. 15; Mark xiii. 14. ‡ 22. Dan. ix. 26; Zech. xi. 1. ‡ 24. Dan xii. 7; Rom. xi. 25. ‡ 25. Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12. ‡ 26. Matt. xxiv. 29. ‡ 27. Matt. xxiv. 30; Rev. i. 7.

δυνάμειος καὶ δόξης πολλῆς. <sup>28</sup>Ἀρχομένων  
power and glory great. Beginning

δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπά-  
and of these to occur, raise yourselves and lift

ρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει  
up the heads of you; because draws near

ἡ ἀπολύτρωσις ὑμῶν. <sup>29</sup>Καὶ εἶπε παραβολὴν  
the deliverance of you. And he spoke a parable

αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ  
to them; See you the fig-tree and all the

δένδρα· <sup>30</sup>ὅταν προβάλῃσιν ἤδη, βλέποντες,  
trees; when they shoot forth now, beholding,

ἂφ' ἑαυτῶν γινώσκετε, ὅτι ἤδη ἐγγὺς  
from of yourselves you know, that now near

τὸ θέρος ἐστίν. <sup>31</sup>Οὕτω καὶ ὑμεῖς, ὅταν  
the summer is. So also you, when

ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι  
you may see these occurring, know you, that

ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>32</sup>Ἀμὴν  
near is the kingdom of the God. Indeed

λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ  
I say to you, that not not may pass away the

γενεὰ αὕτη, ἕως ἂν πάντα γένηται. <sup>33</sup>Ὁ  
generation this, till all may be done. The

οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ  
heaven and the earth shall pass away; the but

λόγοι μου οὐ μὴ παρέλθωσι. <sup>34</sup>Προσέχε-  
words of me not not may pass away. Take heed

τε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν  
but to yourselves, lest should be burdened

ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέ-  
of you the hearts with surfeiting, and drunken-

θη, καὶ μερίμναις διωτικαῖς· καὶ αἰφνίδιος  
ness, and anxieties of life; and suddenly

ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη. <sup>35</sup>Ὡς  
on you may come the day that. As

παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθη-  
a snare for it will come on all those dwell-

μένους ἐπὶ πρόσωπον πάσης τῆς γῆς. <sup>36</sup>Ἀγρυ-  
ling on face of all of the earth. Watch

πνεῖτε οἷον ἐν παντὶ καιρῷ, δεόμενοι, ἵνα  
you then in every season, praying, that

καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα  
you may be accounted worthy to escape these all

τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμ-  
the things being about to occur, and to stand in

προσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.  
presence of the son of the man.

<sup>37</sup>Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων·  
He was and the days in the temple teaching;

τὰς δὲ νύκτας ἐξερχόμενος ἡλίζετο εἰς τὸ  
the and nights going out he lodged in the

ὄρος τὸ καλούμενον ἐλαιῶν. <sup>38</sup>Καὶ  
mountain that being called of olive trees. And

πᾶς ὁ λαὸς ὠρθοῦσε πρὸς αὐτὸν ἐν τῷ  
all the people came early to him in the

ἱερῷ ἀκούειν αὐτοῦ. ΚΕΦ. 22. <sup>1</sup>Ἦγ-  
temple to hear him. Drew

γίσε δὲ ἡ ἑορτὴ τῶν ἄζύμων, ἡ  
near now the feast of the unleavened cakes, that

28 When these things are  
beginning to occur, raise  
yourselves, and lift up your  
HEADS; for your DELIV-  
ERANCE is drawing near."

29 And he spoke a Par-  
able to them;—"Behold  
the FIG-TREE, and All the  
TREES.

30 When they now put  
forth, observing it, you  
know of yourselves That  
the SUMMER already is  
near.

31 Thus, also when you  
see these events occurring,  
know That the KINGDOM  
of God is near.

32 Indeed I say to you,  
This GENERATION will not  
pass away, till all be ac-  
complished.

33 The HEAVEN and the  
EARTH will fail; but my  
WORDS cannot fail.

34 But †take heed to  
yourselves, lest Your  
HEARTS be oppressed by  
Gluttony, and Drunken-  
ness, and Anxieties of life,  
and that DAY should come  
unexpectedly upon you.

35 For it will come, like  
a Snare, on All THOSE  
DWELLING on the Face of  
the Whole LAND.

36 †\*Be you watchful,  
therefore, at all times,  
praying that you may be  
regarded worthy to escape  
All these THINGS BEING  
ABOUT to occur, and to  
stand before the SON of  
MAN."

37 Now he was teaching  
†during the DAYS in the  
TEMPLE, and going out he  
lodged at NIGHTS in THAT  
MOUNTAIN which is called  
the Mount of Olives.

38 And All the PEOPLE  
came early to him in the  
TEMPLE to hear him.

## CHAPTER XXII.

1 Now †THAT FEAST  
of UNLEAVENED BREAD,  
which is CALLED the Pass-

\* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape.

† 34. Rom. xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7. † 36. Matt. xxiv. 42; xxv. 13; Mark xiii. 33. † 37. John viii. 1, 2; Luke xxii. 39. † 1. Matt. xxvi. 2; Mark xiv. 1.

λεγομένη πάσχα· <sup>2</sup>καὶ ἐζήτουν οἱ ἀρχιερεῖς  
being called passover; and sought the high-priests  
καὶ οἱ γραμματεῖς, τὸ πῶς ἀνέλωσιν αὐτόν·  
and the scribes, the how they might kill him;  
ἐφοβοῦντο γὰρ τὸν λαόν. <sup>3</sup>Εἰσῆλθε δὲ σατα-  
they feared for the people. Entered and adver-  
νᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον  
sary into Judas that being surnamed  
Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν  
Iscariot, being of the number of the  
δώδεκα. <sup>4</sup>Καὶ ἀπελθὼν συνελάλησε τοῖς  
twelve. And going he talked with the  
ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ πῶς αὐτόν  
high-priests and the officers, the how him  
παραδῶ αὐτοῖς. <sup>5</sup>Καὶ ἐχάρησαν·  
he might deliver up to them. And they were glad;  
καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. <sup>6</sup>Καὶ  
and agreed to him silver to give. And  
ἐξωμολόγησε· καὶ ἐζήτην εὐκαιρίαν τοῦ  
he consented; and he sought opportunity of the  
παραδοῦναι αὐτόν αὐτοῖς ἄτερ ὄχλου.  
to deliver up him to them without of a crowd.

<sup>7</sup>Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων,  
Came and the day of the unleavened cakes,  
ἐν ᾗ ἔδει θύεσθαι τὸ πά-  
in which it is necessary to sacrifice the paschal  
σχα· <sup>8</sup>καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην,  
lamb; and he sent Peter and John,  
εἰπὼν· Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ  
saying; Going prepare you for us the  
πάσχα, ἵνα φάγωμεν. <sup>9</sup>Οἱ δὲ εἶπον αὐτῷ·  
passover, that we may eat. They and said to him;  
Ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup>Ὁ δὲ εἶπεν  
Where wilt thou we make ready? He and said  
αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν  
to them; Lo, having entered of you into the  
πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον  
city, will meet you a man a pitcher  
ὑδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν  
of water carrying; follow you him into the  
οἰκίαν, οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ  
house, where he enters; and say you to the  
οἰκοδεσπότη τῆς οἰκίας· <sup>11</sup>Λέγει σοι ὁ  
housemaster of the house; Says to thee the  
διδάσκαλος· Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου  
teacher; Where is the guest-chamber, where  
τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;  
the passover with the disciples of me I may eat?  
<sup>12</sup>Κάκεῖνος ὑμῖν δείξει ἀνώγειον μέγα  
And he to you will show an upper room large  
ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. <sup>13</sup>Ἀπελ-  
having been furnished; there prepare you. Having  
θόντες δὲ εἶρον καθὼς εἶρηκεν αὐτοῖς·  
gone and they found even as he had said to them;  
καὶ ἡτοίμασαν τὸ πάσχα.  
and they prepared the passover.

<sup>14</sup>Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ  
And when came the hour, he reclined, and

over, was drawing near.

<sup>2</sup> And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

<sup>3</sup> † And the Adversary entered\* into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

<sup>4</sup> And he went and talked with the HIGH-PRIESTS and OFFICERS, HOW he might deliver him up to them.

<sup>5</sup> And they were glad, and agreed to give him Money.

<sup>6</sup> And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

<sup>7</sup> † Now the DAY of UN-LEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

<sup>8</sup> And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

<sup>9</sup> And THEY said to him "Where dost thou wish that we\* prepare for thee to eat the PASSOVER?"

<sup>10</sup> And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

<sup>11</sup> And you shall say to the MASTER of the HOUSE, "The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?"

<sup>12</sup> And he will show you a large Upper-room furnished ready; there prepare."

<sup>13</sup> And they went, and found all even as he had said to them; and they prepared the PASSOVER.

<sup>14</sup> † And when the HOUR

\* VATICAN MANUSCRIPT.—3. into THAT Judas, called Iscariot. 9. prepare for thee to eat the PASSOVER.

† 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27. † 7. Matt. xxvi. 17; Mark xiv. 12. † 14. Matt. xxvi. 20; Mark xiv. 17.

οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. <sup>15</sup>Καὶ εἶπε  
the twelve apostles with him. And he said  
πρὸς αὐτούς· Ἐπιθυμία ἐπεθύμησα τοῦτο  
to them; With desire I have desired this  
τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με  
the passover to eat with you, before the me  
παθεῖν. <sup>16</sup>Λέγω γὰρ ὑμῖν, ὅτι \* [οὐκέτι] οὐ  
to suffer. I say for to you, that [no more] not  
μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ  
not I may eat of it, till it may be fulfilled  
ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. <sup>17</sup>Καὶ δεξάμενος  
in the kingdom of the God. And having taken  
ποτήριον, εὐχαριστήσας εἶπε· Λάβετε  
a cup, having given thanks he said: Take you  
τοῦτο, καὶ διαμερίσατε ἑαυτοῖς. <sup>18</sup>Λέ-  
this, and divide you among yourselves. I  
γω γὰρ ὑμῖν, ὅτι οὐ μὴ πῶ ἀπὸ  
say for to you, that not not I may drink of  
τοῦ γεννήματος τῆς ἀμπέλου ἕως ὅτου ἡ  
the product of the vine, till the  
βασιλεία τοῦ Θεοῦ ἔλθῃ. <sup>19</sup>Καὶ λαβὼν  
kingdom of the God may come. And having taken  
ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν  
a loaf, having given thanks he broke, and gave  
αὐτοῖς, λέγων· Τοῦτο ἐστὶ τὸ σῶμά μου,  
to them, saying: This is the body of me,  
τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε  
that in behalf of you being given; this do you  
εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>20</sup>Ὡσαύτως καὶ  
in the my remembrance. In like manner also  
τὸ ποτήριον, μετὰ τὸ δεῖπνῆσαι, λέγων·  
the cup, after the supper, saying:  
Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ  
This the cup, the new covenant in the  
αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνό-  
blood of me, that in behalf of you being  
μενον. <sup>21</sup>Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παρα-  
poured out. But lo, the hand of the deliver-  
δίδοντός με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.  
ing up me with mine on the table.  
<sup>22</sup>Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται  
And the indeed son of the man goes away  
κατὰ τὸ ὀρισμένον· πλὴν οὐαί  
according to that having been appointed; but woe  
τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παρα-  
to the man that, through whom he is  
δίδεται. <sup>23</sup>Καὶ αὐτοὶ ἤρξαντο συζητεῖν  
delivered up. And they began to inquire  
πρὸς ἑαυτούς, τό, τίς ἄρα εἴη ἐξ  
among themselves, the, which then it could be of  
αὐτῶν ὁ τοῦτο μέλλον προάσσειν.  
them the this being about to do.  
<sup>24</sup>Ἐγένετο δὲ καὶ φιλονεικία ἐν  
There had been and also a strife among  
αὐτοῖς, τό, τίς αὐτῶν δοκεῖ εἶναι μέλ-  
them, the, which of them thinks to be great-  
ζων. <sup>25</sup>Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν  
er. He but said to them; The kings of the

came, he reclined and\*the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat This PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat \*of it, till it shall be fulfilled in the KINGDOM of God."

17 And taking a Cup, having given thanks, he said, "Take this, and divide it among yourselves;

18 for †I say to you, I will not drink \*from HENCEFORTH of the PRO-DUCT of the VINE, till the KINGDOM of GOD shall come."

19 ‡And taking a Loaf, and having given thanks, he broke it, and gave to them, saying, "This is THAT BODY of mine which is GIVEN for you; do this in MY Remembrance."

20 In like manner also the CUP, after the SUPPER, saying, "This CUP is the NEW Covenant in my BLOOD, THAT in your be-half being POURED OUT.

21 †But, behold, the HAND of HIM who DELIV-ERS me up is with mine on the TABLE.

22 \*For indeed the SON of MAN is going away, ac-cording to THAT which has been APPOINTED; but Woe to that MAN by whom he is delivered up!"

23 And they began to inquire among themselves, WHICH of them it could be who was about to do this.

24 ‡And there was also a Contention among them, WHICH of them should be thought the greatest.

25 †And HE said to them, "The KINGS of the

\* VATICAN MANUSCRIPT.—14. the APOSTLES with him. 16. no more—omit. 16. the same, till. 18. from HENCEFORTH. 22. for indeed.

† 18. Matt. xxvi. 29; Mark xiv. 25. † 19. 1 Cor. xi. 24. † 21. Ps. xli. 9; Matt. xxvi. 21, 23; Mark xiv. 18; John xiii. 21, 26. † 24. Mark ix. 34; Luke ix. 46. † 25. Matt. xx. 25; Mark x. 42.

ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ  
nations exercise lordship over them; and those

ἐξουσιάζοντες αὐτῶν, εὐεργέται καλοῦνται.  
having authority of them, benefactors are called.

<sup>26</sup> Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν  
You but not so; but the greater among

ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ  
you, let him become as the younger; and the

ἡγούμενος, ὡς ὁ διακονῶν. <sup>27</sup> Τίς γὰρ  
governor, as he serving. Which for

μείζων; ὁ ἀνακείμενος, ἢ ὁ διακονῶν, οὐχ  
greater? he reclining, or he serving? not

ὁ ἀνακείμενος; ἐγὼ δὲ εἰμὶ ἐν μέσῳ ὑμῶν  
he reclining? I but am in the midst of you

ὡς ὁ διακονῶν. <sup>28</sup> Ὑμεῖς δὲ ἐστέ οἱ διαμε-  
as he serving. You but are those having

μενηχότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.  
continued with me in the trials of me.

<sup>29</sup> Καγὼ διατίθεμαι ὑμῖν, καθὼς διέ-  
And I covenant for you, even as has cove-

θετό μοι ὁ Πατὴρ μου βασιλείαν,  
nanted for me the Father of me a kingdom,

<sup>30</sup> ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς  
that you may eat and you may drink at the

τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ καθί-  
table of me in the kingdom of me; and you

σεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα  
may sit on thrones, judging the twelve

φυλὰς τοῦ Ἰσραὴλ.  
tribes of the Israel.

<sup>31</sup>\* [Εἶπε δὲ ὁ Κύριος·] Σίμων, Σίμων,  
[Said and the Lord:] Simon, Simon,

ἰδοὺ, ὁ σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σι-  
lo, the adversary has asked for you, the to

νιάσαι ὡς τὸν σίτον. <sup>32</sup> Ἐγὼ δὲ ἐδεήθην περὶ  
sift as the wheat. I but prayed for

σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου. Καὶ  
thee, that not may fail the faith of thee. And

σὺ ποτε ἐπιστρέψας, στήριξον τοὺς  
thou when having been turned, strengthen the

ἀδελφοὺς σου. <sup>33</sup> Ὁ δὲ εἶπεν αὐτῷ· Κύριε,  
brethren of thee. He and said to him; O lord.

μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ  
with thee ready I am both to prison and

εἰς θάνατον πορεύεσθαι. <sup>34</sup> Ὁ δὲ εἶπε· Λέγω  
to death to go. He but said; I say

σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον ἀλέ-  
to thee, O Peter, not not will crow to-day a

κτωρ, πρὶν ἢ τοῖς ἀπαρνήσῃ μὴ εἰ-  
cock, before thrice thou wilt deny not to

δέναι με. <sup>35</sup> Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέ-  
have known me. And he said to them; When I

στεῖλα ὑμᾶς ἄτερο βαλλαντίου, καὶ πήρας,  
sent you without a purse, and a bag,

καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε;  
and shoes, not anything wanted you?

NATIONS exercised dominion over them; and THOSE HAVING AUTHORITY over them are styled †Benefactors.

<sup>26</sup> But you must not be so; but let the GREATEST among you become as the LEAST, and the GOVERNOR as HE who SERVES.

<sup>27</sup> For who is greater, HE who RECLINES, or HE who SERVES? Is not HE who RECLINES? but I am among you as HE who SERVES.

<sup>28</sup> And you are THEY who have CONTINUED with me in my TRIALS.

<sup>29</sup> And I covenant for you, even as my FATHER has covenanted for me, ‡a Kingdom,

<sup>30</sup> that you may eat and drink at my TABLE in my KINGDOM, ‡and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

<sup>31</sup> Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT:

<sup>32</sup> but I have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BRETHEREN."

<sup>33</sup> And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

<sup>34</sup> ‡And HE said, "I tell thee, Peter, a Cock will not crow To-day, \*till thou shalt thrice deny that thou knowest me."

<sup>35</sup> And he said to them: ‡"When I sent you out without a Purse, and Bag, and Sandals, did you want any thing?" And THEY said, "Nothing."

\* VATICAN MANUSCRIPT.—31. And the Lord said—omit. 34. till thou shalt.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

‡ 29. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27.

‡ 30. Matt. xix. 28; 1 Cor. vi. 2; Rev. ii. 21. ‡ 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38. ‡ 35. Matt. x. 9; Luke ix. 3; x. 4.

Οἱ δὲ εἶπον· Οὐδένος. <sup>36</sup>Εἶπεν οὖν αὐτοῖς·  
They and said; Nothing. He said then to them;  
'Ἀλλὰ νῦν, ὁ ἔχων βαλλάντιον, ἀράτω,  
But now, he having a purse, let him take,  
ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων,  
in like manner and a bag; and he not having,  
πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασά-  
let him sell the mantle of himself, and let him  
τω μάχαιραν. <sup>37</sup>Λέγω γὰρ ὑμῖν, ὅτι \* [ἔτι]  
buy a sword. I say for to you, that [yet]  
τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆ-  
this the having been written must to be  
ναι ἐν ἐμοί, τό· «Καὶ μετὰ ἀνόμων  
finished in me, that: "And with law-breakers  
ἔλογίσθη.» Καὶ γὰρ τὰ περὶ ἐμοῦ  
he was counted." Also for the things about me  
τέλος ἔχει. <sup>38</sup>Οἱ δὲ εἶπον· Κύριε, ἰδοὺ, μάχα-  
an end has. They but said: O lord, lo, swords  
ραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν  
here two. He and said to them: Enough  
ἔστι.  
it is.

<sup>39</sup>Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ  
And going out he went according to the  
ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν·  
custom to the mountain of the olive-trees;  
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.  
followed and him also the disciples of him.

<sup>40</sup>Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐ-  
Having come and to the place, he said to  
τοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρα-  
them; Pray you not to enter into temp-  
σμόν. <sup>41</sup>Καὶ αὐτὸς ἀπεσπᾶσθη ἀπ' αὐτῶν  
tation. And he was withdrawn from them  
ὥσεί λίθου βολήν, καὶ θείς τὰ  
about of a stone throw, and having placed the  
γόνατα προσηύχετο, λέγων· <sup>42</sup>Πάτερ, εἰ βού-  
knees he prayed, saying: O Father if thou  
λει παρνεγκεῖν τὸ ποτήριον τοῦτο  
art willing to take away the cup this  
ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ  
from me; but not the will of me, but  
τὸ σὸν γενέσθω. <sup>43</sup>\* [Ὁφθῆ δὲ αὐτῷ ἄγγε-  
the thine be done. [Appeared and to him a mes-  
σος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν. <sup>44</sup>Καὶ  
senger from heaven, strengthening him. And  
γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσ-  
being in agony, very earnestly he  
ηύχετο. Ἐγένετο δὲ ὁ ἰδρὼς αὐτοῦ ὥσεί  
prayed. Was and the sweat of him like  
θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]  
clots of blood falling down to the ground.]

36 \*And he said to them, "But now, HE who HAS a Purse, let him take it and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one.

37 For I tell you, That THIS which has been WRITTEN must be fully accom- plished in me, †AND HE 'WAS NUMBERED WITH 'LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is suffi- cient."

39 ‡And going out, he went according to his cus- tom to the MOUNT of OL- IVES; and his DISCIPLES also followed him.

40 And having arrived at the PLACE, he said to them, "Pray that you may not enter into Trial."

41 And he retired from them about a stone's throw and kneeling down, he prayed, saying,

42 "Father, if thou art willing, take away \*This Cup from me; yet not my WILL, but THINE be done."

43 † [And there appeared to him an Angel from Hea- ven, strengthening him.

44 And being in Agony he prayed very earnestly and his SWEAT was like Clots of Blood falling down to the GROUND.]

\* VATICAN MANUSCRIPT.—36. And he said. 37. yet—omit. 42. This Cup. 43 44.—omit.

† 43. There is no mention of this circumstance in any of the other Evangelists; and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics of their authenticity.—Clarke. Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

‡ 37. Isa. liii. 12; Mark xv. 28. † 39. Matt. xxvi. 36; Mark xiv. 32; John xviii. 1.

<sup>45</sup>Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν  
And having stood up from the prayer, coming  
πρὸς τοὺς μαθητάς, εὗρεν αὐτοὺς κοιμωμέ-  
to the disciples, he found them sleeping  
νους ἀπὸ τῆς λύπης· καὶ εἶπεν αὐτοῖς· <sup>46</sup>Τὶ  
from the grief, and he said to them, Why  
καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα  
sleep you? having stood up pray you, that  
μὴ εἰσέλθῃτε εἰς πειρασμόν.  
not you may enter into temptation.

<sup>47</sup>Ἐτι \* [δὲ] αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος,  
While [and] of him speaking, lo a crowd,  
καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα,  
and he being called Judas, one of the twelve,  
προήρχετο αὐτούς, καὶ ἤγγισε τῷ Ἰησοῦ  
went before them, and drew near to the Jesus  
φιλεῖν αὐτόν. <sup>48</sup>Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·  
to kiss him. The but Jesus said to him:  
Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου  
Judas, with a kiss the son of the man  
παραδίδω; <sup>49</sup>Ἰδόντες δὲ οἱ περὶ αὐτόν  
betrayest thou? Seeing and those about him  
τὸ ἔσομενον, εἶπον \* [αὐτῷ] Κύριε, εἰ  
the was going to be, said [to him:] O lord, if  
πατάξομεν ἐν μαχαίρᾳ; <sup>50</sup>Καὶ ἐπάταξεν  
shall we strike with a sword? And struck  
εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ  
one a certain of them the slave of the  
ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ  
high-priest, and cut off of him the ear the  
δεξιόν. <sup>51</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·  
right. Answering and the Jesus said;  
Ἐὰν ἐως τούτου. Καὶ ἀψάμενος τοῦ  
Let you be till this. And touching the  
ὠτίου αὐτοῦ, ἰάσατο αὐτόν. <sup>52</sup>Εἶπε δὲ ὁ  
ear of him, he healed him. Said and the  
Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτόν  
Jesus to those having come on him  
ἀρχιερεῖς, καὶ στρατιγούς τοῦ ἱεροῦ, καὶ  
high-priests, and officers of the temple, and  
πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξεληλύ-  
elders; As on a robber you have come  
θατε μετὰ μαχαίρων καὶ ξύλων· <sup>53</sup>καθ' ἡμέ-  
out with swords and clubs; every day  
ραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ  
being of me with you in the temple, not  
ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη  
you did stretch out the hands on me; but this  
ὑμῶν ἐστὶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ  
of you it is the hour, and the authority of the  
σκότους.  
darkness.

<sup>54</sup>Συλλαβόντες δὲ αὐτόν ἤγαγον, καὶ εἰσή-  
Having seized and him they led, and brought  
γαγον αὐτόν εἰς τὸν οἶκον τοῦ ἀρχιερέως.  
him into the house of the high-priest.  
Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. <sup>55</sup>Ἀ-  
The but Peter followed at a distance. Hav-

45 And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

46 and said to them, "Why do you sleep? Arise, and pray that you may not enter into Trial."

47 And while he was yet speaking, behold a Crowd, and HE who was CALLED Judas one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

48 But \*Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

49 And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the Sword?"

50 And ‡one of them struck the SERVANT of the HIGH-PRIEST, and cut off HIS RIGHT EAR.

51 But \*Jesus answering said, "Let this suffice." And he touched †his EAR, and healed him.

52 ‡Then JESUS said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?"

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; ‡but this is YOUR HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. ‡But PETER followed at a distance.

\* VATICAN MANUSCRIPT.—47. And—omit. 48. Jesus. 49. to him—omit. 51. Jesus. 51. the EAR.

‡ 47. Matt. xxvi. 47; Mark xiv. 43; John xviii. 3. ‡ 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10. ‡ 52. Matt. xxvi 55; Mark xiv. 48. ‡ 53. John xii. 27. ‡ 54. Matt. xxvi. 58; John xviii. 15.

πάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, ing kindled and a fire in midst of the court, καὶ συγκαθίσάντων αὐτῶν, ἐκάθητο ὁ Πέτρος and having sat down of them, sat the Peter ἐν μέσῳ αὐτῶν. <sup>55</sup>Ἰδοῦσα δὲ αὐτὸν παι- in midst of them. Seeing and him a maid- δίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ servant certain sitting by the light, and ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν looking steadily to him, she said: Also this with αὐτῷ ἦν. <sup>57</sup>Ὁ δὲ ἡρνήσατο \* [αὐτόν,] λέ- him was. He but denied [him,] say- γων· Γύναι, οὐκ οἶδα αὐτόν. <sup>58</sup>Καὶ μετὰ ing; O woman, not I know him. And after ὄραχ' ἕτερος ἰδὼν αὐτόν, ἔφη· Καὶ σὺ ἐξ a little another seeing him, said; Also thou of αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, them art. The but Peter said; O man, οὐκ εἰμί. <sup>59</sup>Καὶ διαστάσης ὥσει ὥρας not I am. And having intervened about hour μιᾶς, ἄλλος τις δι' αὐτοῦ ἐλάλει, λέγων· one, another person confidently affirmed, saying: Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· In truth also this with him was καὶ γὰρ Γαλιλαῖος ἐστίν. <sup>60</sup>Εἶπε δὲ ὁ Πέτρος· also for a Galilean he is. Said but the Peter; Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ πα- O man, not I know what thou sayest. And im- ραχοῦμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν mediately, while speaking of him, crew ἀλέκτωρ. <sup>61</sup>Καὶ στραφείς ὁ Κύριος a cock. And having turned the Lord ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ looked to the Peter; and was reminded the Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν Peter of the word of the Lord, as he said αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρ- to him; That before a cock to crow, thou νήσῃ με τρίς. <sup>62</sup>Καὶ ἐξελθὼν ἔξω, ἔκλαυσε mayest deny me thrice. And going out, he wept πικρῶς. <sup>63</sup>Καὶ οἱ ἄνδρες οἱ συνέχοντες bitterly. And the men those having in custody τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες· <sup>64</sup>καὶ the Jesus, mocked him, scourging; and περικαλύψαντες αὐτόν· \* [ἔτυπον αὐτοῦ τὸ having blindfolded him, [they struck of him the πρόσωπον,] καὶ ἐπηρώτων αὐτόν, λέγοντες· face,] and they asked him, saying; Προφῆτευσον, τίς ἐστίν ὁ παῖσας σε; <sup>65</sup>Καὶ Prophecy, who is he striking thee? And ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς other many blaspheming they spoke against αὐτόν.

<sup>66</sup>Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ And as it became day, were assembled the πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ eldership of the people, high-priests and and γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέ- scribes, and brought him into the sanhe-

55 †And they having kindled a fire in the midst of the court, sat down together, and Peter sat down among them.

56 And a certain Maid-servant seeing him sitting by the light, and looking steadily at him, she said, "This man also was with him."

57 But HE denied, saying, "Woman, I do not know him."

58 †And after a little, another saw him and said, "Thou also art one of them." And Peter said, "Man, I am not."

59 And about an hour having intervened, another confidently affirmed, saying, "In truth this man was also with him; for he is also a Galilean."

60 And Peter said, "Man, I know not what thou sayest." And immediately, while he was yet speaking, the cock crew.

61 †And the Lord, turning, looked on Peter; and Peter was reminded of the DECLARATION of the Lord, how he said to him, "Before a Cock \*crow's To-day, thou shalt deny me thrice."

62 And going out, he wept bitterly.

63 And THOSE MEN who had \*him in CUSTODY, derided and beat him;

64 and having blindfolded him, they asked him, saying, "Divine who is HE that STRUCK thee?"

65 And many other things they blasphemously spoke against him.

66 †And when it was Day, the ELDERSHIP of the PEOPLE, both High-priests and Scribes, were assembled, and they led him into their SANHEDRIM, saying,

\* VATICAN MANUSCRIPT.—57. him—omit. 61. crows To-day, thou shalt. 63. him. 64. struck him on the FACE and—omit.

† 55. Matt. xxvi. 69; Mark xiv. 66; John xviii. 17, 18. † 58. Matt. xxvi. 71; Mark xiv. 60; John xviii. 25. † 61. Matt. xxvi. 75; Mark xiv. 72. † 66. Matt. xxvii. 1.



δριον ἐαυτῶν, <sup>67</sup>λέγοντες· Εἰ σὺ εἰ  
drim of themselves, saying; If thou art  
ὁ Χριστός, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς·  
the Anointed, tell us. He said and to them;  
'Εάν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· <sup>68</sup>ἐάν  
If to you I tell, not not you will believe; if  
δὲ \* [καὶ] ἐρωτήσω, οὐ μὴ ἀποκριθῇτε  
but [also] I ask, not not you would answer  
\*[μοι, ἢ ἀπολύσητε.] <sup>69</sup>Ἀπὸ τοῦ νῦν ἔσται  
[me, or would loose.] From of the now shall be  
ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δε-  
the son of the man sitting at right  
ξιῶν τῆς δυνάμεως τοῦ Θεοῦ. <sup>70</sup>Εἶπον  
hand of the power of the God. Said  
δὲ πάντες· Σὺ οὖν εἰ ὁ υἱὸς τοῦ Θεοῦ;  
and all; Thou then art the son of the God?  
'Ο δὲ πρὸς αὐτοὺς ἔφη· 'Ὑμεῖς λέγετε· ὅτι  
He and to them said: You say; that  
ἐγὼ εἰμι. <sup>71</sup>Οἱ δὲ εἶπον· Τί ἔτι χρείαν  
I am. They and said; What further need  
ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν  
have we of testimony? Ourselves for we have heard  
ἀπὸ τοῦ στόματος αὐτοῦ.  
from the mouth of him.

## ΚΕΦ. κγ'. 23.

<sup>1</sup>Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐ-  
And having stood up whole the multitude of  
τῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.  
them, they led him to the Pilate.

<sup>2</sup>Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγον-  
They began and to accuse him, say-  
τες· Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος,  
ing: This we found misleading the nation,  
καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέ-  
and forbidding to Caesar tax to give, say-  
γοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. <sup>3</sup>Ὁ  
ing himself an Anointed king to be. The  
δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων· Σὺ  
and Pilate asked him, saying: Thou  
εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπο-  
art the king of the Jews? He and an-  
κριθεὶς αὐτῷ ἔφη· Σὺ λέγεις. <sup>4</sup>Ὁ δὲ  
swering to him said: Thou sayest. The and  
Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς  
Pilate said to the high-priests and the  
ὄχλους· Οὐδὲν εὗρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ  
crowds; Nothing I find criminal in the man  
τούτῳ. <sup>5</sup>Οἱ δὲ ἐπίσχυον, λέγοντες· "Ὅτι  
this. They but were urgent, saying: That  
ἀνασεύει τὸν λαόν, διδάσκων καθ' ὅλης τῆς  
he stirs up the people, teaching in whole of the  
'Ιουδαίας, ἀρχάμενος ἀπὸ τῆς Γαλιλαίας ἕως  
Judea, having begin from the Galilee to  
ᾧδε. <sup>6</sup>Πιλάτος δὲ ἀκούσας \* [Γαλιλαίαν,]  
here. Pilate and having heard [of Galilee,]  
ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.  
he asked, if the man a Galilean is.

67 "If thou art the MESSIAH, tell us." And he said to them, "If I inform you, you will not believe;

68 and if I interrogate, you will not answer.

69 \*But from this TIME the SON of MAN will sit on the Right hand of the POWER of GOD."

70 And they all said, "Thou art, then, the SON of GOD?" And HE said to them, "You say; I am."

71 And they said, "What further need have we of Testimony? since we ourselves have heard this from his own MOUTH."

## CHAPTER XXIII.

1 And the Whole MULTITUDE of them rising up, led him to PILATE.

2 And they began to accuse him, saying, "We found this man misleading \*our NATION, and forbidding to pay Tax to Cæsar, \*and saying, †that he himself is an anointed King.

3 †And PILATE asked him, saying, "Art thou the KING of the JEWS?" And HE answering him, said "Thou sayest."

4 Then PILATE said to the HIGH-PRIESTS and the CROWDS,† "I find Nothing Criminal in this MAN."

5 But THEY were urgent, saying, "He stirreth up the PEOPLE, teaching in All JUDEA, beginning from GALILEE even to this place.

6 Now Pilate hearing of Galilee, asked if the MAN was a Galilean.

\* VATICAN MANUSCRIPT.—68. also—omit. 68. me, or would loose—omit. 69. But from this TIME. 2. our NATION. 2. and saying. 6. of Galilee—omit.

† 69. Matt. xxvi. 64; Mark xiv. 62; Heb. i. 3; viii. 1. † 1. Matt. xxvii. 2; Mark xv. 1; John xviii. 28. † 2. John xix. 12. † 3. Matt. xxvii. 11; 1 Tim. vi. 13. † 4. 1 Pet. ii. 28.

7Καὶ ἐπιγνούς, ὅτι ἐκ τῆς ἐξουσίας Ἡ-  
And having learned, that of the authority of  
ρῶδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην,  
Herod he is, he sent him to Herod,  
ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις  
being also him in Jerusalem in those  
ταῖς ἡμέραις.  
the days.

8Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν, ἐχάρη  
The and Herod seeing the Jesus, rejoiced  
λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν  
greatly; he was for wishing of a long time to see  
αὐτόν, διὰ τὸ ἀκούειν \* [πολλὰ] περὶ  
him, because the to hear [many things] about  
αὐτοῦ· καὶ ἤλπιζε τι σημεῖον ἰδεῖν ὑπ'  
him; and hoped some sign to see by  
αὐτοῦ γινόμενον. 9Ἐπηρώτα δὲ αὐτὸν ἐν  
him being done. He asked and him in  
λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο  
words many; he and nothing answered  
αὐτῷ. 10Εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ  
him. Stood up and the high-priests and  
οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.  
the scribes, vehemently accusing him.  
11Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν  
Having despised and him the Herod with  
τοῖς στρατευμασιν αὐτοῦ, καὶ ἐμπαίξας,  
the soldiers of himself, and having mocked,  
περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμ-  
casting around him a robe splendid, sent  
ψεν αὐτὸν τῷ Πιλάτῳ. 12Ἐγένοντο δὲ φίλοι  
again him to the Pilate. Became and friends  
ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ  
he, both Pilate and the Herod in this the  
ἡμέρᾳ μετ' ἀλλήλων· προῦπῆρχον γὰρ ἐν  
day with each other; formerly for in  
ἔχθρᾳ ὄντες πρὸς ἑαυτούς.  
hatred being with themselves.

13Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιε-  
Pilate and having summoned the high-  
ρεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, 14εἶπε  
priests and the chiefs and the people, said  
πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρω-  
to them; You have brought to me the man  
πον τούτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ  
this, as misleading the people; and  
ἰδοῦ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας,  
lo, I in presence of you having examined,  
οὐδὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον,  
nothing I found in the man this a fault,  
ὣν κατηγορεῖτε κατ' αὐτοῦ. 15Ἀλλ' οὐδὲ  
of which you accuse against him. But not even  
Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν,  
Herod; I sent for you to him,  
καὶ ἰδοῦ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμέ-  
and lo, nothing worthy of death is having  
μένον αὐτῷ. 16Παιδεύσας οὖν αὐτὸν  
been done to him. Having scourged therefore him

7 And ascertaining That  
he was of the †PROVINCE  
of Herod, he sent him to  
\*HEROD, who was also in  
Jerusalem in Those DAYS.

8 And HEROD †seeing  
JESUS, was very glad; for  
he had wished for a long  
time to see him, because he  
had HEARD about him;  
and he hoped to see Some  
Sign done by him.

9 And he questioned  
him in many Words; but  
he answered him nothing.

10 And the HIGH-  
PRIESTS and the SCRIBES  
stood up, and vehemently  
accused him.

11 And HEROD, with his  
SOLDIERS, treated him with  
contempt; and having, in  
derision, arrayed him in a  
splendid Robe, sent him  
back to PILATE.

12 And \*HEROD and  
PILATE became Friends to  
each other on That DAY;  
for before they had been  
at Enmity with each other.

13 †And Pilate, having  
called the HIGH-PRIESTS,  
and the RULERS, and the  
PEOPLE,

14 said to them, "You  
have brought this MAN to  
me, as one who misleads  
the PEOPLE; and behold,  
having examined him in  
your presence, I have not  
found this MAN guilty of  
the Crimes you bring  
against him.

15 Nor, indeed, has Her-  
od; for \*he sent him back  
again to you; and behold,  
nothing worthy of Death  
has been done by him.

16 having chastised him,

\* VATICAN MANUSCRIPT.—7. HEROD. 8. many things—omit. 12. HEROD and PILATE. 15. he sent him back again to you; and behold, nothing worthy of Death has been done by him.

† 7. Luke iii. 1. † 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9. † 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 4.

ἀπολύσω. <sup>17</sup>\*[Ἀνάγκην δὲ εἶχεν ἀπολύειν  
I will release. [Necessary now it was to release  
αὐτοῖς κατὰ ἑορτήν ἕνα.] <sup>18</sup>Ἀνέκραξαν δὲ  
to them at a feast one.] Cried out and  
παμπληθεῖ, λέγοντες· Αἶρε τοῦτον, ἀπό-  
all together, saying: Take away this, re-  
λυσον δὲ ἡμῖν τὸν Βαραββᾶν. <sup>19</sup>Ὅστις ἦν  
lease and to us the Barabbas; Who was  
διὰ στάσιν τινὰ γενομένην ἐν τῇ  
through a sedition certain having occurred in the  
πόλει, καὶ φόνον, βεβλημένος εἰς  
city, and a murder, having been cast into  
φυλακὴν.  
prison.

<sup>20</sup>Πάλιν οὖν ὁ Πιλάτος προσεφώνησε,  
Again therefore the Pilate spoke to,  
θέλων ἀπολύσαι τὸν Ἰησοῦν. <sup>21</sup>Οἱ δὲ ἐπεφώ-  
wishing to release the Jesus. They but cried,  
νουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.  
saying: Crucify, crucify, him.  
<sup>22</sup>Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ  
He and third said to them; What for  
κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου  
evil has done this? nothing a cause of death  
εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν  
I found in him; having scourged therefore him  
ἀπολύσω. <sup>23</sup>Οἱ δὲ ἐπέκειντο φωναῖς μεγά-  
I will release. They but pressed with voices loud,  
λαις, αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ κα-  
demanding him to be crucified; and pre-  
τίσχον αἱ φωναὶ αὐτῶν \* [καὶ τῶν ἀρχιε-  
vailed the voices of them [and of the high-  
ρέων.] <sup>24</sup>Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι  
priests.] The and Pilate decided to satisfy  
τὸ αἶτημα αὐτῶν. <sup>25</sup>Ἀπέλυσεν δὲ τὸν διὰ  
the request of them. He released and the through  
στάσιν καὶ φόνον βεβλημένον εἰς τὴν  
sedition and murder having been cast into the  
φυλακὴν, ὃν ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέ-  
prison, whom they asked; the but Jesus he de-  
δωκε τῷ θελήματι αὐτῶν.  
livered to the will of them.

<sup>26</sup>Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι  
And as they led him, having laid hold  
Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ'  
of Simon a certain Cyrenian coming from  
ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέ-  
country, they placed to him the cross, to  
ρεῖν ὀπίσθεν τοῦ Ἰησοῦ. <sup>27</sup>Ἠκολούθει δὲ  
carry after the Jesus. Followed and  
αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυ-  
him a great multitude of the people, and of  
ναικῶν· αἱ \* [καὶ] ἐκόπτοντο καὶ ἐθρήνον  
women; who [also] lamented and bewailed  
αὐτόν. <sup>28</sup>Στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς  
him. Turning but to them the Jesus  
εἶπε· Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ'  
said; Daughters of Jerusalem, not weep you for  
ἐμέ, πλὴν ἑφ' ἑαυτάς κλαίετε, καὶ ἐπὶ τὰ  
me, but for yourselves weep you, and for the

therefore, I will release him."

<sup>17</sup> ‡ [For it was Necessary to release one to them at the Feast.]

<sup>18</sup> Then they all exclaimed with one accord, saying, "Take away this man, and release to us BARABBAS;"

<sup>19</sup> (who had been cast into \*PRISON for a certain Insurrection made in the city, and a Murder.)

<sup>20</sup> PILATE, therefore, again addressed them, wishing to release JESUS.

<sup>21</sup> But THEY cried, saying, "Crucify, crucify him."

<sup>22</sup> And HE said to them, a Third time, "For what? Has this man done Evil? I have found No Cause of Death in him; having chastised him, therefore, I will release him."

<sup>23</sup> And THEY were urgent with loud Voices, demanding him to be crucified, and their CRIES prevailed;

<sup>24</sup> and \*Pilate decided to satisfy their REQUEST.

<sup>25</sup> And he released HIM who had been CAST into \*Prison for Insurrection and Murder, whom they desired; and delivered up JESUS to their WILL.

<sup>26</sup> And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the cross on him, that he might carry it after JESUS.

<sup>27</sup> And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

<sup>28</sup> But \*Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

\* VATICAN MANUSCRIPT.—17. —omit. 19. PRISON. 23. and of the HIGH-PRIESTS —omit. 24. Pilate. 25. Prison. 27. also—omit. 28. Jesus.

‡ 17. Matt. xxvii. 15; Mark xv. 6; John xviii. 39.

τέκνα ὑμῶν. <sup>29</sup> Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, children of you. For lo, come days, ἐν αἷς ἔροῦσιν. Μακάριαι αἱ στείραι, in which they will say; Blessed the barren ones, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ and wombs which not bore, and breasts οἱ οὐκ ἐθήλασαν. <sup>30</sup> Τότε ἄρξονται λέγειν τοῖς ὄρεσι. Πέσετε ἐφ' ἡμᾶς· say to the mountains; Fall you on us; καὶ τοῖς βουνοῖς. Καλύψατε ἡμᾶς. <sup>31</sup> Ὅτι εἰ and to the hills; Cover you us. For if ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τι γένηται; what will be done?

<sup>32</sup> Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν Wero led and also others two malefactors with αὐτῷ ἀναιρεθῆναι. <sup>33</sup> Καὶ ὅτε ἀπῆλθον him to be put to death. And when they came ἐπὶ τὸν τόπον, τὸν καλούμενον Κρανίον ἐκεῖ to the place, that being called Skull, there ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους· ὃν they crucified him, and the malefactors; one μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. <sup>34</sup> [Ὁ Indeed at right, one and at left. [The δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· and Jesus said; O Father, forgive them: οὐ γὰρ οἶδασιν τί ποιοῦσι.] Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. divided and the garments of him, they cast a lot. <sup>35</sup> Καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον And stood the people gazing; scoffed at δὲ καὶ οἱ ἄρχοντες· [σὺν αὐτοῖς,] λέγοντες· and also the rulers [with them,] saying: Ἄλλους ἔσωσε, σωσάτω ἑαυτόν, εἰ οὗτός Others he saved, let him save himself, if this ἐστιν ὁ Χριστός, ὁ τοῦ Θεοῦ ἐκλεκτός. is the Anointed, the of the God chosen. <sup>36</sup> Ἐνέπαιζον δὲ αὐτῷ, καὶ οἱ στρατιῶται, Mocked and him also the soldiers, προσερχόμενοι· [καὶ] ὄξος προσφέροντες coming near [and] vinegar offering αὐτῷ, <sup>37</sup> καὶ λέγοντες· Εἰ σὺ εἰ ὁ βασιλεὺς to him, and saying. If thou art the king τῶν Ἰουδαίων, σῶσον σεαυτόν. <sup>38</sup> Ἦν δὲ καὶ of the Jews, save thyself. Was and also ἐπιγραφὴ· [γεγραμμένη] ἐπ' αὐτῷ an inscription [having been written] over him· \* [γράμμασιν Ἑλληνικοῖς, καὶ Ῥωμαϊκοῖς, καὶ [letters in Greek, and Latin, and Ἑβραϊκοῖς·] «Οὗτός ἐστιν ὁ βασιλεὺς τῶν Hebrew;] "This is the king of the Ἰουδαίων.» Jews."

29 For behold, †Days are approaching, in which they will say, Happy the BARREN! even the wombs which never bore, and the Breasts which never suckled.'

30 Then they will begin to say to the MOUNTAINS, 'Fall on us;' and to the HILLS, 'Cover us.'

31 For if these things are done while the Tree is: \*Green, what will be done when it is DRY?

32 †Now two others, who were Criminals were also led with him to be put to death.

33 And †when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34\* [Then JESUS said, "Father, forgive them, for they know not what they do."] And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, \*if he is the Son, the MESSIAH, the CHOSEN of GOD."

36 And the SOLDIERS also derided him, coming near and offering him Vinegar.

37 and saying, "If thou art the KING of the JEWS, save thyself."

38 †And there was also an Inscription over him;— "This is the KING of the JEWS."

\* VATICAN MANUSCRIPT.—31. Green. 34. Then JESUS said, "Father, forgive them, for they know not what they do."—omit. 35. with them—omit. 35. If he is the Son, the MESSIAH, the CHOSEN of GOD. 36. and—omit. 38. written—omit. 38. in Letters of Greek, and Latin, and Hebrew—omit.

† 29. Matt. xxvi. 19; Luke xxi. 23. † 32. Isa. lili. 12; Matt. xxvii. 38. † 33. Matt. xxvii. 33; Mark xv. 22; John xix. 17, 18. † 38. Matt. xxvii. 37; Mark xv. 26; John xix. 19.

<sup>39</sup>Εἰς δὲ τῶν κρεμασθέντων κακούρων  
One and of those having been hanged male-  
γών ἐβλάσφημι αὐτόν, \* [λέγων·] Εἰ σὺ  
factors spoke against him, [saying:] If thou  
εἰ ὁ Χριστός, σῶσον σεαυτόν καὶ ἡμᾶς.  
art the Christ, save thyself and us.

<sup>40</sup>Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέ-  
Answering but the other rebuked him say-  
γών· Οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι ἐν  
ing; Not even fearest thou the God, since in  
τῷ αὐτῷ κρίματι εἶ; <sup>41</sup>Καὶ ἡμεῖς  
the same condemnation thou art? And we  
μὲν δίκαιως· ἅξια γὰρ ὧν ἐπράξαμεν  
indeed justly; due for which has been done  
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπρα-  
wo receive; this but nothing amiss has  
ξε. <sup>42</sup>Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί  
done. And he said to the Jesus; Do thou remember  
μου, \* [Κύριε,] ὅταν ἔλθῃς ἐν τῇ  
me, [O lord,] when thou mayest come in the  
βασιλείᾳ σου. <sup>43</sup>Καὶ εἶπεν αὐτῷ ὁ Ἰη-  
kingdom of thee. And said to him the Je-  
σοῦς· Ἀμὴν λέγω σοι σήμερον μετ' ἐμοῦ  
sus; Indeed I say to thee, to-day, with me  
ἔσῃ ἐν τῷ παραδείσῳ.  
thou shalt be in the paradise.

<sup>44</sup>Ἦν δὲ ὥσεὶ ὥρα ἕκτη, καὶ σκότος  
It was and about hour sixth, and darkness  
ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνά-  
came over whole the land, till hour ninth.  
της. <sup>45</sup>Καὶ ἐσκοτίσθη ὁ ἥλιος· καὶ ἐσχίσθη  
And was darkened the sun; and was rent  
τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>46</sup>Καὶ φωνή-  
the veil of the temple midst. And cry-  
σας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πά-  
ing with a voice loud the Jesus, said: Ο  
τερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά  
Father, into hands of thee I commit the breath  
μου. Καὶ ταῦτα εἰπὼν, ἔξῃπνευσεν.  
of me. And these having said, he breathed out.  
<sup>47</sup>Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γινόμενον.  
Seeing and the centurion that having occurred,  
ἐδόξασε τὸν Θεόν, λέγων· Ὅντως ὁ ἄνθρω-  
glorified the God, saying: Truly the man  
πος οὗτος δίκαιος ἦν. <sup>48</sup>Καὶ πάντες οἱ συμπα-  
this just was. And all the having  
ραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,  
came together crowds to the sight this,

39† And one of the CRIMINALS who were †SUSPENDED, reviled him, saying, \* "Art not thou the MESSIAH? save thyself and us."

40 But the OTHER answering rebuked him, saying, "Dost thou not even fear God, since thou art under the SAME Sentence?"

41 And we, indeed justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss."

42 And he said to \*Jesus, "Remember me when thou comest \*in thy KINGDOM."

43 † And \*he said to him, "Indeed I say to thee, This day thou shalt be with me in †PARADISE."

44 † \* And it was now about the sixth Hour, and there was Darkness over the Whole LAND till the ninth \*Hour;

45 the SUN failing, \* and † the VEIL of the TEMPLE was rent in the Midst.

46 And JESUS exclaiming with a loud Voice, said, "Father, into thy Hands I commit my †SPIRIT;" and having said this, † he expired.

47 † And the CENTURION seeing WHAT had OCCURRED, he glorified God, saying, "Truly This MAN was righteous."

48 And All the CROWDS who had COME TOGETHER to this SPECTACLE, having

\* VATICAN MANUSCRIPT.—39. saying—omit. 39. Art not thou the MESSIAH? save. 42. Jesus. 42. Lord—omit. 42. to. 43. he said. 44. It was now about. 44. Hour; the SUN failing. 45. and the VEIL.

† 39. It is likely that the two robbers were not nailed to their crosses, but only tied to them by cords, and thus they are represented in ancient paintings.—A. Clarke. 43. This verse was wanting in the copies of Marcion; and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. Im. Ver. note. † 43. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagint renders Gen. ii. 8, thus; "God planted a *paradise* in Eden." The word only occurs in two other places in the New Testament—2 Cor. xii. 4; and Rev. ii. 7.

† 46. My breath or life, Luke viii. 55.

† 39. Matt. xxvii. 44; Mark xv. 32. † 44. Matt. xxvii. 45; Mark xv. 33. † 45. Matt. xxvii. 51; Mark xv. 38. † 46. Matt. xxvii. 50; Mark xv. 37; John xix. 30. † 47. Matt. xxvii. 54; Mark xv. 39.

θεωροῦντες τὰ γενόμενα, τύπτοντες  
beholding the things having occurred, striking  
\*[ἐαυτῶν] τὰ στήθη ὑπέστρεφον. <sup>40</sup>Εἰστή-  
[of themselves] the breasts returned. Stood  
κεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μα-  
but all the acquaintances of him at a  
κρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι  
distance, and women those having followed  
αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
him from the Galilee, beholding these things.

<sup>50</sup>Καὶ ἰδού, ἄνθρωπος ὀνόματι Ἰωσήφ, βου-  
And lo, a man with a name Joseph, a  
λευτῆς ὑπάρχων, ἄνθρωπος ἀγαθὸς καὶ δίκαιος,  
senator being, a man good and just,  
<sup>51</sup>(οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ  
(this not was having assented to the will  
καὶ τῇ πράξει αὐτῶν,) ἀπὸ Ἀριμαθαίας  
and the act of them,) from Arimathea  
πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο  
a city of the Jews, who and was looking for  
\*[καὶ αὐτὸς] τὴν βασιλείαν τοῦ Θεοῦ. <sup>52</sup>Οὗτος  
[also himself] the kingdom of the God; this  
προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα  
having gone to the Pilate, asked the body  
τοῦ Ἰησοῦ. <sup>53</sup>Καὶ καθελὼν αὐτό, ἐνε-  
of the Jesus. And having taken down it, he  
τύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτό, ἐν  
wrapped it in linen, and laid it, in  
μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐ-  
a tomb hewn in a rock, where not was ever yet no  
δεῖς κείμενος. <sup>54</sup>Καὶ ἡμέρα ἦν παρασκευή, καὶ  
one being laid. And day was preparation, and  
σάββατον ἐπέφωσκε. <sup>55</sup>Κατακολυθῆσασαι δὲ  
sabbath approached. Having followed after and  
\*[καὶ] γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι  
[also] women, who were having been with  
αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖ-  
him out of the Galilee, beheld the tomb,  
ον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. <sup>56</sup>Ὑπο-  
and how they laid the body of him. Having  
στρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύ-  
returned and they prepared aromatics and oint-  
ρα· καὶ τὸ μὲν σάββατον ἡσύχασαν  
ments; and the indeed sabbath they rested  
κατὰ τὴν ἐντολήν.  
according to the commandment.

ΚΕΦ. 24. 24.

<sup>1</sup>Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βα-  
In the and first of the weeks, of morning very  
θέος, ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ  
early, came to the tomb, bringing what  
ἡτοίμασαν ἀρώματα· \*[καὶ τινες σὺν  
they prepared aromatics; [and some with  
αὐταῖς.] <sup>2</sup>Ἐξῶρον δὲ τὸν λίθον ἀποκεκυλισμέ-  
They found and the stone having been  
νον ἀπὸ τοῦ μνημείου. <sup>3</sup>Καὶ εἰσελθοῦσαι  
rolled from the tomb. And having entered

beheld the THINGS which  
OCCURRED, returned, beat-  
ing their BREASTS.

49 And All his ACQUAIN-  
TANCE, \*and THOSE WOM-  
MEN who had FOLLOWED  
him from GALILEE, stood  
at a distance, beholding  
these things.

50 †And behold, a Man  
named Joseph, a Senator,  
a good and righteous Man,

51 (he had not consented  
to their DESIGNS and  
DEEDS,) from Arimathea,  
a City of the Jews; and  
who was waiting for the  
KINGDOM of GOD.

52 This man coming to  
PILATE, asked for the  
BODY of JESUS.

53 And having taken it  
down, he wrapped it in  
Linen, and laid it in a  
Tomb cut out of a rock,  
in which no one had ever  
yet been laid.

54 And it was the Day  
of †Preparation, and the  
Sabbath approached.

55 And the WOMEN fol-  
lowing after, who had  
accompanied him from  
GALILEE, saw the TOMB,  
and how his BODY was  
laid.

56 And returning, they  
†prepared Aromatics and  
Ointments; and rested on  
the SABBATH, according to  
the COMMANDMENT.

CHAPTER XXIV.

1 †And on the FIRST  
day of the WEEK, very  
early in the Morning, they  
went to the TOMB, carry-  
ing the Aromatics which  
they had prepared.

2 And they found the  
STONE rolled away from  
the TOMB;

3 †and having entered,

\* VATICAN MANUSCRIPT.—48. of themselves—omit. 49. and THOSE WOMEN who  
51. also himself—omit. 55. also—omit. 1. and some with them—omit.  
† 50. Matt. xxvii. 57; Mark xv. 42; John xix. 38. † 54. Matt. xxvii. 62. † 56.  
Mark xvi. 1. † 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. † 3. Mark xvi. 5.

οὐχ εὑρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.  
not they found the body of the Lord Jesus.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ  
And it happened in the to be perplexed them about  
τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐ-  
this, and lo, men two stood by

ταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. 5 Ἐμφόβων  
them in clothing shining. Afraid

δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρό-  
and having become of them, and bowing the face  
σωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί  
to the earth, they said to them; Why

ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 Οὐκ  
seek you the living among the dead ones? Not  
ἔστιν ὧδε, ἀλλ' ἠγέρθη. Μνήσθητε  
he is here, but has been raised. Remember you

ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,  
how he spoke to you, while being in the Galilee,  
ᾧ λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου  
saying; That it behooves the son of the man

παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτω-  
to be delivered into hands of men of sinners,

καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀνα-  
and to be crucified, and the third day to

στῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ  
stand up. And they remembered the words of him;

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγ-  
and having returned from the tomb, they

γείλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς  
related these all to the eleven and to all the

λοιποῖς. 10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία, καὶ  
others. Were and the Magdalene Mary, and

Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ  
Joanna, and Mary of James, and the others

σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους  
with them, who spoke to the apostles

ταῦτα. 11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει  
these. And appeared in presence of them as

λήρος τὰ ῥήματα αὐτῶν, καὶ ἠπί-  
an idle tale the words of them, and they believed

στούν αὐταῖς. 12 Ὁ δὲ Πέτρος ἀναστὰς ἔδρα-  
not them. The and Peter arising ran

μεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας  
to the tomb, and having stooped down

βλέπει τὰ ὀθόνια \* [κεῖμενα] μόνα· καὶ  
he sees the linen bands [lying] alone; and

ἀπηλθε πρὸς ἑαυτὸν, θαυμάζων τὸ γεγο-  
he departed by himself, wondering that having

νόσ. occurred.

13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι  
And lo, two of them were going

ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν  
in this day into a village being distant

σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ  
furlongs sixty from Jerusalem, to which

they found not the BODY  
of the LORD Jesus.

4 And it occurred, as  
they were in PERPLEXITY  
about this, † behold two  
Men stood by them in  
shining Clothing.

5 And the women being  
afraid, and bowing their  
FACES to the EARTH, these  
said to them, "Why do you  
seek the LIVING one among  
the DEAD?"

6 He is not here, but has  
been raised. † Remember  
how he spoke to you, while  
he was yet in GALILEE;

7 saying, "The SON of  
MAN must be delivered up  
into the HANDS of Sinners,  
and be crucified, and the  
THIRD day rise again."

8 And they recollected  
his WORDS;

9 † and returning from  
the TOMB, related all these  
things to the ELEVEN, and  
to ALL the REST.

10 Now they were the  
MAGDALA Mary, and Jo-  
anna, and \* THAT Mary the  
mother of James, and the  
OTHERS with them, who  
told these things to the  
APOSTLES.

11 † And \* these WORDS  
appeared to them like idle  
talk; and they believed  
them not.

12 † But PETER arising  
ran to the TOMB, and stoop-  
ing down he saw only the  
LINEN BANDS; and he  
went away by himself,  
wondering at WHAT had  
HAPPENED.

13 † And behold, two of  
them were going on the  
Same DAY, to a Village  
called Emmaus, sixty Fur-  
longs from Jerusalem.

\* VATICAN MANUSCRIPT.—10. THAT Mary. 11. these words. 12. lying—omit.

† 3. Tischendorf omits the words "of the Lord Jesus." † 12. Tischendorf omits this verse.

‡ 4. John xx. 12. ‡ 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22. ‡ 9. Matt. xxviii. 8; Mark xvi. 10. ‡ 11. Mark xvi. 11. ‡ 13. Mark xvi. 12.

ὄνομα Ἑμμαούς. <sup>14</sup>Καὶ αὐτοὶ ὠμίλουν πρὸς  
a name Emmaus. And they were talking to  
ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τού-  
each other about all of the having happened of  
των. <sup>15</sup>Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ  
these. And it occurred in the to talk them and  
συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας  
to reason, even he the Jesus having come near  
συνεπορεύετο αὐτοῖς. <sup>16</sup>Οἱ δὲ ὀφθαλμοὶ αὐτῶν  
went with them. The but eyes of them  
ἔκρατοῦντο, τοῦ μὴ ἐπιγνῶναι αὐτόν. <sup>17</sup>Εἶπε  
were held, the not to know him. He said  
δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς  
and to them; What the words these, which  
ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες,  
you throw to one another walking,  
καὶ ἐστὲ σκυθρωποί; <sup>18</sup>Ἀποκριθεὶς δὲ ὁ εἰς,  
and are sad? Answering and the one,  
ὧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ  
to whom a name Cleopas, said to him; Thou  
μόνος παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ  
alone sojournest Jerusalem, and not thou knowest  
τὰ γεγόμενα ἐν αὐτῇ ἐν ταῖς  
the things having been done in her in the  
ἡμέραις ταύταις; <sup>19</sup>Καὶ εἶπεν αὐτοῖς· Ποῖα;  
days these? And he said to them, What things?  
Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ  
they and said to him; The things about Jesus the  
Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνα-  
Nazarene, who was a man a prophet, power-  
τὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ  
ful in work and word in presence of the God  
καὶ παντὸς τοῦ λαοῦ. <sup>20</sup>Ὅπως τε πα-  
and all the people. How and de-  
ρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἀρχον-  
livered up him the high-priests and the chiefs  
τες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύ-  
of us to a sentence of death, and cruel-  
ρωσαν αὐτόν. <sup>21</sup>Ἡμεῖς δὲ ἠλπίζομεν, ὅτι  
fied him. We but hoped, that  
αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσρα-  
he it is the being about to redeem the Israel;  
ήλ, ἀλλάγε σὺν πᾶσι τούτοις τρίτην ταύ-  
but besides all these third this  
την ἡμέραν ἄγει σήμερον, ἀφ' οὗ  
day goes away to-day, from of which  
ταῦτα ἐγένετο· <sup>22</sup>ἀλλὰ καὶ γυναῖκες τινὲς ἐξ  
these occurred; but also women some of  
ἡμῶν ἐξέστησαν ἡμᾶς, γενόμενα ὄρθρῳ  
us astonished us, having been early  
ἐπὶ τὸ μνημεῖον· <sup>23</sup>καὶ μὴ εὑροῦσαι τὸ  
at the tomb; and not having found the  
σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὀπτασίαν  
body of him, came, saying also a vision  
ἀγγέλων ἑώρακέναι, οἳ λέγουσιν αὐτόν  
of messengers to have seen, who say him  
ζῆν. <sup>24</sup>Καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν  
to be alive. And went some of those with us

14 And they were con-  
versing with each other  
about All these THINGS  
which had HAPPENED.

15 And it occurred, while  
they were conversing and  
reasoning, \*Jesus himself  
having approached, went  
with them.

16 But †their EYES were  
held, so that they did not  
RECOGNIZE him.

17 And he said to them,  
“What WORDS are these  
which you are exchanging  
with each other, as you  
\*walk? and why are you  
dejected?”

18 And the ONE †named  
Cleopas, answering, said  
to him, “Art thou the only  
Sojourner in Jerusalem,  
who is unacquainted with  
the THINGS which have  
OCCURRED in it in these  
DAYS?”

19 And he said to them,  
“What things?” And they  
said to him, “The THINGS  
concerning Jesus, the NA-  
ZARITE, ‡a Man who was  
a Prophet, powerful in  
Work and Word before  
God and All the PEOPLE;

20 ‡and how the HIGH-  
PRIESTS and our RULERS  
delivered him up to a Sen-  
tence of Death, and cruci-  
fied him.

21 But we hoped †That  
it was HE who WAS ABOUT  
to redeem ISRAEL; and  
besides all this, \*This Day  
is the Third since these  
things were done.

22 But ‡some of our  
Women also astonished  
us; for having been early  
at the TOMB,

23 and not finding his  
BODY, they came, saying,  
that they had even seen a  
Vision of Angels, who said  
that he was alive.

24 And some of THOSE

\* VATICAN MANUSCRIPT.—15. Jesus. 17. walk? And they stood still and were sad.  
21. This Day is the Third since.

† 16. John xx. 14; xxi. 4. ‡ 18. John xix. 25. † 19. Matt. xxi. 11; Luke vii.  
16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22. † 20. Luke xxiii. 1;  
Acts xiii. 27, 28. ‡ 21. Luko i. 68; Acts i. 6. † 22. Matt. xxviii. 8; Mark xvi.  
10; John xx. 13.



ἐπὶ τὸ μνημεῖον, καὶ εὑρον \* [οὕτω,] καθὼς  
to the tomb, and found [thus] even as  
καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.  
also the women said: him but not they saw.

<sup>25</sup>Καὶ αὐτὸς εἶπε πρὸς αὐτούς· ὦ ἀνόητοι  
And he said to them; O thoughtless

καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν  
and slow with the heart of the to believe  
ἐπὶ πάντιν, οἷς ἐλάλησαν οἱ προφῆται. <sup>26</sup>Οὐχὶ  
in all, which spoke the prophets. Not

ταῦτα ἔδει παθεῖν τὸν Χριστόν,  
these † it was binding to have suffered the Anointed,  
καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup>Καὶ  
and to enter into the glory of himself? And

ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν  
beginning from Moses and from all of the  
προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις  
prophets, he explained to them in all

ταῖς γραφαῖς τὰ περὶ αὐτοῦ. <sup>28</sup>Καὶ  
the writings the things about himself. And

ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύον-  
they drew near to the village, where they were  
το· καὶ αὐτὸς προσεποιεῖτο πορευτέρω  
going; and he seemed intending further

πορεύεσθαι. <sup>29</sup>Καὶ παρεβιάσαντο αὐτόν, λέ-  
to go. But they pressed him, say-

γοντες· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν  
ing: Abide with us, for toward evening

ἐστί, καὶ κέκλιεν ἡ ἡμέρα. Καὶ εἰσῆλθε  
it is, and has declined the day. And he went in

τοῦ μένειν σὺν αὐτοῖς. <sup>30</sup>Καὶ ἐγένετο ἐν τῷ  
tho to abide with them. And it happened in the

κατακλιθῆναι αὐτόν μετ' αὐτῶν, λαβὼν  
to recline him with them, having taken

τὸν ἄρτον, εὐλόγησε, καὶ κλάσας ἔπε-  
the loaf, he blessed, and having broken he

δίδου αὐτοῖς. <sup>31</sup>Αὐτῶν δὲ διηνοιχθήσαν οἱ  
gave to them. Of them and were opened the

ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς  
eyes, and they knew him; and he

ἄφαντος ἐγένετο ἀπ' αὐτῶν. <sup>32</sup>Καὶ εἶπον  
disappeared from them. And they said

πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη  
to each other; Not the heart of us burning

ἦν, \* [ἐν ἡμῖν,] ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ,  
was, [in us,] as he was talking to us in the way,

\* [καὶ] ὥς διηνοίγεν ἡμῖν τὰς γραφάς;  
[and] as he was opening to us the writings?

<sup>33</sup>Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρε-  
And rising up in this the hour, they re-

ψαν εἰς Ἱερουσαλὴμ· καὶ εὑρον συνηθρο-  
turned to Jerusalem; and found having been

ομένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,  
assembled the eleven and those with them,

<sup>34</sup>λέγοντας· Ὅτι ἡγέρθη ὁ Κύριος ὄντως,  
saying: That has been raised the Lord indeed,

καὶ ὤφθη Σίμωνι. <sup>35</sup>Καὶ αὐτοὶ ἐξηγοῦντο  
and has appeared to Simon. And they related

with us went to the TOMB, and found it as the WOMEN had said; but Him they saw not."

<sup>25</sup> And he said to them, "O inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken!

<sup>26</sup> Was it not necessary † for the MESSIAH to have suffered these things, and to enter his GLORY?"

<sup>27</sup> And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIP- TURES the THINGS con- cerning himself.

<sup>28</sup> And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

<sup>29</sup> But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has \*already declined. And he went in to ABIDE with them.

<sup>30</sup> And it occurred, as he RECLINED with them, ‡taking the LOAF, he bles- sed God, and having broken it, he gave to them.

<sup>31</sup> And Their EYES were opened, and they knew him; and he disappeared from them.

<sup>32</sup> And they said to each other, "Did not our HEARTS †burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

<sup>33</sup> And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled.

<sup>34</sup> SAYING, "The LORD has indeed been raised, and has appeared to Si- mon."

<sup>35</sup> And they related

\* VATICAN MANUSCRIPT.—24. thus—omit. 29. already past. 32. in us—and—omit.

† 32. The *Codex Beza* has a very remarkable reading here; instead of *kaiomenee*, burned, it has *kekalumenee*, veiled and one of the *Itala*, has *fruit excavatum*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way and while he unfolded the Scriptures to us," seeing we did not know him.—A. Clarke.

‡ 22. verse 46; Acts xvii. 3; 1 Pet. i. 11. ‡ 30. Matt. xiv. 19.

τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐ-  
the things in the way, and how he was known to  
τοῖς ἐν τῇ κλάσει τοῦ ἄρτου. <sup>36</sup>Ταῦτα δὲ αὐ-  
them in the breaking of the loaf. These and of  
τῶν λαλοῦντων, αὐτὸς ἔστη ἐν μέσῳ αὐτῶν,  
them speaking, he stood in midst of them,  
καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. <sup>37</sup>Πτοη-  
and says to them; Peace to you. Being  
θέντες δὲ καὶ ἐμφοβοὶ γεγόμενοι, ἐδό-  
terrified but and affrighted having become they  
κουν πνεῦμα θεωρεῖν. <sup>38</sup>Καὶ εἶπεν αὐτοῖς·  
thought a spirit to see. And he said to them;  
Τι τεταραγμένοι ἐστέ; καὶ διατί  
Why having been agitated are you? and why  
διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις  
reasonings rise in the hearts  
ὑμῶν; <sup>39</sup>Ἰδετε τὰς χεῖράς μου, καὶ τοὺς  
of you? See you the hands of me and the  
πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφῇ-  
feet of me, that he I am; handle  
σατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ  
you me and see you; for a spirit flesh and  
ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχον-  
bones not has, as me you perceive hav-  
τα. <sup>40</sup>Καὶ τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς  
ing. And this saying, he showed to them the  
χεῖρας καὶ τοὺς πόδας. <sup>41</sup>Ἐτι δὲ ἀπιστούντων  
hands and the feet. While and not believing  
αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶ-  
of them from the joy, and were wondering, he  
πεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθά-  
said to them; Have you anything eatable here?  
δε; <sup>42</sup>Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ  
They and gave to him of a fish broiled  
μέρος, \* [καὶ ἀπὸ μελισσίου κηρίου.] <sup>43</sup>Καὶ  
a piece, [and from a honey comb.] And  
λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν. <sup>44</sup>Εἶπε  
having taken, in presence of them he eat. He said  
δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, οὓς ἐλάλησα  
and to them; These the words, which I spoke  
πρὸς ὑμᾶς, ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ  
to you, while being with you, that must  
πληρωθῆναι πάντα τὰ γεγραμ-  
to be fulfilled all the things having been  
μένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις,  
written in the law of Moses, and prophets,  
καὶ ψαλμοῖς περὶ ἐμοῦ. <sup>45</sup>Τότε διήνοιξεν αὐ-  
and psalms concerning me. Then he opened of  
τῶν τὸν νοῦν, τοῦ συνιέναι τὰς γρα-  
them the mind, of the to understand the writ-  
φάς· <sup>46</sup>καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέ-  
ings; and he said to them; That thus it is  
γραπται, καὶ οὕτως ἔδει παθεῖν  
written, and thus it behooved to have suffered

what THINGS happened on  
the ROAD, and how he was  
known to them in the  
BREAKING of the LOAF.

36 ‡ And as they were  
saying these things, he  
stood in the Midst of them  
† and says to them, "Peace  
be to you."

37 But they being  
\*troubled and terrified,  
thought they saw ‡† a  
Spirit.

38 And he said to them,  
"Why are you troubled?  
and why do Doubts arise  
in your \*HEARTS?"

39 ‡ See my HANDS and  
my FEET, that I am he;  
handle me, and be con-  
vinced; For a Spirit has  
not \*both Flesh and Bones  
as you perceive me to  
have."

40 † And having said  
this, he showed them his  
HANDS and his FEET.

41 And while from JOY  
they were unbelieving, and  
were wondering, he said to  
them, "Have you any Food  
here?"

42 And THEY gave him  
Part of a broiled Fish;

43 and taking it, ‡ he ate  
in their presence.

44 And he said to them,  
‡ "These are the words  
which I spoke to you, while  
I was yet with you, That  
ALL THINGS WRITTEN in  
the LAW of Moses, and in  
the \*PROPHETS, and in the  
Psalms, concerning me,  
must be fully accom-  
plished."

45 Then he opened Their  
MINDS to UNDERSTAND  
the SCRIPTURES,

46 and said to them,  
"Thus it is written, \*that  
the MESSIAH should suffer

\* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and. 42. and from a Honey comb—omit. 44. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach has *phantasma*, phantom, in the margin, which agrees with Mark vi. 40. † 40. Tischendorf omits this verse.

‡ 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. ‡ 37. Mark vi. 49. ‡ 39. John xx. 20, 27. ‡ 43. Acts x. 41. ‡ 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31.

τὸν Χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν  
the Anointed, and to stand up out of dead ones  
τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup>καὶ κηρυχθῆναι ἐπὶ τῷ  
in the third day, and to be proclaimed in the  
ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρ-  
name of him reformation and forgiveness of  
τιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ  
sins to all the nations, beginning from  
Ἱερουσαλήμ. <sup>48</sup>ὑμεῖς δὲ ἐστέ μάρτυρες τοῦ  
Jerusalem. You and are witnesses of  
τῶν. <sup>49</sup>Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελ-  
these. And lo, I send forth the promise  
λίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ  
of the Father of me on you; you but  
καθίστατε ἐν τῇ πόλει, ἕως οὗ ἐνδύση-  
remain you in the city, till you maybe  
σθε δύναμιν ἐξ ὕψους. <sup>50</sup>Ἐξήγαγε δὲ  
clothed power from on high. He led and  
αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπά-  
them out even to Bethany; and having  
ρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.  
lifted up the hands of himself, he blessed them.  
<sup>51</sup>Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν  
And it happened in the to bless him  
αὐτούς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρει-  
them, he stood apart from them, and was carried  
το εἰς τὸν οὐρανόν. <sup>52</sup>Καὶ αὐτοὶ προσκυ-  
up into the heaven. And they having  
νήσαντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλήμ  
prostrated to him, returned to Jerusalem  
μετὰ χαρᾶς μεγάλης· <sup>53</sup>καὶ ἦσαν διαπαντός  
with joy great; and were continually  
ἐν τῷ ἱερῷ, \* [αἰνοῦντες καὶ] εὐλογοῦντες  
in the temple, [praising and] blessing  
τὸν Θεόν.  
the God.

and should rise from the  
Dead the THIRD Day;

47 and that in his NAME,  
Reformation \*in order  
to Forgiveness of Sins  
should be proclaimed to  
All the NATIONS, begin-  
ning at Jerusalem.

48 And †you are Wit-  
nesses of these things.

49 And, behold, I send  
forth †the PROMISE of my  
FATHER upon you; but  
remain you in the CITY,  
till you are invested with  
Power from on high."

50 And he led them out  
†to Bethany; and lifting  
up his HANDS, he blessed  
them.

51 And it occurred while  
he was BLESSING them, he  
was separated from them,  
†and carried up into HEA-  
VEN.

52 And they †having  
prostrated to him, return-  
ed to Jerusalem with  
great Joy;

53 and were constantly  
in the TEMPLE, blessing  
GOD.

\* ACCORDING TO LUKE.

\* VATICAN MANUSCRIPT.—47. in order to Forgiveness. 53. praising and—omit.  
Subscription—ACCORDING TO LUKE.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having pros-  
trated to him."

‡ 48. John xv. 27; Acts i. 8, 22; ii. 32: iii. 15. † 49. Acts i. 4. ‡ 50. Acts i.  
12.

\*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.  
[GLAD TIDINGS] BY JOHN.  
\*ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

<sup>1</sup>Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος  
In a beginning was the Word, and the Word

ἦν πρὸς τὸν Θεόν, καὶ θεὸς ἦν ὁ Λόγος.  
was with the God, and a god was the Word.

<sup>2</sup>Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.  
This was in a beginning with the God.

<sup>3</sup>Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς  
All through it was done; and without  
αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.  
it was done not even one, that has been done.

<sup>4</sup>Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς  
In it life was, and the life was the light  
τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ  
of the men; and the light in the darkness  
φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
shines, and the darkness it not apprehended.

<sup>6</sup>Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ  
Was a man having been sent from  
Θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν  
God, a name to him John; this came

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ  
for a witness, that he might testify about the  
φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.  
light, that all might believe through him.

<sup>8</sup>Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρή-  
Not was he the light, but that he might

σῇ περὶ τοῦ φωτός. <sup>9</sup>Ἦν τὸ φῶς τὸ  
testify about the light. Was the light the  
ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχό-  
true, which enlightens every man com-

μενον εἰς τὸν κόσμον. <sup>10</sup>Ἐν τῷ κόσμῳ ἦν,  
ing into the world. In the world he was.

καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ  
and the world through him was, and the

κόσμος αὐτὸν οὐκ ἔγνω. <sup>11</sup>Εἰς τὰ ἴδια ἦλθε, καὶ  
world him not knew. Into the own he came, and

οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. <sup>12</sup>Ὅσοι δὲ  
the own him not received. As many as but

CHAPTER I.

1 In the †Beginning was the †Logos, and the LOGOS was with God, and the LOGOS was God.

2 This was in the Beginning with God.

3 †Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the †LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 †There was a Man,, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and †the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 †He came to his OWN domains, and yet his OWN people received Him not.

12 but to as many as

\* VATICAN MANUSCRIPT.—Title—ACCORDING TO JOHN.

† 1. In this and the fourteenth verse *logos*, has been transferred rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person*, *nature*, or *work*, so the epithet *logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss. † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

† 1. Prov. viii. 22, &c.; 1 John i. 1. † 3. Eph. iii. 9; Col. i. 16. † 5. John viii. 12; ix. 5; xii. 35, 46. † 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. † 11. Matt. xxi. 38; Mark xii. 7; Luke xix. 14; xx. 14. † 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii. 1.

ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν  
received him, he gave to them authority  
τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς  
children of God to become, to those believing into  
τὸ ὄνομα αὐτοῦ· <sup>13</sup>οἱ οὐκ ἐξ αἱμάτων, οὐδὲ  
the name of him; who not from bloods, nor  
ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος  
from a will of flesh, nor from a will  
ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. <sup>14</sup>Καὶ ὁ  
of a man, but from God were begotten. And the  
Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν,  
Word flesh became, and tabernacled among us,  
(καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς  
(and we beheld the glory of him, a glory as  
μονογενοῦς παρὰ πατρός,) πλήρης χάριτος  
of an only-begotten from a father,) full of favor  
καὶ ἀληθείας. <sup>15</sup>Ἰωάννης μαρτυρεῖ περὶ  
and truth. John testifies concerning  
αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν, ὃν  
him, and cried saying: This was, of whom  
εἶπον· Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν  
I said; He after me coming, before  
μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>16</sup>Ὁ-  
me has become; for first of me he was. Be-  
τι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες  
cause out of the fullness of him we all  
ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. <sup>17</sup>Ὅτι ὁ  
received, and favor upon favor. For the  
νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ  
law through Moses was given; the favor and the  
ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.  
truth through Jesus Christ came.  
<sup>18</sup>Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονο-  
God no one has seen ever; the only-  
γενῆς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ  
begotten son, that being in the bosom of the  
Πατρὸς, ἐκεῖνος ἐξηγήσατο. <sup>19</sup>Καὶ αὕτη  
Father, he has made known. And this  
ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστει-  
is the testimony of the John, when sent  
λαν οἱ Ἰουδαῖοι ἐξ Ἱερουσολύμων ἱερεῖς καὶ  
the Jews from Jerusalem priests and  
λευῖταις, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;  
levites, that they might ask him; Thou who art?  
<sup>20</sup>Καὶ ὡμολόγησε, καὶ οὐκ ἡρνήσατο· καὶ ὡμο-  
And he confessed, and not denied; and con-  
λόγησεν· ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. <sup>21</sup>Καὶ  
fessed; That not am I the Anointed. And

received him, †he gave  
Authority to become Chil-  
dren of God, to THOSE  
BELIEVING into his NAME;

13 ††who were begotten  
not of Blood, nor of the  
Will of the Flesh, nor of  
the Will of Man, but of God.

14 And the †Logos be-  
came †Flesh, and dwelt  
among us,—and †we be-  
held his GLORY, a Glory as  
of an Only-begotten from a  
Father,—full of Favor and  
Truth.

15 †[John testified con-  
cerning him, and cried,  
saying, "This is he of  
whom I said, †HE who  
COMES after me is in  
advance of me; For he is  
my Superior."']

16 For out of his FUL-  
NESS we all received; even  
Favor upon Favor.

17 For the LAW was  
given through Moses; the  
FAVOR and the TRUTH came  
through Jesus Christ.

18 No one has ever seen  
God; the \*Only-begotten  
Son, who is in the BOSOM  
of the FATHER, he has  
made him known.

19 Now this is the TES-  
TIMONY of JOHN. †When  
the JEWS sent \*to him  
Priests and Levites to ask  
him, "Who art thou?"

20 he acknowledged and  
did not deny, but acknow-  
ledged, "I am not the  
MESSIAH."

21 And they asked him,

\* VATICAN MANUSCRIPT.—18. Only-begotten Son HE who is. 19. to him Priests.

† 13. Griesbach notes a different reading of this verse. Instead of *hoi... egenneethesan*, he has *hos... egenneethes*; the singular pronoun and verb for the plural, which would make the passage read—"Who *was* not begotten of Blood, nor of the Will of the Flesh nor of the Will of a Man, but of God;" thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. *New-come* in his Translation of the New Testament remarks, "Jesus the Son of God, is called the Word, because God revealed himself or *his word* by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatze*; the *word* or *voice* of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green taffeta. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—*Bruce's Travels*. † 15. Some put this verse after the 18th.

† 13. John iii. 5; James i. 18; 1 Pet. i. 23. † 14. Matt. i. 16. 20; Luke i. 31, 35; ii. 7; 1 Tim. iii. 16. † 14. Matt. xvii. 2; 2 Pet. i. 17. † 15. Matt. iii. 11; Mark i. 7; Luke iii. 16; ver. 27, 30; John iii. 31. † 19. John v. 33.

ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἰ σύ;  
they asked him; What then? Elias art thou?  
Καὶ λέγει· Οὐκ εἰμί. Ὁ προφήτης εἰ σύ; Καὶ  
And he says; Not I am. The prophet art thou? And  
ἀπεκρίθη· Οὐ. <sup>22</sup>Εἶπον οὖν αὐτῷ· Τίς  
he answered; No. They said then to him; Who

εἶ;  
εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμ-  
art thou? that an answer we may give to those hav-  
ψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;  
ing sent us; what sayest thou about thyself?

<sup>23</sup>Εφη· Ἐγὼ· «φωνὴ βοῶντος ἐν τῇ ἐρήμῳ»·  
He said: I "A voice crying in the desert."  
Εὐθύνετε τὴν ὁδὸν κυρίου,» καὶ ὡς εἶπεν  
Make you straight the way of a lord," as said

Ἠσαΐας ὁ προφήτης. <sup>24</sup>Καὶ οἱ ἀπεσταλμένοι  
Esaiah the prophet. And those having been sent  
ἦσαν ἐκ τῶν Φαρισαίων· <sup>25</sup>καὶ ἠρώτησαν αὐ-  
were of the Pharisees; and they asked him.

τόν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ  
and said to him; Why then dippest thou, if  
σύ οὐκ εἶ ὁ Χριστός, οὔτε Ἠλίας, οὔτε  
thou not art the Anointed, nor Elias, nor

προφήτης; <sup>26</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέ-  
a prophet? Answered them the John, say-  
γων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος \* [δὲ]  
ing; I dip in water; midst [but]

ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, <sup>27</sup>ὃ  
of you stands, whom you not know, he  
ὀπίσω μου ἐρχόμενος, οὗ ἐγὼ οὐκ εἰμί  
after me coming, of whom I not am

ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ  
worthy, that I may loose of him the strap of the  
ὑποδήματος. <sup>28</sup>Ταῦτα ἐν Βηθανίᾳ ἐγένετο  
sandal. These in Bethany were done

πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βα-  
beyond the Jordan, where was John dip-  
πτιζων.  
ping.

<sup>29</sup>Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχό-  
In the morrow he beholds the Jesus com-  
μενον πρὸς αὐτόν, καὶ λέγει· Ἴδε ὁ  
ing to him, and he says; Behold the

ἀμνὸς τοῦ Θεοῦ, ὁ αἵρων τὴν ἁμαρτίαν  
lamb of the God, he taking away the sin  
τοῦ κόσμου. <sup>30</sup>Οὗτός ἐστι, περὶ οὗ ἐγὼ  
of the world. This is he, about whom I

εἶπον· Ὅπισω μου ἔρχεται ἄνθρωπος, ὃς ἔμπροσθέν  
said: After me comes a man, who before  
μου γέγονεν· ὅτι πρῶτός μου ἦν. <sup>31</sup>Κά-  
me has become; because first of me he was. And

γὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερω-  
I not knew him; but that he might be  
θῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἤλθον  
manifested to the Israel, because of this am come

ἐγὼ ἐν τῷ ὕδατι βαπτίζων. <sup>32</sup>Καὶ ἐμαρτύρη-  
I in the water dipping. And bore testi-  
σεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ πνεῦ-  
mony John, saying: That I saw the spirit

"Who \*then art thou? Art thou †Elijah?" And he said, "I am not." "Art thou the PROPHET?" And he answered, "No"

<sup>22</sup>\*They said to him, "Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?"

<sup>23</sup>He said, †"I am a Voice proclaiming in the DESERT, 'Make straight 'the way for the Lord,' as †Isaiah the PROPHET said."

<sup>24</sup>Now\*those sent were of the PHARISEES.

<sup>25</sup>And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"

<sup>26</sup>John answered them, saying, †"I immerse in Water; \*in the Midst of you, coming after me, stands one whom you do not know,

<sup>27</sup>the STRAP of Whose SANDAL I am not worthy to untie."

<sup>28</sup>These things occurred in Bethany beyond the JORDAN, where \*JOHN was immersing.

<sup>29</sup>On the NEXT DAY he sees JESUS coming to him, and says, "Behold †the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

<sup>30</sup>This is he of whom I said, 'After me comes a Man, who is in advance of me; for he is my Superior.'

<sup>31</sup>And I did not know him; but for this purpose, that he might be manifested to ISRAEL, I am come immersing in \*Water."

<sup>32</sup>†And John testified, saying, "I saw the SPIRIT

\* VATICAN MANUSCRIPT.—21. then art thou? Art thou Elijah? 22. They said to him. 24. they who were sent. 26. but—omit. 28. in the Midst of you, coming after me, stands one whom you do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

† 21. Mal. iv. 5; Matt. xvii. 10. † 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. † 23. Isa. xl. 3. † 26. Matt. iii. 11. † 29. 1 Pet. i. 19; Rev. v. 6. † 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

μα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ,  
coming down like a dove out of heaven,  
καὶ ἔμεινεν ἐπ' αὐτόν. <sup>33</sup>Κἀγὼ οὐκ ᾔδειν  
and it abode on him. And I not knew  
αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν  
him: but he having sent me to dip in  
ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν  
water, he to me said; On whom thou  
ἴδῃς τὸ πνεῦμα καταβαῖνον, καὶ μένον  
mayest see the spirit coming down, and abiding  
ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύμα-  
on him, this is he dipping in spirit  
τι ἁγίῳ. <sup>34</sup>Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα,  
holy. And I have seen, and have testified,  
ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.  
that this is the son of the God.

<sup>35</sup>Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάν-  
The morrow again was standing the John,  
νης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. <sup>36</sup>Καὶ  
and of the disciples of him two. And  
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει·  
having looked on the Jesus walking, he says:  
Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. <sup>37</sup>Καὶ ἤκουσαν  
Behold the lamb of the God. And heard  
αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολού-  
him the two disciples speaking, and they  
θησαν τῷ Ἰησοῦ. <sup>38</sup>Στραφεῖς δὲ ὁ Ἰησοῦς,  
followed the Jesus. Having turned and the Jesus,  
καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει  
and seeing them following, he says  
αὐτοῖς· Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ·  
to them; What seek you? They and said to him;  
Ραββί, (ὃ λέγεται ἐρμηνεύμενον, διδά-  
Rabbi, (which means being interpreted, O  
σκαλε,) τοῦ μένεις; <sup>39</sup>Λέγει αὐτοῖς·  
teacher,) where dwellest thou? He says to them;  
Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον,  
Come you and see you. They came and saw,  
ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν  
where he dwells; and with him abode the  
ἡμέραν ἐκείνην. Ὥρα ἦν ὡς δεκάτῃ.  
day that. Hour it was about tenth.  
<sup>40</sup>Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρον,  
Was Andrew, the brother of Simon Peter,  
εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάν-  
one of the two of those having heard from John,  
νου, καὶ ἀκολουθησάντων αὐτῷ. <sup>41</sup>Εὗρίσκει  
and having followed him. Finds  
οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα,  
he first the brother that own Simon,

coming down like a Dove  
from Heaven, and resting  
on him.

33 And I did not know  
him; but HE who SENT  
me to immerse in Water  
he said to me, 'On whom  
thou shalt see the SPIRIT  
descending and resting,  
this is HE who †IMMERSES  
in holy Spirit.'

34 And I have seen and  
testified, That he is the  
SON of GOD."

35 On the NEXT DAY  
\*John was again standing,  
and two of his DISCIPLES;

36 and observing JESUS  
walking, he says, "Behold  
the LAMB of GOD!"

37 The two Disciples  
hearing this, followed JE-  
SUS.

38 And JESUS turning,  
and seeing them follow-  
ing, says to them, "What  
do you seek?" And THEY  
said to him, "Rabbi,  
(which signifies, being  
translated, Teacher,)  
where dwellest thou?"

39 He says to them,  
"Come and see." They  
went, \*therefore, and saw  
where he dwelt, and con-  
tinued with him that DAY,  
It was about the †tenth  
Hour.

40 †Andrew, the BRO-  
THER of Simon Peter, was  
one of THOSE TWO who  
having heard from John,  
followed him.

41 He first finds his  
OWN BROTHER Simon, and

\* VATICAN MANUSCRIPT.—35. John. 39. therefore, and saw.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his reader an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern) the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—Townson.

‡ 33. Matt. iii. 11; Acts i. 5; ii. 4; x. 44; xi. 15. † 40. Matt. iv. 18.

καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν (ὃ and he says to him: We have found the Messiah (which ἐστὶ μεθερμηνευόμενον, Χριστός.) 42\* [Καὶ] is being interpreted, Anointed.) [And] ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας he brought him to the Jesus. Having looked αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς to him the Jesus said: Thou art Simon, the son Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· ὃ ἐρμηνεύεται of Jonas; thou shalt be called Cephas; which means Πέτρος. Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν The morrow he desired to go forth into the Γαλιλαίαν· καὶ εὗρίσκει Φίλιππον, καὶ λέγει Galilee; and he finds Philip, and says αὐτῷ· Ἀκολούθει μοι. 44\* Ἦν δὲ ὁ Φίλιππος to him; Follow me. Was and the Philip ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ from Bethsaida, of the city of Andrew and Πέτρου. 45 Εὗρίσκει Φίλιππος τὸν Ναθαναὴλ, Peter. Finds Philip the Nathanael, ἦλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψε Μωσῆς and says to him; Whom wrote Moses ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὐρήκαμεν, in the law, and the prophets, we have found, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Να- Jesus the son of the Joseph, that from Να- ζαρέθ. 46 Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Να- zareth. And said to him Nathanael; Out of Να- ζαρέθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ zareth is able any good to be? Says to him Φίλιππος· ἔρχου καὶ ἴδε. 47 Εἶδεν ὁ Ἰησοῦς Philip; Come and see. Saw the Jesus τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ the Nathanael coming to him, and λέγει περὶ αὐτοῦ· Ἴδε ἀληθῶς Ἰσρα- he says concerning him; Behold indeed an ηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. 48 Λέγει αὐ- Israelite, in whom guile not is. Says to τῷ Ναθαναὴλ· Πόθεν με γινώσκεις; Ἀπε- him Nathanael; Whence me knowest thou? An- κρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Πρὸ τοῦ swered Jesus and said to him; Before the σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συ- thee Philip to have called, being under the fig- κῆν εἰδόν σε. 49 Ἀπεκρίθη Ναθαναὴλ \* [καὶ tree, I saw thee. Answered Nathanael [and λέγει αὐτῷ·] Ραββί, σὺ εἶ ὁ υἱὸς τοῦ says to him;] Rabbi, thou art the son of the Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ. 50 Ἀ- God, thou art the king of the Israel. An- πεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ὅτι εἰπόν swered Jesus and said to him; Because I said σοι· Εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύ- to thee; I saw thee underneath the fig-tree, be- εις; μείζω τούτων ὄψῃ. 51 Καὶ lievest thou? greater of these thou shalt see. And

says to him, "We have found the MESSIAH." (which is, being translated, Anointed.)

42 He conducted him to JESUS. JESUS looking at him, said, "Thou art Simon, the SON of JONAS; ‡thou shalt be called Ce-phas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, \*JESUS says to him, "Follow me."

44 Now ‡PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds ‡NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the \*Son of JOSEPH, from Nazareth."

46 And Nathanael said to him, ‡"Can any †good thing proceed from Nazareth?" \*PHILIP says to him, "Come and see."

47 \*Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the ‡KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee \*That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things, than this."

\* VATICAN MANUSCRIPT.—42. And—omit. 43. JESUS says. 45. Son. 46. PHILIP. 47. Jesus. 49. and says to him—omit. 50. That I saw.

† 46. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think this a term of reproach.

‡ 42. Matt. xvi. 18. ‡ 44. John xii. 21. ‡ 45. John xxi. 2. ‡ 46. John vii. 41, 42, 52. ‡ 49. Matt. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.



λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν,  
he says to him; Indeed indeed I say to you,  
\* [ἀπ' ἄρτι] ὄψεσθε τὸν οὐρανὸν ἀνεω-  
[from now] you shall see the heaven having  
γόμεν, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ  
been opened, and the messengers of the God  
ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν  
ascending and descending on the son  
τοῦ ἀνθρώπου.  
of the man.

## ΚΕΦ. 6'. 2.

Ἐν τῇ ἡμέρᾳ τῇ τρίτῃ γάμος  
And in the day the third a marriage-feast  
ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ  
occurred in Cana of the Galilee; and was the  
μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἔκλήθη δὲ καὶ  
mother of the Jesus there. Was invited and also  
ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν  
the Jesus and the disciples of him to the  
γάμον. Ὦστε ὅτε ἔλησαν οἶνον,  
marriage-feast. And having fallen short of wine,  
λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον  
says the mother of the Jesus to him; Wine  
οὐκ ἔχουσιν. Ἀλέγει αὐτῇ ὁ Ἰησοῦς· Τί  
not they have. Says to her the Jesus; What  
ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ  
to me and to thee, O woman? Not yet has come the  
ὥρα μου. Ἀλέγει ἡ μήτηρ αὐτοῦ τοῖς  
hour of me. Says the mother of him to the  
διακόνοις· Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε.  
servants; Whatever he may say to you, do you.  
Ἦσαν δὲ ἐκεῖ ὕδρια λίθινα ἕξ κείμε-  
Were and there water-pots of stone six being  
ναι κατὰ τὸν καθαρισμὸν τῶν  
placed according to the mode of cleansing of the  
Ἰουδαίων, χωροῦσαι ἀνὰ μετοχτὰς δύο ἢ  
Jews, holding each measures two or  
τρεις. Ἀλέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς  
three. Says to them the Jesus; Fill you the  
ὕδρια ὕδατος. Καὶ ἐγένεον αὐτὰς ἕως  
water-pots of water. And they filled them to  
ἄνω. Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ  
top. And he says to them; Draw you now, and  
φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.  
carry to the ruler of the feast. And they carried.  
Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ  
When and tasted the ruler of the feast the water  
οἶνον γεγεννημένον· (καὶ οὐκ ᾔδει πόθεν  
wine having become; (and not he knew whence  
ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἡντλη-  
it is; the but servants knew, those having

51 And he says to him,  
"Truly, indeed, I say to  
you, you shall see the  
HEAVENS opened, and the  
ANGELS of GOD ascending  
from and descending to  
the SON of MAN."

## CHAPTER II.

1 And on the \*THIRD  
Day there was a Marriage-  
feast in Cana of GALILEE;  
and the MOTHER of JESUS  
was there;

2 and JESUS also, and  
his DISCIPLES, were invited  
to the MARRIAGE-FEAST.

3 And the Wine falling  
short, the MOTHER of JE-  
SUS says to him, "They  
have no Wine."

4 JESUS says to her,  
† "O Woman, what hast  
thou to do with me? My  
time has not yet arrived."

5 His MOTHER says to  
the SERVANTS, "Do what-  
ever he may bid you."

6 Now six stone Water-  
jars were there, placed †ac-  
cording to the JEWISH  
CUSTOM of PURIFICATION,  
each containing two or  
three †Measures.

7 JESUS says, to them,  
"Fill the JARS with Water."  
And they filled them to  
the top.

8 And he says to them,  
"Draw now, and carry to  
the †RULER OF THE  
FEAST. And \*they carried  
some.

9 And when the RULER  
OF THE FEAST tasted †the  
WATER made Wine, and  
knew not whence it was,  
(but THOSE SERVANTS  
knew who had DRAWN the

\* VATICAN MANUSCRIPT.—51. From now—omit.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bath*, which contained about seven gallons; and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound denoting the president of the *tridinium*, or guest chamber, so-called from its containing three couches placed in the form of a crescent, on which the guests reclined during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stokius in Verb. Lightfoot in his Horæ Heb. Talmud, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxxii. 1) we have an account of his duties.

† 4. John xix. 26. † 6. Mark vii. 3. † 9. John iv. 46.

κότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ  
drawn the water;) calls the bridegroom the  
ἀρχιτρικλινος, <sup>10</sup>καὶ λέγει αὐτῷ· Πᾶς ἄνθρω-  
ruler of the feast, and says to him; Every man  
πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν  
first the good wine places, and when  
μεθύσῃσι, \* [τότε] τὸν ἐλάσσων· σὺ  
they may have drunk freely, [then] the worse: thou  
τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. <sup>11</sup>Ταύ-  
has kept the good wine till now. This  
την ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ  
did the beginning of the signs the  
Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανε-  
Jesus in Cana of the Galilee, and mani-  
ρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς  
fested the glory of himself; and believed into  
αὐτόν οἱ μαθηταὶ αὐτοῦ.  
him the disciples of him.

<sup>12</sup>Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ,  
After this he went down into Capernaum,  
αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ  
he and the mother of him, and the brothers  
\*[αὐτοῦ,] καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ  
[of him,] and the disciples of him, and there  
ἔμειναν οὐ πολλὰς ἡμέρας. <sup>13</sup>Καὶ ἔγγυς ἦν  
remained not many days. And nigh was  
τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς  
the passover of the Jews, and went up to  
Ἱερουσόλυμα ὁ Ἰησοῦς. <sup>14</sup>Καὶ εὑρεν ἐν τῷ  
Jerusalem the Jesus. And he found in the  
ιερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ  
temple those selling oxen and sheep and  
περιστερὰς, καὶ τοὺς κεραματιστάς καθήμενους.  
doves, and the money-changers sitting.  
<sup>15</sup>Καὶ ποιήσας φραγγέλιον ἐκ σχοινίων,  
And having made a whip out of rushes,  
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβα-  
all he drove out of the temple, the and sheep  
τα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν  
and the oxen; and of the money-changers  
ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέ-  
he poured out the coin, and the tables over-  
στρεψε· <sup>16</sup>καὶ τοῖς τὰς περιστερὰς πωλοῦσιν  
turned; and to those the doves selling  
εἶπεν· Ἀρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν  
he said: Take these hence; not make you the  
οἶκον τοῦ Πατρὸς μου οἶκον ἐμπορίου.  
house of the Father of me a house of merchandise.  
<sup>17</sup>Εμνήσθησαν \*[δὲ] οἱ μαθηταὶ αὐτοῦ, ὅτι  
Remembered [and] the disciples of him, that

WATER,) the RULER OF  
THE FEAST called the  
BRIDEGROOM.

10 and says to him,  
"Every Man First presents  
good Wine, and when they  
have †drunk freely, the  
INFERIOR; but thou hast  
kept the good Wine till  
now."

11 This \*First of SIGNS  
JESUS performed in Cana  
of GALILEE, and displayed  
his GLORY and his DISCI-  
PLES believed into him.

12 After this he went  
down to Capernaum, he  
and his MOTHER, and his  
BROTHERS, and his DISCI-  
PLES; but they did not re-  
main there Many Days.

13 ‡And the PASSOVER  
of the JEWS was near, and  
JESUS went up to Jerusa-  
lem.

14 ‡And he found the  
MONEY-CHANGERS sitting  
in the TEMPLE, and THOSE  
who SOLD Oxen, and Sheep,  
and Doves.

15 †And having made a  
Whip of Rushes, he drove  
them all out of the TEM-  
PLE, with the SHEEP and  
the CATTLE, and he poured  
out the COIN of the BANK-  
ERS, and overturned the  
TABLES,

16 and said to THOSE  
who SOLD DOVES. "Take  
these things hence. Make  
not my FATHER'S HOUSE  
a House of Traffic."

17 And his DISCIPLES  
recollected That it is writ-

\* VATICAN MANUSCRIPT.—10. then—omit. 11. First of. 12. his—omit. 17. And—omit.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta thucin*, to drink after sacrificing, signify not to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xlii. 34; Cant. v. 1; 1 Mac. xvi. 16; Ecclesi. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate *oos keepos methuoon*, by which is certainly understood, not a garden drowned with water but one sufficiently saturated with it, not having one drop too much, nor too little.—*Clarke*. † 15. It is probable that *this* cleansing of the temple occurred at the commencement of our Lord's ministry, and is not to be confounded with *that* mentioned by the other evangelists, which took place at its close.

‡ 13. Exod. xii. 14; John v. 1; vi. 4; xi. 55. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45.

γεγραμμένον ἔστιν· «Ὁ ζήλος τοῦ οἴκου  
having been written it is; "The zeal of the house

σου καταφάγεται με.» <sup>18</sup> Ἀπεκρίθησαν  
of thee will consume me." Answered

οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον  
then the Jews and said to him; What sign

δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; <sup>19</sup> Ἀ-  
showest thou to us ~~what~~ these thou doest? An-

πεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε  
swered the Jesus and said to them; Destroy

τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγε-  
the temple this, and in three days I will

ρῶ αὐτόν. <sup>20</sup> Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσα-  
raise it. Said then the Jews; Forty

ράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς  
and six years was being built the temple

οὗτος· καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς  
this; and thou in three days wilt raise

αὐτόν; <sup>21</sup> Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ  
it? He but spoke concerning the temple

τοῦ σώματος αὐτοῦ. <sup>22</sup> Ὅτε οὖν ἠγέρ-  
of the body of himself. When therefore he was

θη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ  
raised out of dead ones, remembered the disciples

αὐτοῦ, ὅτι τοῦτο ἔλεγε· καὶ ἐπίστευσαν τῇ  
of him, that this he spoke; and they believed the

γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.  
writing, and the word which said the Jesus.

<sup>23</sup> Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ  
When and was in the Jerusalem at the

πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ  
passover at the feast, many believed into the

ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ  
name of him, beholding of him the signs which

ἐποίει. <sup>24</sup> Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευσεν  
he did. He but the Jesus not committed

ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν  
himself to them, because the him to know

πάντας· <sup>25</sup> καὶ ὅτι οὐ χρεῖαν εἶχεν, ἵνα  
all; and because not need he had, that

τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐ-  
any one should testify concerning the man; he

τὸς γὰρ ἐγίνωσκε, τί ἦν ἐν τῷ ἀνθρώπῳ.  
for knew, what was in the man.

### ΚΕΦ. γ'. 3.

<sup>1</sup> Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νι-  
Was and a man of the Pharisees, Ni-

κόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·  
codemus a name to him, a ruler of the Jews;

<sup>2</sup> οὗτος ἦλθε πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐ-  
this came to him by night, and said to

τῷ· Ραββί, οἶδαμεν, ὅτι ἀπὸ Θεοῦ ἐλήλυθας  
him; Rabbi, we know that from God thou hast come

ten, † "My ZEAL for thy  
HOUSE consumes me."

18 Then the JEWS an-  
swered and said to him,  
‡ "What Sign dost thou  
show us, why thou doest  
these things?"

19 \*Jesus answered and  
said to them, ‡ "Destroy  
this TEMPLE, and in Three  
Days I will raise it."

20 Then the JEWS sa-  
"Forty and Six Years h  
this TEMPLE been in build  
ing and wilt thou erect it  
in Three Days?"

21 But he spoke of the  
TEMPLE of his BODY.

22 When, therefore, he  
was raised from the Dead,  
‡ his DISCIPLES remem-  
bered That he had said  
This; and they believed  
the SCRIPTURE, and the  
WORD which JESUS had  
spoken.

23 Now while he was in  
JERUSALEM at the FEAST  
of the PASSOVER, many  
believed into his NAME,  
beholding His SIGNS which  
he performed.

24 But \*Jesus did not  
trust himself to them, be-  
cause he KNEW them all,

25 and required not that  
any one should testify  
concerning MAN; for he  
knew what was in MAN.

### CHAPTER III.

1 And there was a Man  
of the PHARISEES, whose  
name was Nicodemus, a  
Ruler of the JEWS;

2 he came to him by  
Night, and said to him,  
"Rabbi, we know That  
thou art a Teacher come  
from God; ‡ for no one can

\* VATICAN MANUSCRIPT.—19. Jesus. 24. Jesus.

† 19. Or, *destroy this very TEMPLE*; perhaps pointing to his body at the same time.  
† 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years  
before Jesus was born. Jesus was at this time about thirty years old, which makes the  
term exactly 46 years. But although Herod finished the main work in nine years and a  
half, yet Josephus tells us that the whole of the buildings were not completed till Nero's  
reign, some 80 years after the 18th of Herod's reign.

‡ 17. Psa. lxi. 9. ‡ 18. Matt. xii. 38; John vi. 30. ‡ 19. Matt. xxvi. 61;  
xxvii. 40; Mark xiv. 58; xvi. 29. ‡ 22. Luke xxiv. 8. ‡ 2. John vii. 50; xix.  
the Age. 54. I should glorify.

39. ‡ 2. John ix. 16., 33; Acts ii. 22; x. 38.



ἐπουράνια, πιστεύετε; <sup>13</sup>Καὶ οὐδεὶς ἀνα-  
 heavenly, will you believe? And no one has  
 ἀσέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ  
 ascended into the heaven, except he out of the  
 οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου,  
 heaven having descended, the son of the man,  
 \* [ὁ ὢν ἐν τῷ οὐρανῷ.] <sup>14</sup>Καθὼς Μωσῆς  
 [the being in the heaven.] And even as Moses  
 ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως  
 raised aloft the serpent in the desert, thus  
 ὑψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου.  
 to be raised it behooves the son of the man;  
<sup>15</sup>ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, \* [μὴ ἀπό-  
 that every one who believing into him, [not may  
 ληται, ἀλλ'] ἔχη ζωὴν αἰώνιον. <sup>16</sup>Οὕτω  
 be destroyed, but] may have life age-lasting. Thus  
 γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε  
 for loved the God the world, so that  
 τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν,  
 the son of himself the only-begotten he gave,  
 ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν, μὴ ἀπό-  
 that every one who believing into him, not may  
 ληται, ἀλλ' ἔχη ζωὴν αἰώνιον. <sup>17</sup>Οὐ  
 be destroyed, but may have life age-lasting. Not  
 γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ  
 for sent the God the son of himself  
 εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ'  
 into the world, that he might judge the world, but  
 ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. <sup>18</sup>Ὁ  
 that might be saved the world through him. He  
 πιστεύων εἰς αὐτόν, οὐ κρίνεται· ὁ \* [δὲ] μὴ  
 believing into him, not is judged; he [but] not  
 πιστεύων, ἤδη κρίνεται, ὅτι ἡ πεπί-  
 believing, already is judged, because not he has  
 στευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς  
 believed into the name of the only begotten  
 υἱοῦ τοῦ Θεοῦ. <sup>19</sup>Αὕτη δέ ἐστιν ἡ κρίσις,  
 son of the God. This and is the judgment,  
 ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ  
 that the light has come into the world, and  
 ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος,  
 loved the men rather the darkness,  
 ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.  
 than the light; was for evil of them the works.  
<sup>20</sup>Πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ  
 Every one for the vile things doing, hates  
 τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα  
 the light, and not comes to the light, that  
 μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. <sup>21</sup>Ὁ  
 not may be detected the works of him. <sup>22</sup>Ὁ  
 ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς,  
 doing the truth comes to the light,  
 ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα,  
 so that may be made manifest of him the works,  
 ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.  
 that in God it is having been done.

<sup>22</sup>Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μα-  
 After these came the Jesus and the dis-

13 ‡And no one has as-  
 cended into HEAVEN, ex-  
 cept the SON of MAN who  
 DESCENDED from HEAVEN.

14 ‡And as Moses ele-  
 vated the SERPENT in the  
 DESERT, so must the SON  
 of MAN be placed on high;

15 that EVERY ONE BE-  
 LIEVING into him may  
 ‡have aionian Life.

16 ‡For GOD so loved  
 the WORLD, that he gave  
 \*his SON, the ONLY-BE-  
 GOTTEN, that EVERY ONE  
 BELIEVING into him may  
 not perish, but obtain aion-  
 nian Life.

17 ‡For GOD sent not  
 his SON into the WORLD  
 that he might judge the  
 WORLD, but that the  
 WORLD through him might  
 be saved.

18 ‡HE BELIEVING into  
 him is not judged; but HE  
 not BELIEVING has been  
 judged already, Because  
 he has not believed into  
 the NAME of the ONLY-BE-  
 GOTTEN Son of GOD.

19 And this is the JUDG-  
 MENT, ‡That the LIGHT  
 has come into the WORLD,  
 and MEN loved the DARK-  
 NESS rather than the  
 LIGHT; for Their WORKS  
 were evil.

20 For ‡EVERY ONE who  
 does Vile things hates the  
 LIGHT, and comes not to  
 the LIGHT, that his WORKS  
 may not be detected.

21 But HE who DOES the  
 TRUTH comes to the LIGHT,  
 so that His WORKS may be  
 manifested That they have  
 been done in God.

22 After this, JESUS and  
 his DISCIPLES went into  
 the TERRITORY of JUDEA,

\* VATICAN MANUSCRIPT.—13. he being in HEAVEN—omit  
 15. may not be destroyed, but—omit. 16. the SON. 18. but—omit.

‡ 13. John xvi. 29; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10. ‡ 14. Num. xxi. 9.  
 ‡ 15. John vi. 47. ‡ 16. Rom. v. 8; 1 John iv. 9. ‡ 17. Luke ix. 56; John v.  
 45; viii. 15; xii. 47; 1 John iv. 14. ‡ 18. John v. 24; vi. 40, 47; xx. 31. ‡ 19.  
 John 4, 9-11; viii. 12. ‡ 20. Eph. v. 13.

θηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ  
ciples of him into the Judean land; and there  
διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν. <sup>23\*</sup> Ἦν  
remained with them, and was dipping. Was  
δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς  
and also John dipping in Enon, near  
τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ  
the Salim, because waters many was there; and  
παρεγίνοντο, καὶ ἐβαπτίζοντο. <sup>24</sup> Ὅπω  
they were coming, and were being dipped. Not yet

γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν, ὃ  
for was having been cast into the prison the  
Ἰωάννης. <sup>25</sup> Ἐγένετο δὲν ἑστηκὸς ἐκ τῶν μα-  
John. Occurred then a dispute of the dis-

θητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθα-  
ciples of John with a Jew about cleans-  
ρισμοῦ. <sup>26</sup> Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καί  
ing. And they came to the John, and

εἶπον αὐτῷ· Ραββί, ὅς ἦν μετὰ σοῦ πέραν τοῦ  
said to him; Rabbi, who was with thee beyond the  
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε,  
Jordan, to whom thou hast testified, behold,  
οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐ-  
he dips, and all come to him.

τόν. <sup>27</sup> Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ  
Answered John and said; Not

δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ  
is able a man to receive nothing, except

ἡ δεδομένον αὐτῷ ἐκ τοῦ  
it may be having been given to him from the

οὐρανοῦ. <sup>28</sup> Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε,  
heaven. Yourselves you to me bear testimony,

ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι  
that I said; Not am I the Anointed, but that

ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. <sup>29</sup> Ὁ  
having been sent I am in presence of him. He

ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ  
having the bride, a bridegroom is; the but

φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ  
friend of the bridegroom, that standing and

ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν  
hearing him, with joy rejoices through the

φωνὴν τοῦ νυμφίου. Αὕτη οὖν ἡ  
voice of the bridegroom. This therefore the

χαρὰ ἡ ἐμὴ πεπλήρωται. <sup>30</sup> Ἐκείνον  
joy that of me has been completed. Him

δεῖ αὐξάνειν, ἐμέ δὲ ἐλαττοῦσθαι. <sup>31</sup> Ὁ  
it behooves to increase, me but to decrease. He

ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν.  
from above coming, over all is.

Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ  
He being from the earth, from the earth is, and

ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ  
from the earth speaks; he from the heaven

ἐρχόμενος, ἐπάνω πάντων ἐστίν, <sup>32\*</sup> [καὶ] ὃ  
coming, over all is, [and] what

έώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ  
he has seen and heard, this he testifies; and

and there he remained with them, and was immersing.

23 And \*John also was immersing in Enon, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 ‡For \*John had not yet been cast into PRISON.

25 A Dispute then occurred among \*the DISCIPLES of John with a Jew, about Purification.

26 And they came to JOHN, and said to him, "Rabbi, he who was with thee beyond the JORDAN, ‡to whom thou hast testified, behold, HE immerses, and all are coming to him."

27 John answered and said, ‡A Man can receive nothing unless it be given HIM from HEAVEN.

28 You yourselves are witnesses for me, That I said, ‡I am not the MESSIAH, but That I have been sent before him.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE: this, therefore, MY JOY has been completed.

30 He must increase, but I must decrease.

31 ‡HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, this he testifies;

\* VATICAN MANUSCRIPT.—23. JOHN. 25. THOSE DISCIPLES who were of John and a Jew about. 32. And—omit.

‡ 24. Matt. xiv. 3. ‡ 26. John i. 7, 15, 27, 34. ‡ 27. 1 Cor. iv. 7; Heb. v. 4; James i. 17. ‡ 28. John i. 20, 27. ‡ 31. Matt. xxxiii. 18; Jo'n i. 15, 27; Rom. ix. 5.

τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. <sup>33</sup>Ὁ  
the testimony of him no one receives. He  
λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν,  
receiving of him the testimony, has set his seal,  
ὅτι ὁ Θεὸς ἀληθὴς ἐστίν. <sup>31</sup>Ὁν γὰρ ἀπέ-  
that the God true is. Whom for has  
στελεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ.  
sent the God, the words of the God speaks:  
οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα.  
not for by measure gives the God the spirit.  
<sup>35</sup>Ὁ Πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδω-  
The Father loves the son, and all has been  
κεν ἐν τῇ χειρὶ αὐτοῦ. <sup>36</sup>Ὁ πιστεύων εἰς τὸν  
given in the hand of him. He believing into the  
υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθὼν  
son, has life age-lasting; he but disobeying  
τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ  
the son, not shall see life, but the anger of the  
Θεοῦ μένει ἐπ' αὐτόν.  
God abides on him.

ΚΕΦ. 8'. 4.

<sup>1</sup>Ὡς οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ  
When therefore knew the Lord, that heard the  
Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ  
Pharisees, that Jesus more disciples made  
καὶ βαπτίζει, ἢ Ἰωάννης· <sup>2</sup>(καίτοιγε  
and dipped, than John; (though indeed  
Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ  
Jesus himself not dipped, but the disciples  
αὐτοῦ·) <sup>3</sup>ἄφηκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε  
of him;) he left the Judea, and went  
πάλιν εἰς τὴν Γαλιλαίαν. <sup>4</sup>Ἔδει δὲ αὐτόν  
again into the Galilee. It behooved and him  
διέρχεσθαι διὰ τῆς Σαμαρείας. <sup>5</sup>Ἐρχεται  
to pass through the Samaria. He comes  
οὖν εἰς πόλιν τῆς Σαμαρείας, λεγομέ-  
therefore into a city of the Samaritans, being  
μένην Συχάρ, πλησίον τοῦ χωρίου, οὗ ἔδω-  
called Sychar, near by the field, of which gave  
κεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. <sup>6</sup>Ἦν  
Jacob Joseph to the son of himself. Was  
δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς  
and there a spring of the Jacob. The then Jesus  
κεκοπιακὸς ἐκ τῆς ὁδοπορίας, ἐκαθέζετο  
having become weary from the journey, sat down  
οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥσει ἕκτη. <sup>7</sup>Ἐρχε-  
thus over the spring; hour was about six. Comes  
ται γυνὴ ἐκ τῆς Σαμαρείας, ἀντλήσαι ὕδωρ.  
a woman of the Samaria, to draw water  
Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν.  
Say to her the Jesus; Give to me to drink.

and no one receives his  
TESTIMONY.

33 He who RECEIVES  
His TESTIMONY has set his  
seal That God is true.

34 †For he whom God  
has sent speaks the words  
of God; for \*he gives not  
the SPIRIT by Measure.

35 The FATHER loves  
the SON, ‡and has given  
All things into his HAND.

36 †He BELIEVING into  
the SON has aionian Life;  
but HE DISOBEYING the  
SON, shall not see Life;  
but the Anger of God  
abides on him."

CHAPTER IV.

1 When, therefore, the  
LORD knew, That the  
PHARISEES had heard,  
‡That Jesus was making  
and immersing More Dis-  
ciples than John;

2 (though Jesus himself  
did not immerse, but his  
DISCIPLES;)

3 he left JUDEA, and  
went again into GALILEE.

4 And it was necessary  
for him to pass through  
SAMARIA.

5 He comes, therefore, to  
a City of SAMARIA called  
†Sychar, near the FIELD  
which ‡Jacob gave \*to  
JOSEPH his SON.

6 And JACOB'S Fountain  
was there. JESUS, there-  
fore, having become weary  
from the JOURNEY, sat  
down over the FOUNTAIN.  
It was about the †sixth  
Hour.

7 There comes a Woman  
of SAMARIA to draw Water.  
JESUS says to her, "Give  
me to drink."

\* VATICAN MANUSCRIPT.—34. he gives not. 5. to JOSEPH his SON.

† 5. Called at first Sichem, or shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim, on which the Samaritan temple was built. † 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 34. John viii. 16. ‡ 35. Luke x. 22; John v. 20, 22; x'ii. 3; xvii. 2; Heb. ii. 8. ‡ 36. John vi. 47; 1 John v. 10, 11. ‡ 1. John iii. 22, 26. ‡ 5. Gen. xxxiii. 19; xiviii. 22; Joshua xxvi. 32.

<sup>8</sup>(Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) <sup>9</sup>Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σύ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πίνειν αἰτεῖς, οὐσῆς ἡ γυναικὸς Σαμαρεῖτιδος; (Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.) <sup>10</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· Δός μοι πίνειν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν. <sup>11</sup>Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὐτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; <sup>12</sup>Μὴ σὺ μεῖζον εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ; ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρόεματα αὐτοῦ. <sup>13</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν· <sup>14</sup>ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος, οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. <sup>15</sup>Λέγει πρὸς αὐτόν ἡ γυνὴ· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. <sup>16</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. <sup>17</sup>Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω. <sup>18</sup>Πέντε γὰρ ἄνδρας ἔ-

8 (For his DISCIPLES had gone into the CITY that they might buy Provisions.)

9 The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" (§ For the Jews do not associate with Samaritans.)

10 Jesus answered and said to her, "If thou didst know the GIFT of God, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water."

11 \*She says to him, "Sir, thou hast nothing to draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER."

12 Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

13 Jesus answered and said to her, "EVERY ONE DRINKING of this WATER will thirst again;

14 but ‡he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

15 ‡The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor \*come here to draw."

16 \*He says to her, "Go call thy HUSBAND, and come here."

17 The WOMAN answered and said, "I have no Husband." JESUS said to her, "Correctly thou didst say, 'I have no Husband.'"

18 For thou hast had

\* VATICAN MANUSCRIPT.—11. She says. 15. come over here. 16. He says.

‡ 9. 2 Kings xvii. 24; Luke ix. 52, 53; Acts x. 28. ‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20.



σχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι  
 hast had; and now whom thou hast not is  
 σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. <sup>19</sup>Λέγει  
 of thee a husband; this truly thou hast said. Says  
 αὐτῷ ἡ γυνή· Κύριε, θεωρῶ, ὅτι προφή-  
 to him the woman; O lord, I see, that a prophet  
 τῆς εἶ σύ. <sup>20</sup>Οἱ πατέρες ἡμῶν ἐν τῷ  
 art thou. The fathers of us in the  
 ὄρει τοῦτῳ προσεκύνησαν· καὶ ὑμεῖς λέγε-  
 mountain this worshipped; and you say,  
 τε, ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος, ὅπου  
 that in Jerusalem is the place, where  
 δεῖ προσκυνεῖν. <sup>21</sup>Λέγει αὐτῇ ὁ  
 it is necessary to worship. Says to her the  
 Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται  
 Jesus; O woman, believe thou me, that comes  
 ὥρα, ὅτε οὐτε ἐν τῷ ὄρει τοῦτῳ,  
 an hour, when neither in the mountain this,  
 οὐτε ἐν Ἱεροσολύμοις προσκινήσετε τῷ  
 nor in Jerusalem you shall worship the  
 Πατρί. <sup>22</sup>ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·  
 Father. You worship what not you know;  
 ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ  
 we worship what we know; because the  
 σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. <sup>23</sup>Ἀλλ'  
 salvation from the Jews is. But  
 ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ  
 comes an hour, and now is, when the  
 ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ  
 true worshippers shall worship the  
 Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ  
 Father in spirit and truth; and for  
 ὁ Πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας  
 the Father such like seeks those worshiping  
 αὐτόν. <sup>24</sup>Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυ-  
 him. A spirit the God; and those worship-  
 νοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ  
 ing him, in spirit and truth it behooves  
 προσκυνεῖν. <sup>25</sup>Λέγει αὐτῷ ἡ γυνή· Οἶδα  
 to worship. Says to him the woman; I know,  
 ὅτι Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·)  
 that Messiah comes; (the being called Anointed;)  
 ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν  
 when may come he, he will relate to us  
 πάντα. <sup>26</sup>Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ  
 all. Says to her the Jesus: I am, he  
 λαλῶν σοι. <sup>27</sup>Καὶ ἐπὶ τούτῳ ἦλθον οἱ μα-  
 talking to thee. And on this came the dis-  
 θηταὶ αὐτοῦ, καὶ ἐθαύμαζον, ὅτι μετὰ γυ-  
 ciples of him, and wondered, that with a  
 ναίκος ἐλάλει. Οὐδεὶς μέντοι εἶπε· Τί  
 woman he talked. No one nevertheless said; What  
 ζητεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς;  
 seekest thou? or, why talkest thou with her?  
<sup>28</sup>Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ  
 Left therefore the bucket of herself the  
 γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει  
 woman, and went into the city, and says  
 τοῖς ἀνθρώποις· <sup>29</sup>Δεῦτε, ἴδετε ἄνθρωπον, ὃς  
 to the men: Come you, see a man, who

Five Husbands, and he whom now thou hast is not Thy Husband: this thou hast truly spoken."

19 The WOMAN says to him, 'Sir,' ‡I see That thou art a Prophet.

20 Our FATHERS worshipped in this MOUNTAIN; and you say, That in ‡Jerusalem is the PLACE where it is necesasry to worship."

21 JESUS says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem will you worship the FATHER.

22 You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

23 But an Hour is coming, and now is, when the TRUE Worshipers will worship the FATHER ‡in Spirit and Truth; for the FATHER even seeks SUCH LIKE as his Worshipers.

24 ‡God is Spirit; and THOSE WORSHIPPING him must worship in Spirit and Truth."

25 The WOMAN says to him, "I know That Messiah is coming, (HE being CALLED Christ;) when he comes he will tell us all things."

26 JESUS says to her, ‡"I, who am TALKING to thee, am he."

27 And upon this his DISCIPLES came, and wondered That he was talking with a Woman; nevertheless no one said, "What dost thou seek?" or, "Why art thou talking with her?"

28 The WOMAN, therefore, went into the CITY, and says to the MEN,

29 "Come, see a Man,

‡ 19. Luke vii. 16; xxiv. 19; John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 12. ‡ 23. Phil. iii. 3. ‡ 24. 2 Cor. iii. 17. ‡ 26. John ix. 37.

εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὐτός ἐστιν  
told me all what I did; not this is  
ὁ Χριστός; <sup>30</sup>Ἐξῆλθον ἐκ τῆς πόλεως, καὶ  
the Anointed? They went out of the city, and  
ἦρχοντο πρὸς αὐτόν.  
were coming to him.

<sup>31</sup>Ἐν δὲ τῷ μεταξύ ἠρώτων αὐτόν οἱ  
In and the meantime were asking him the  
μαθηταὶ λέγοντες· Ραββί, φάγε. <sup>32</sup>Ὁ δὲ  
disciples saying, Rabbi, eat. He but  
εἶπεν αὐτοῖς· Ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν  
said to them; I food have to eat, which  
ὑμεῖς οὐκ οἴδατε. <sup>33</sup>Ἐλεγον οὖν οἱ μαθηταὶ  
you not know. Said then the disciples

πρὸς ἀλλήλους· Μὴ τις ἤνεγκεν αὐτῷ  
to each other; Not any one brought to him  
φαγεῖν; <sup>34</sup>Ἀλλ' αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν  
food? Says to them the Jesus. My

βρωμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμ-  
food is, that I may do the will of the send-  
ψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.  
ing me, and may finish of him the work.

<sup>35</sup>Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετραμήνός ἐστι,  
Not you say, that yet four months it is,

καὶ ὁ θερισμός ἐρχεται; Ἰδοὺ, λέγω ὑμῖν,  
and the harvest comes? Lo, I say to you,

ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε  
lift up the eyes of you, and see you

τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν  
the fields, that white they are to harvest  
ἤδη. <sup>36</sup>Ὁ θερίζων μισθὸν λαμβάνει, καὶ  
already. He reaping a reward receives, and

συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα  
gathers fruit for life age-lasting; so that

καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ  
both he sowing together may rejoice, and he

θερίζων. <sup>37</sup>Ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ  
reaping. In for this the word is the

ἀληθινός, ὅτι ἄλλος ἐστίν ὁ σπείρων, καὶ  
true, that one is he sowing, and

ἄλλος ὁ θερίζων. <sup>38</sup>Ἐγὼ ἀπέστειλα ὑμᾶς θε-  
another the reaping. I sent you to

ρίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι  
reap what not you have labored; others

κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν  
labored, and you into the labor of them

εἰσεληλύθατε. <sup>39</sup>Ἐκ δὲ τῆς πόλεως ἐκείνης  
are entered. Out of and the city that

πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν,  
many believed into him of the Samaritans,

διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης·  
through the word of the woman, testifying;

Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα. <sup>40</sup>\*[Ὡς]  
That he told me all what I did. [When]

οὖν ἦλθον πρὸς αὐτόν οἱ Σαμαρεῖται, ἧς ὁ  
therefore came to him the Samaritans, ask-

των αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν  
ing him to abide with them; and he abode

ἐκεῖ δύο ἡμέρας. <sup>41</sup>Καὶ πολλοὶ πλείους ἐπί-  
there two days. And many more be-

who told me all things which I have done! Is this the MESSIAH?"

30 They went out of the CITY, and were coming to him.

31 And in the MEAN-TIME, his DISCIPLES en-treating him, said, "Rabbi, eat."

32 But he said to them, "I have Food to eat, of which you know not."

33 Then the DISCIPLES said to each other, "Has any one brought him (food) to eat?"

34 JESUS says to them, †"My FOD is to do the WILL of HIM who SENT me, and to finish His WORK."

35 Do you not say, That it is yet four Months, and the HARVEST comes? Be-hold, I say to you, Lift up your EYES, and see the already white for Harvest.

36 ‡The REAPER re- ceives a Reward, and ga- thers Fruit for aionion Life; so that the SOWER and the REAPER may re- joice together.

37 For in this is the SAYING TRUE; That one is the SOWER, and another is the REAPER.

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the word of the WOMAN, testifying, "He told me all things which I have done."

40 \*Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more be-

\* VATICAN MANUSCRIPT.—40. When—omit. 40. Then came the SAMARITANS to him. and asked him.

† 34. Job xxiii. 12; John vi. 38; xvii. 4; xix. 30.

‡ 35. Matt. ix. 37; Luke x. 2. † 36. Dan. xii. 3.

στερσαν διὰ τὸν λόγον αὐτοῦ. <sup>42</sup>Τῇ τε  
 lieved through the word of him. To the and  
 γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν  
 woman they said; that no longer through the  
 σὴν λαλῶν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόα-  
 thy saying we believe; ourselves for we have  
 μεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς  
 heard, and we know, that this is truly  
 ὁ σωτὴρ τοῦ κόσμου \* [ὁ Χριστός.]  
 the savior of the world [the Anointed.]

<sup>43</sup>Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖ-  
 After and the two days he went out thence,  
 θεν, \* [καὶ ἀπῆλθεν] εἰς τὴν Γαλιλαίαν. <sup>44</sup>Αὐ-  
 [and went out] into the Galilee. Him-  
 τὸς γὰρ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης  
 self for Jesus testified, that a prophet  
 ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. <sup>45</sup>Ὅτε  
 in the own country honor not has. When  
 οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαν-  
 therefore he came into the Galilee, received  
 το αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ  
 him the Galileans, all having seen what  
 ἐποίησεν ἐν Ἱερουσαλὺμοις ἐν τῇ ἑορτῇ· καὶ  
 he did in Jerusalem at the feast; also  
 αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. <sup>46</sup>Ἦλθεν  
 themselves for came to the feast. He came  
 οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου  
 then again into the Cana of the Galilee, where  
 ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλι-  
 he made the water wine. And was certain courtier,  
 κός, οὗ ὁ υἱὸς ἡσθένει, ἐν Καπερναούμ.  
 of whom the son was sick, in Capernaum.  
<sup>47</sup>Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ  
 This hearing that Jesus was come out of  
 τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς  
 the Judea into the Galilee, went to  
 αὐτόν, καὶ ἠρώτα αὐτόν, ἵνα κατα-  
 him, and was asking him, that he would come  
 θῇ, καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλε  
 down, and heal of him the son; he was about  
 γὰρ ἀποθνήσκειν. <sup>48</sup>Εἶπεν οὖν ὁ Ἰησοῦς  
 for to die. Said therefore the Jesus  
 πρὸς αὐτόν· Ἐάν μὴ σημεῖα καὶ τέρατα ἴδῃς  
 to him; If not signs and prodigies you  
 τε, οὐ μὴ πιστεύσητε. <sup>49</sup>Λέγει πρὸς αὐτόν  
 may see, not not you may believe. Says to him  
 ὁ βασιλικός· Κύριε, κατάβηθι, πρὶν ἀπο-  
 the courtier; O sir, come down, before to  
 θανεῖν τὸ παιδίον μου. <sup>50</sup>Λέγει αὐτῷ ὁ  
 die the child of me. Says to him the  
 Ἰησοῦς· Πορεύου· ὁ υἱὸς σου ζῇ. \* [Καὶ]  
 Jesus: Go; the son of thee lives. [And]

lieved on account of his word;

42 and said to the woman, "We no longer believe because of \*THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the two Days, he went from thence into GALILEE.†

44 For ‡JESUS himself testified, That a Prophet has no Honor in his †OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him, ‡having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 \*Then he came again towards Cana of GALILEE, ‡where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 He, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His son; for he was about to die.

48 JESUS, therefore, said to him, ‡"If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy son lives." The

\* VATICAN MANUSCRIPT.—42. thy REPORT. 43. the ANOINTED—omit. 43. and went—omit. 46. Then he came again towards Cana. 50. And—omit.

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus; "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—Clarke. There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—Camp.

‡ 44. Mark xiii. 57; Mark vi. 4; Luke iv. 24. ‡ 45. John ii. 23; iii. 2. ‡ 46. John ii. 1, 11. ‡ 48. 1 Cor. i. 32.

ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν  
believed the man the word which said  
αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. <sup>51</sup>Ἡδὲ δὲ αὐ-  
to him Jesus, and went. Already and of  
τοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν  
him was going down, the slaves of him met  
αὐτῷ, \*<sup>[καὶ ἀπήγγειλαν,]</sup> λέγοντες· “Ὅτι ὁ  
him, [and reported,] saying: That the  
παῖς σου ζῇ. <sup>52</sup>Ἐπύθετο οὖν \*<sup>[παρ’ αὐ-</sup>  
child of thee lives. He inquired then [of them]  
τῶν] τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε.  
the hour, in which better he was.  
Καὶ εἶπον αὐτῷ· “Ὅτι χθὲς ὥραν ἐβδόμην  
And they said to him; That yesterday hour seventh  
ἀφῆκεν αὐτὸν ὁ πυρετός. <sup>53</sup>Ἐγὼ οὖν ὁ  
left the fever. Knew then the  
πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν  
father, that in that the hour, in which said  
αὐτῷ ὁ Ἰησοῦς· “Ὅτι ὁ υἱός σου ζῇ. Καὶ  
to him the Jesus; That the son of thee lives. And  
ἐπίστευσαν αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη.  
he believed himself, and the house of him all.  
<sup>54</sup>Τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν ὁ  
This again a second sign did the  
Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς  
Jesus, having come out of the Judea into  
τὴν Γαλιλαίαν.  
the Galilee.

ΚΕΦ. ε'. 5.

<sup>1</sup>Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰου-  
After these things was a feast of the Jews,  
δαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.  
and went up the Jesus to Jerusalem.  
<sup>2</sup>Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προδα-  
Is now in the Jerusalem, by the sheep-  
τικῇ, κολυμβήθρα, ἡ ἐπιλεγομένη Ἐ-  
gate, a swimming bath, that being called in  
βραϊστὶ Βηθεσδά, πέντε στοάς ἔχουσα. <sup>3</sup>Ἐν  
Hebrew Bethesda, five porches having, in  
ταύταις κατέκειτο πλῆθος \*<sup>[πολύ]</sup> τῶν  
these were lying a multitude [great] of those  
ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν \*<sup>[ἐκδε-</sup>  
being sick, blind, lame, withered [wait-  
χομένων τὴν τοῦ ὕδατος κίνησιν. <sup>4</sup>Ἀγγελος  
ing the of the water moving. A messenger  
γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβή-  
for at a season went down in the swimming-  
θρᾷ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος  
bath, and agitated the water; he then first

MAN believed the WORD  
which JESUS said to him,  
and went.

51 And now as he was  
going down, his SERVANTS  
met him, saying, \*<sup>Thy</sup>  
CHILD lives.”

52 He then inquired  
\*that HOUR in which he  
grew better. \*And they  
said to him, “Yesterday, at  
the †seventh Hour, the  
FEVER left him.”

56 The FATHER, there-  
fore, knew That it was in  
That HOUR in which JESUS  
said to him, “Thy SON  
lives.” And he believed  
and all his HOUSE.

54 \*This again, a Se-  
cond Sign, did JESUS, hav-  
ing come out of JUDEA  
into GALILEE.

CHAPTER V.

1 After these things  
there was †a Feast of the  
JEWS; and \*Jesus went  
up to Jerusalem.

2 Now there is in JERU-  
SALEM †near the SHEEP-  
GATE, a Bath, which is  
CALLED in Hebrew, †Be-  
thesda, having Five cov-  
ered Walks.

3 In these were lying a  
Multitude of the SICK,—  
Blind, Lame, Withered,—  
\*†[waiting the MOTION  
of the WATER.

4 For a Messenger at  
times went down into the  
BATH, and agitated the  
WATER; the FIRST, there-

\* VATICAN MANUSCRIPT.—51. and reported—omit. 51. That his SON lives. 52. of them—omit. 52. that HOUR. 52. Then said they to him. 54. And this again is the Second Sign. 1. Jesus. 2. Bethsaida. 3. great—omit. 3, 4—omit.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at that hour, he must have traveled in the night, from which it might have inferred, that he could not cure the child without personally present. *Harmony*, vol. i. p. 52.

† 2. Bethesda, signifies the house of mercy. † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS. either reject the whole or the principal part of the clause in brackets. Bloomfield says, “the whole narrative savors of Jewish fancy.” Meyer calls it a *legendary addition*. It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

† 1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13. † 2. Neh. iii. 1; xii. 39.

ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, stepping in after the agitation of the water, ὑγιὲς ἐγένετο, ᾧ δὴποτε κατείχεται νοσή- sound became, who indeed was held by ματι.] <sup>57</sup>Ἦν δὲ τις ἄνθρωπος ἐκεῖ, τριά- disease.] Was and a certain man there, thirty

κοντα καὶ ὀκτὼ ἔτη ἔχων τῇ ἀσθενείᾳ. and eight years being in the feeble health.

Ἐπὶ τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ This seeing the Jesus lying, and

γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, knowing that long already time he had been,

λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι; he says to him; Do thou wish sound to become?

<sup>7</sup>Ἀπεκρίθη αὐτῷ ὁ ἀσθενὼν· Κύριε, ἄνθρωπον Answered him the sick being; O sir, a man

οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, not I have, that when may be agitated the water,

βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ he may put me into the swimming-bath; in which

δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαί- but am coming I, another before me goes down.

νει. Ἀλέγει αὐτῷ ὁ Ἰησοῦς· Ὑψομαι, ἄρον Says to him the Jesus: Rise, take up

τὸν κράββατόν σου, καὶ περιπάτει. <sup>9</sup>Καὶ the bed of thee, and walk. And

εὐθὺς ἐγένετο ὑγιὲς ὁ ἄνθρωπος, καὶ immediately became sound the man, and

ἤρε τὸν κράββατον αὐτοῦ, καὶ περιεπά- took up the bed of himself, and walked.

τει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. It was and a sabbath in that the day.

<sup>10</sup>Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευ- Said then the Jews to the having been

μένῳ· Σάββατόν ἐστιν· οὐκ ἔξεστί σοι healed; A sabbath it is; not it is lawful for thee

ἄραι τὸν κράββατον. <sup>11</sup>Ἀπεκρίθη αὐτοῖς· to carry the bed. He answered them;

Ὁ ποιήσας με ὑγιή, ἐκείνός μοι εἶπεν· He having made me sound, he to me said;

Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. Take up the bed of thee, and walk.

<sup>12</sup>Ἠρώτησαν [\*οὖν] αὐτόν· Τίς ἐστὶν ὁ They asked [then] him; Who is the

ἄνθρωπος, ὁ εἰπὼν σοι· Ἄρον τὸν κράβ- man, he saying to thee; Take up the bed

βατόν σου, καὶ περιπάτει; <sup>13</sup>Ὁ δὲ ἰα- of thee, and walk? He but having

θεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς been cured not knew who it is; the for Jesus

ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. <sup>14</sup>Μετὰ slipped out, a crowd being in the place. After

ταῦτα εὗρίσκει αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, these finds him the Jesus in the temple,

καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὲς γέγονας· and said to him; See, sound thou hast become;

μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν σοι no longer do thou sin, that no worse to thee

τι γένηται. <sup>15</sup>Ἀπῆλθεν ὁ ἄνθρωπος, καὶ anything may happen. Went away the man, and

fore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

5 Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEALTH.

6 JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

8 JESUS says to him, †"Rise, take up thy COUCH, and walk."

9 And immediately the MAN became well, and took up his COUCH, and walked. ‡Now That DAY was a Sabbath.

10 The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; †it is not lawful for thee to carry the COUCH."

11 \*But he answered them, "HE who MADE me well, he said to me, Take up thy COUCH, and walk."

12 They asked him, "Who is the MAN THAT SAID to thee, \*'Take up thy COUCH, and walk'?"

13 But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

14 After these things, \*Jesus finds him in the TEMPLE, and said to him, "Behold, thou hast become well; ‡sin no more, lest something worse may happen to thee."

15 The MAN went away,

\* VATICAN MANUSCRIPT.—11. But he. 12. Then—omit. 12. Take up, and. 14. Jesus.

† 8. Matt. ix. 9; Mark ii. 11; Luke v. 24. ‡ 9. John ix. 14. † 10. Exod. xx. 10; Neh. xii. 19; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14. † 14. Matt. xii. 45; John viii. 11.

ἀνγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστίν,  
told to the Jews, that Jesus it is,  
ὁ ποιήσας αὐτόν ὑγιῇ. <sup>16</sup>Καὶ διὰ τοῦτο  
he having made him sound. And through this  
ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, ὅτι  
persecuted the Jesus the Jews, because  
ταῦτα ἐποίει ἐν σαββάτῳ. <sup>17</sup>Ὁ δὲ Ἰησοῦς  
these he did in a sabbath. The and Jesus  
ἀπεκρίνατο αὐτοῖς· Ὁ Πατὴρ μου ἕως ἄρτι  
answered them; The Father of me till now  
ἐργάζεται, καὶ γὰρ ἐργάζομαι. <sup>18</sup>Διὰ τοῦτο  
works, and I work. Through this  
οὖν μᾶλλον ἐζήτουν αὐτόν οἱ Ἰουδαῖοι  
therefore more sought him the Jews  
ἀποκτείνειν, ὅτι οὐ μόνον ἔλυε τὸ  
to kill, because not only he was breaking the  
σαββάτον, ἀλλὰ καὶ Πατέρα ἰδίου ἔλεγε  
sabbath but also a Father his own said  
τὸν ἑαυτοῦ ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.  
the equal himself making to the God.  
<sup>19</sup>Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐ-  
Answered then the Jesus and said to  
τοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται  
them; Indeed indeed I say to you, not is able  
ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ  
the son to do of himself nothing, if not  
τι βλέπῃ τὸν Πατέρα ποιοῦντα· ἅ  
anything he may see the Father doing; what  
γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς  
for ever he may do, these also the son  
ὁμοίως ποιεῖ. <sup>20</sup>Ὁ γὰρ Πατὴρ φιλεῖ τὸν  
in like manner does; The for Father loves the  
υἱόν, καὶ πάντα δείκνυσιν αὐτῷ, ἅ αὐτὸς  
son, and all shows to him, what he  
ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,  
does; and greater of these shows to him works,  
ἵνα ὑμεῖς θαυμάζητε. <sup>21</sup>Ὡς περὶ γὰρ ὁ  
so that you may wonder. As for the  
Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ·  
Father raises the dead ones and makes alive;  
οὕτω καὶ ὁ υἱός, οὓς θέλει, ζωοποιεῖ.  
thus also the son, whom he will, makes alive.  
<sup>22</sup>Οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα· ἀλλὰ  
Not even for the Father judges any one; but  
τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. <sup>23</sup>ἵνα  
the judgment all has given to the son; so that  
πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι  
all may honor the son, even as they honor  
τὸν Πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ  
the Father. He not honoring the son, not  
τιμᾷ τὸν Πατέρα, τὸν πέμψαντα αὐτόν.  
honors the Father, that having sent him.  
<sup>24</sup>Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον  
Indeed indeed I say to you, that he the word  
μου ἀκούων, καὶ πιστεύων, τῷ πέμψαντί με  
of me hearing, and believing, the having sent me

and told the Jews That  
Jesus was HE who MADE  
him well.

16 And on account of  
this the Jews persecuted  
JESUS, because he did  
Thesethings on a Sabbath.

17 But \*HE answered  
and said, ‡“My FATHER  
works till now, and I  
work.”

18 For this, then, the  
Jews ‡sought the more to  
kill him, because not only  
was he breaking the SAB-  
BATH, ‡but he also said,  
that GOD was his own Fa-  
ther, making himself equal  
with GOD.

19 Then \*he answered  
and said, “Indeed, I as-  
sure you, The SON can do  
nothing of himself, except  
what he may see the FA-  
THER doing, for whatever  
he does, these things also  
does the SON in like man-  
ner.

20 For ‡the FATHER  
loves the SON, and shows  
him All what he himself  
does; and Greater Works  
than these will he show  
him, that you may wonder.

21 For as the FATHER  
raises up and makes alive  
the DEAD, ‡so also the  
SON makes alive Whom  
he pleases.

22 For the FATHER does  
not even judge any one,  
but ‡has given all JUDG-  
MENT to the SON;

23 so that all may honor  
the SON, even as they honor  
the FATHER. ‡HE who  
HONORS not the SON hon-  
ors not THAT FATHER who  
sent him.

24 Indeed, I truly say to  
you, HE who HEARS my  
WORD, and believes HIM

\* VATICAN MANUSCRIPT.—17. HE answered and said My FATHER. 19. he answered and said.

‡ 17. John ix. 4; xiv. 10. ‡ 18. John vii. 19. ‡ 18. John x. 30, 33; Phil. ii. 6. ‡ 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. ‡ 21. Luke vii. 14; viii. 54; John xi. 25, 43. ‡ 22. Matt. xi. 27; xviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5. ‡ 23. 1 John ii. 23.

ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ  
has life age-lasting, and into judgment not  
ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανά-  
comes, but has passed out of the death  
του εἰς τὴν ζωὴν. <sup>25</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν,  
into the life. Indeed indeed I say to you,  
ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ  
that comes an hour, and now is, when the  
νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ  
dead ones shall hear the voice of the son of the  
Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται. <sup>26</sup> Ὡς-  
God; and those having heard will live. As  
περὶ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ· οὕτως  
for the Father has life in himself; so  
ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.  
He gave also to the son life to have in himself.  
<sup>27</sup> Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν  
And authority he gave to him also judgment  
ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. <sup>28</sup> Μὴ  
to execute, because a son of man he is. Not  
θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν  
wonder you this; because comes an hour, in  
ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται  
which all those in the tombs shall hear  
τῆς φωνῆς αὐτοῦ, <sup>29</sup> καὶ ἐκπορεύσονται, οἱ  
the voice of him, and shall come forth, those  
τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζω-  
the good things having done, to a resurrection of  
ῆς· οἱ \* [δὲ] τὰ φαῦλα πράξαντες,  
life; those [and] the evil things having done,  
εἰς ἀνάστασιν κρίσεως. <sup>30</sup> Οὐ δύναμαι ἐγὼ ποι-  
to a resurrection of judgment. Not amiable I to  
εἶν ἀπ' ἑμαυτοῦ οὐδέν. Καθὼς ἀκούω, κρίνω,  
do of myself nothing. Even as I hear, I judge,  
καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι  
and the judgment the mine just is; that  
οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα  
not I seek the will the mine, but the will  
τοῦ πέμψαντός με. <sup>31</sup> Ἐάν ἐγὼ μαρτυρῶ  
of the sending me. If I testify  
περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστίν  
concerning myself, the testimony of me not is  
ἀληθής. <sup>32</sup> Ἄλλος ἐστίν ὁ μαρτυρῶν περὶ  
true. Another is he testifying concerning  
ἐμοῦ· καὶ οἶδα, ὅτι ἀληθής ἐστίν ἡ μαρτυρία,  
me; and I know, that true is the testimony,  
ἣν μαρτυρεῖ περὶ ἐμοῦ. <sup>33</sup> Ὑμεῖς ἀπε-  
which he testifies concerning me. You have  
στάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε  
sent to John, and he has testified  
τῇ ἀληθείᾳ. <sup>34</sup> Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου  
to the truth. I but not from a man  
τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω,  
the testimony receive; but these things I say,  
ἵνα ὑμεῖς σωθῆτε. <sup>35</sup> Ἐκεῖνος ἦν ὁ  
that you may be saved. He was the  
λύχνος ὁ καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθε-  
lamp the burning and shining; you and were  
λήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ  
willing to rejoice for an hour in the light

who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

<sup>25</sup> Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

<sup>26</sup> For as the FATHER has Life in himself, so he gave also to the son to have Life in himself;

<sup>27</sup> and he gave him Authority also to execute Judgment, Because he is a Son of Man.

<sup>28</sup> Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

<sup>29</sup> and will come forth; †THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

<sup>30</sup> I am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not †MY WILL, but the will of HIM SENDING me.

<sup>31</sup> †Though I testify concerning myself, †is not my TESTIMONY true?

<sup>32</sup> There is ANOTHER who testifies concerning me; and I know That the TESTIMONY which he testifies of me is true.

<sup>33</sup> †You have sent to John, and he has testified to the TRUTH.

<sup>34</sup> But I receive not TESTIMONY from a Man (only;) but These things I say, that you may be saved.

<sup>35</sup> He was the BURNING and shining LAMP; and you were willing, for a Time, to rejoice in his LIGHT.

\* VATICAN MANUSCRIPT.—29. and—omit.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 29. Dan. xii. 2; Matt. xxv. 32, 33, 46. † 30. Matt. xxvi. 39; John iv. 34; vi. 38. † 31. John viii. 14; Rev. iii. 14. † 33. John i. 15, 19, 27, 32.

αὐτοῦ. <sup>36</sup>Εγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω  
of him. I but have the testimony greater  
τοῦ 'Ιωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι  
of the John; the for works, which gave to me  
ὁ Πατήρ, ἵνα τελειώσω αὐτά, αὐτὰ τὰ  
the Father, that I might finish them, these the  
ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ  
works, which I do, testifies concerning  
ἐμοῦ, ὅτι ὁ Πατήρ με ἀπέσταλκεν. <sup>37</sup>Καὶ  
me, because the Father me has sent. And  
ὁ πέμψας με Πατήρ αὐτὸς μεμαρτύρηκε  
he having sent me Father himself has testified  
περὶ ἐμοῦ. Οὐτε φωνὴν αὐτοῦ ἀκηκόα-  
concerning me. Neither a voice of him have you  
τε πώποτε, οὐτε εἶδος αὐτοῦ ἐωράκατε.  
heard at any time, nor form of him have you seen.  
<sup>38</sup>Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν  
And the word of him not you have abiding in  
ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦ-  
you; because whom sent he, this  
τῷ ὑμεῖς οὐ πιστεύετε. <sup>39</sup>Ἐρευνάτε τὰς γρα-  
you not believe. You search the writ-  
φάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν  
ings, because you think in them life  
αἰώνιον ἔχειν· καὶ ἐκεῖνοι εἰσὶν αἱ μαρτυ-  
age-lasting to have; and they are those testi-  
ροῦσαι περὶ ἐμοῦ. <sup>40</sup>καὶ οὐ θέλετε  
fying concerning me; and not you are willing  
ἐλθεῖν πρὸς με, ἵνα ζωὴν ἔχητε.  
to come to me, so that life you may have.  
<sup>41</sup>Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω· <sup>42</sup>ἀλλ'  
Glory from men not I receive; but  
ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ  
I have known you, that the love of the God  
οὐκ ἔχετε ἐν ἑαυτοῖς. <sup>43</sup>Εγὼ ἐλήλυθα  
not you have in yourselves. I have come  
ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, καὶ οὐ  
in the name of the Father of me, and not  
λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ  
you receive me; if another should come in the  
ὀνόματι τῷ ἰδίῳ, ἐκείνους λήψετε. <sup>44</sup>Πῶς  
name the own, him you will receive. How  
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλή-  
are able you to believe, glory from one  
λων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ  
another receiving, and the glory that from  
τοῦ μόνου Θεοῦ οὐ ζητεῖτε; <sup>45</sup>Μὴ δοκεῖτε,  
the only God not you seek? Not think you.  
ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα·  
that I will accuse you to the Father:  
ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς  
is he accusing you, Moses, into whom you  
ἠλπίκατε. <sup>46</sup>Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπι-  
have hoped. If for you believed Moses, you  
στεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖ-  
would believe me; concerning for me he  
νος ἔγραψεν. <sup>47</sup>Εἰ δὲ τοῖς ἐκείνου γραμμασί-  
wrote. If but the of him writings.

36 But I have TESTIMO-  
NY greater than JOHN'S;  
for the WORKS which the  
FATHER gave me, that I  
might finish them, ‡These  
WORKS which \* I do, tes-  
tify concerning me. That  
the FATHER has sent Me.

37 And the FATHER who  
SENT me, he has testified  
concerning me; ‡(though  
you have not, at any time,  
either heard his Voice, or  
seen his Form.)

38 And his WORD you  
havenot remaining in you;  
Because you believe not  
him whom he sent.

39 You search the SCRIP-  
TURES. Because you think  
by them to obtain aionian  
Life; ‡and they are THOSE  
TESTIFYING of me;

40 and yet you are not  
willing to come to me that  
you may obtain Life.

41 I receive not Glory  
from Men;

42 but I know you, That  
you have not the LOVE of  
God in yourselves.

43 I have come in the  
NAME of my FATHER, and  
you do not receive me; if  
another should come in his  
OWN NAME, him you will  
receive.

44 ‡How can you be-  
lieve, receiving Glory one  
from another; and THAT  
GLORY from the ONLY God  
you do not seek?

45 Do not think That I  
will accuse you to the  
FATHER. \*HE who AC-  
CUSES you to the FATHER  
is Moses, in whom you  
have hoped.

46 For if you believed  
Moses you would believe  
me, ‡for he wrote about  
me.

47 But if you do not  
believe HIS Writings, how

\* VATICAN MANUSCRIPT.—36. I do. 44. the ONLY one. 45. HE who ACCUSES you to the FATHER is Moses, in whom.

‡ 36. John iii. 2; x. 25; xv. 24. ‡ 37. Matt. iii. 17; xvii. 5; John vi. 27; viii. 18. ‡ 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45. ‡ 41. John xii. 43. ‡ 46. Gen. iii. 15; xii. 3; xviii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts xxvi. 22.



οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασι πιστεύ-  
not you believe, how the my words will you

στέ.  
believe.

## ΚΕΦ. στ'. 6.

Ἰμετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν  
After these things went the Jesus over  
τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβε-  
the sea that of Galilee, of the Tibe-  
ριαδος. Ἐκκολούθει αὐτῷ ὄχλος πολὺς,  
rias. And was following him a crowd great,

ὅτι ἑώραν τὰ σημεῖα, ἃ ἐποίει  
because they saw the signs, which he was doing  
ἐπὶ τῶν ἀσθενούντων. Ἐνῆλθεν δὲ εἰς τὸ  
on those being sick. Went and into the

ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο  
mountain the Jesus, and there he was sitting

μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς  
with the disciples of himself. Was and near

τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. Ἐπά-  
the passover, the feast of the Jews. Lifted

ρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεα-  
up then the Jesus the eyes, and see-

σάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς  
ing that great a crowd was coming to

αὐτόν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγο-  
him, says to the Philip; Whence shall

ράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; (Τοῦτο  
we buy loaves, that may eat these? This

δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει,  
but he said trying him; he for knew,

τί ἔμελλε ποιεῖν.) Ἀπεκρίθη αὐτῷ  
what he was about to do.) Answered him

Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ  
Philip; Two hundred denarii of loaves not

ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος \*[αὐτῶν]  
are enough for them, so that each [of them]

θραχύ τι λάβῃ. Ἀλέγει αὐτῷ εἷς ἐκ  
a little may take. Says to him one of

τῶν μαθητῶν αὐτοῦ, Ἀνδρέας, ὁ ἀδελφὸς  
the disciples of him, Andrew, the brother

Σίμωνος Πέτρου· Ἔστι παιδάριον ἐν ᾧδε,  
of Simon Peter; Is little boy one here,

ὃ ἔχει πέντε ἄρτους κριθίνους, καὶ δύο  
who has five loaves barley, and two

ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς το-  
small fishes; but these what are for so

σούτους; <sup>10</sup>Εἶπε \*[δὲ] ὁ Ἰησοῦς· Ποιήσατε  
many? Said [and] the Jesus: Make you

τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος  
the men to recline. Was and grass

πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ  
much in the place. Reclined therefore the

ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι.  
men the number about five thousand.

<sup>11</sup>Ἐλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐ-  
Took and the loaves the Jesus, and hav-

χαριστήσας διέδωκε \*[τοῖς μαθηταῖς, οἱ  
ing given thanks distributed [to the disciples, the

\*can you believe MY  
Words?"

## CHAPTER VI.

1 †After these things  
JESUS went across THAT  
LAKE of GALILEE, the TI-  
BERIAS.

2 And a great Crowd  
were following him, Be-  
cause they saw the SIGNS  
which he was performing  
on the SICK.

3 And \*Jesus went up  
into the MOUNTAIN, and  
was sitting there with his  
DISCIPLES.

4 And the PASSEVER, the  
FEAST of the JEWS, was  
near.

5 Then JESUS, lifting up  
his EYES, and seeing that  
a great Crowd was coming  
to him, says to \*Philip,  
"Whence \*may we buy  
Loaves that these may  
eat?"

6 (But this he said,  
trying him; for he knew  
what he was about to do.)

7 Philip answered him,  
"Loaves costing †Two  
Hundred Denari are not  
enough for them, that each  
may take a little."

8 One of his DISCIPLES,  
Andrew, the BROTHER of  
Simon Peter, says to him,

9 "Here is a Little boy,  
who has Five barley Loaves  
and Two Small fishes; but  
what are these for so  
many?"

10 JESUS said, "Make  
the MEN recline." And  
there was much Grass in  
the PLACE. The men,  
therefore, reclined, in NUM-  
BER about five thousand.

11 \*Then JESUS took  
the LOAVES, and having  
given thanks, he distri-  
buted to THOSE RECLIN-

\* VATICAN MANUSCRIPT—47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—omit. 10. and—omit. 11. then JESUS. 11. to the DISCIPLES, and the DISCIPLES.—omit.

† 7. In value about thirty dollars, or about £6. 8s. sterling.

‡ 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

δὲ μαθηταὶ] τοῖς ἀνακειμένοις· ὁμοί-  
and disciples] to those reclining; in like  
ὡς καὶ ἐκ τῶν ὀψαρίων ὅσον ᾗθελον.  
manner also of the fishes what they wished.

12<sup>o</sup> Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς  
When and they were filled, he says to the disciples  
αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλά-  
of himself; Collect the remaining frag-  
σματα, ἵνα μὴ τι ἀπόληται. 13<sup>o</sup> Συνήγαγον  
ments, so that not any may be lost. They collected  
οὖν, καὶ ἐγένευσαν δώδεκα κοφίνους κλα-  
therefore, and filled twelve baskets of  
σμάτων, ἐκ τῶν πέντε ἄρτων τῶν κοριθίνων,  
fragments, out of the five loaves of the barley,

ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν. 14<sup>o</sup> Οἱ  
which remained to those having eaten. The  
οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν ση-  
therefore men seeing what did a  
μεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν  
sign the Jesus, said: That this is  
ἀληθῶς ὁ προφήτης, ὁ ἐρχόμενος εἰς τὸν  
truly the prophet, he coming into the  
κόσμον.  
world.

15<sup>o</sup> Ἰησοῦς οὖν γινούσ· ὅτι μέλλουσιν  
Jesus therefore knowing that they were about  
ἔρχεσθαι, καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσω-  
to come, and to seize him, that they might  
σιν αὐτόν βασιλέα, ἀνεχώρησεν πάλιν εἰς  
make him a king, retired again into  
τὸ ὄρος αὐτὸς μόνος. 16<sup>o</sup> Ὡς δὲ ὀψία ἐγένε-  
the mountain himself alone. As and evening it  
νετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν  
became, went down the disciples of him on the  
θάλασσαν. 17<sup>o</sup> Καὶ ἐμβάντες εἰς τὸ πλοῖον,  
sea. And stepping into the ship,

ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερ-  
they were going over the sea to Caper-  
ναούμ. Καὶ σκοτία ἦδη ἐγγέγονει, καὶ οὐκ  
naum. And dark now it had become, and not  
ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς. 18<sup>o</sup> Ἡ τε  
had come to them the Jesus. The and  
θάλασσα, ἀνέμου μεγάλου πνέοντος διηγείρε-  
sea, a wind great blowing was becom-  
το.  
ing agitated. 19<sup>o</sup> Ἐληλακότες οὖν ὥς  
Having driven therefore about

σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι  
furlongs twenty-five or thirty, they see  
τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης,  
the Jesus walking on the sea,

καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβή-  
and near the ship was coming; and they were  
θησαν. 20<sup>o</sup> Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ  
afraid. He but says to them; I am, not  
φοβεῖσθε. 21<sup>o</sup> Ἦθελον οὖν λαβεῖν  
fear you. They were willing therefore to receive  
αὐτόν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον  
him into the ship; and immediately the ship  
ἐγένετο ἐπὶ τῆς γῆς, εἰς ἣν ὑπῆγον.  
was at the land, to which they were going.

ING; in like manner also  
of the FISHERS, as much as  
they wished.

12 And when they were  
filled, he says to the DISCI-  
PLES, "Collect the RE-  
MAINING FRAGMENTS, so  
that nothing may be lost."

13 Then they collected,  
and filled Twelve Baskets  
with Fragments, from the  
FIVE BARLEY Loaves,  
which remained to THOSE  
who had EATEN.

14 The MEN, therefore,  
seeing the \*Sign that JE-  
sus did, said, "This is truly  
†THAT PROPHEET COMING  
into the WORLD."

15 Then Jesus seeing  
That they were about to  
come and seize him, that  
they might make him a  
King, retired again into  
the MOUNTAIN, himself  
alone.

16 ‡And as it became  
Evening, his DISCIPLES  
went down to the LAKE,

17 and having entered  
the BOAT, were crossing  
the LAKE to Capernaum.  
And it had already become  
dark, and JESUS had not  
\*yet come to them.

18 And the LAKE was  
becoming agitated by a  
great Wind blowing.

19 Having, therefore,  
driven about twenty-five or  
thirty Furlongs, they see  
JESUS walking on the  
LAKE, and approaching  
the BOAT; and they were  
afraid.

20 But HE says to them,  
"It is I; be not afraid."

21 They were willing,  
therefore, to receive him  
into the BOAT. And im-  
mediately the BOAT was at  
the LAND to which they  
were going.

\* VATICAN MANUSCRIPT.—14. Signs. 17. yet come.

‡ 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 19, 25; vii. 40. ‡ 16. Matt. xiv. 23; Mark vi. 47.

<sup>22</sup>Τῇ ἐπαύριον ὁ ὄχλος, ὁ ἐστὶν κῶς πέραν  
The next day the crowd, that standing over  
τῆς θαλάσσης, ἰδὼν, ὅτι πλοῖα ἄλλο οὐκ  
the sea, seeing, that boat other not  
ἦν ἐκεῖ, εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισηλθε  
was there, if not one, and that not went with  
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ  
the disciples of himself the Jesus into the  
πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλ-  
boat, but alone the disciples of him went  
θον· <sup>23</sup>(ἀλλὰ δὲ ἦλθε πλοῖα ἕκ Τιβεριάδος  
away; (other but came boats from Tiberias  
ἐγγὺς τοῦ τόπου, ὅπου ἔφαγον τὸν ἄρτον,  
near the place, where they ate the bread,  
εὐχαριστήσαντος τοῦ Κυρίου·) <sup>24</sup>ὅτε οὖν  
having given thanks the Lord;) when therefore  
εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ,  
saw the crowd, that Jesus not is there,  
οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐ-  
nor the disciples of him, they entered them-  
τοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερ-  
selves into the boats, and came to Caper-  
ναοὺμ, ζητοῦντες τὸν Ἰησοῦν. <sup>25</sup>Καὶ εὗρόν-  
naum, seeking the Jesus. And find-  
τες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ·  
ing him beyond the sea, they said to him;  
Ραββί, πότε ὧδε γέγονας; <sup>26</sup>Ἀπεκρίθη  
Rabbi, when here didst thou come? Answered  
αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω  
them the Jesus and said; Indeed indeed I say  
ὑμῖν· Ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα,  
to you; You seek me, not because you saw signs,  
ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ  
but because you ate of the loaves, and  
ἐχορτάσθητε. <sup>27</sup>Εργάζεσθε μὴ τὴν βρωσιν  
were filled. Work you not the food  
τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένου-  
that perishing, but the food that abid-  
σαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ  
ing into life age-lasting, which the son of the  
ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ  
man to you will give; him for the  
Πατὴρ ἐσφράγισεν ὁ Θεός. <sup>28</sup>Εἶπον οὖν πρὸς  
Father sealed the God. Said therefore to  
αὐτόν· Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ  
him; What shall we do, that we may work the  
ἔργα τοῦ Θεοῦ; <sup>29</sup>Ἀπεκρίθη ὁ Ἰησοῦς  
works of the God? Answered the Jesus  
καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον  
and said to them; This is the work  
τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέ-  
of the God, that you may believe into whom sent  
στείλεν ἐκεῖνος. <sup>30</sup>Εἶπον οὖν αὐτῷ·  
he. They said therefore to him;  
Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν  
What then doest thou sign, that we may see  
καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;  
and we may believe thee? what doest thou work?  
<sup>31</sup>Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ  
The fathers of us the manna ate in the

22 On the NEXT DAY,  
THAT CROWD STANDING  
by the side of the LAKE,  
seeing That there was no  
other Boat there, except  
one, and That JESUS went  
notwithhisDISCIPLES into  
the BOAT, but his DISCI-  
PLES went away alone;—

23 (but Other Boats  
came from Tiberias near  
the PLACE where they ate  
the BREAD, when the LORD  
had given thanks;—)

24 when, therefore, the  
CROWD saw That Jesus  
was not there, nor his DIS-  
CIPLES, they entered the  
BOATS, and came to Caper-  
naum, seeking JESUS.

25 And finding him be-  
yond the LAKE, they said  
to him, "Rabbi, whendidst  
thou arrive here?"

26 JESUS answered them  
and said, "Indeed, truly I  
say to you, You do not seek  
me Because you saw the  
Signs, but Because you ate  
of the LOAVES, and were  
satisfied.

27 Labor not for THAT  
FOOD which PERISHES,  
but for THAT FOOD which  
abides to aionian Life,  
which the SON of MAN will  
give you; ‡for him, the  
FATHER, GOD, has sealed."

28 They said to him,  
therefore, "What shall we  
do, that we may perform  
the WORKS of God?"

29 JESUS answered and  
said to them, ‡"This is the  
WORK of GOD, that you  
should believe into him  
whom he sent."

30 They said to him,  
therefore, ‡"What Sign,  
dost thou perform, that we  
may see and believe thee?  
What dost thou work?"

31 ‡OUR FATHERS ate  
the MANNA in the DESERT,

‡ 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; 7. 37; viii. 18; Acts ii. 22; 2 Pet. i. 17. ‡ 29. 1 John iii. 23. ‡ 30. Matt. xii. 38; cvi. 1; Mark viii. 11; 1 Cor. i. 22. ‡ 31. Exod. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· «Ἄρτον  
desert, as it is having been written; "Bread

ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.» <sup>32</sup>Εἶπεν  
from the heaven gave them to eat." Said

οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω  
therefore to them the Jesus; Indeed indeed I say

ὑμῖν, οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ  
to you, not Moses has given to you the bread from

τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν  
the heaven; but the Father of me gives to you

τὸν ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. <sup>33</sup>Ὁ γὰρ  
the bread from the heaven the true. The for

ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ  
bread of the God is he coming down from the

οὐρανοῦ, καὶ ζωὴν δίδους τῷ κόσμῳ. <sup>34</sup>Εἶπον  
heaven, and life is giving to the world. They said

οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν  
then to him; O sir, always give to us the

ἄρτον τοῦτον. <sup>35</sup>Εἶπε \* [δὲ] αὐτοῖς ὁ Ἰησοῦς·  
bread this. Said [but] to them the Jesus;

Ἔγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος  
I am the bread of the life; he coming

πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων  
to me, not not may hunger; and he believing

εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε. <sup>36</sup>Ἀλλ' εἶπον  
into me, not not may thirst ever. But I said

ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ πι-  
to you, that even you have seen me, and not you

στεύετε. <sup>37</sup>Πᾶν ὃ δίδωσί μοι ὁ Πατήρ,  
believe. All what gives to me the Father,

πρὸς ἐμέ ἔξει· καὶ τὸν ἐρχόμενον πρὸς  
to me will come; and the coming to

με, οὐ μὴ ἐκβάλω ἔξω· <sup>38</sup>ὅτι καταβέβη-  
me, not not I will cast out; because I have come

κα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ  
down from the heaven, not that I may do the

θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμ-  
will the mine, but the will of the hav-

ψαντός με. <sup>39</sup>Τοῦτο δέ ἐστὶ τὸ θέλημα τοῦ  
ing sent me. This and is the will of the

πέμψαντός με, ἵνα πᾶν ὃ δέδωκε  
having sent me, that every which he has given

μοι, μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ ἀνα-  
to me, not I may lose out of it, but raise

στήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>40</sup>Τοῦτο γὰρ  
up it in the last day. This for

ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα  
is the will of the having sent me, that

πᾶς ὃ θεωρῶν τὸν υἱόν, καὶ πιστεύων  
all who seeing the son, and believing

εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀνα-  
into him, may have life age-lasting; and will

στήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.  
raise up him I in the last day.

<sup>41</sup>Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ,  
Were murmuring then the Jews about him,

ὅτι εἶπεν· Ἔγώ εἰμι ὁ ἄρτος ὁ κατα-  
because he said; I am the bread that having come

δᾶς ἐκ τοῦ οὐρανοῦ· <sup>42</sup>καὶ ἔλεγον· Οὐχ  
down from the heaven; and they said; Not

as it has been written, †He gave them Bread  
from HEAVEN to eat."

32 JESUS then said to them, "Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN.

33 For the BREAD of GOD is THAT which DE-SCENDS from HEAVEN, and is giving Life to the WORLD."

34 They, therefore, said to him, "Sir, always give us this BREAD."

35 JESUS said to them, "I am the BREAD of LIFE. †HE who COMES to me will be no means hunger; and HE who BELIEVES into me will never thirst.

36 But I said to you, That you have even seen me, and yet you do not believe.

37 Whatever the FATHER gives me will come to me; and HIM, who COMES to me, I will by no means reject;

38 because I have de-scended from HEAVEN, †not that I may do MY WILL, but the WILL of HIM who SENT me.

39 And this is the WILL of HIM who SENT me, †that I may lose nothing of all that he HAS GIVEN me, but may raise it up at the LAST Day.

40 For this is the WILL of HIM who SENT me, that EVERY ONE SEEING the SON, †and BELIEVING into him, may have aionian Life; and I will raise him up at the LAST Day."

41 Then the JEWS murmured about him, Because he said, "I am THAT BREAD which DESCENDED from HEAVEN."

42 And they said, †"Is

\* VATICAN MANUSCRIPT—35. but—omit.

† 31. Psal. lxxviii. 24, 25. † 35. John iv. 14; vii. 37. † 38. John v. 30. † 39. John x. 2; xvii. 12; xviii. 9. † 40. John iii. 15, 16; iv. 14. † 42. Matt. xiii. 55; Mark vi. 3; Luke iv. 22.

οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ  
this is Jesus the son of Joseph, of whom  
ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;  
we know the father and the mother?

Πῶς οὖν λέγει οὗτος· "Ὅτι ἐκ τοῦ οὐρανοῦ  
How then he says this; That from the heaven

καταβέβηκα; <sup>43</sup>Ἀπεκρίθη δὲ Ἰησοῦς καὶ εἶπεν  
I have come down? Answered the Jesus and said  
αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων. <sup>44</sup>Οὐ·  
to them: Not murmur you with one another. No

δεῖς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ  
one is able to come to me, if not the

Πατήρ, ὁ πέμψας με, ἐλκύσῃ αὐτόν, καὶ  
Father, that having sent me, may draw him, and

ἐγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
I will raise up him in the last day.

<sup>45</sup>Ἔστι γεγραμμένον ἐν τοῖς προφήταις·  
It is having been written in the prophets:

«Καὶ ἔσονται πάντες διδασκτοὶ Θεοῦ.»  
"And they shall be all taught of God."

Πᾶς ὁ ἀκούσας παρὰ τοῦ Πατρὸς  
Every one who having heard from the Father

καὶ μαθὼν, ἔρχεται πρὸς με· <sup>46</sup>Οὐχ ὅτι  
and having learned, comes to me. Not that

τὸν Πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν  
the Father any one has seen, if not he being

παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν Πατέρα.  
from the God: this has seen the Father.

<sup>47</sup>Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων \*  
Indeed indeed I say to you, he believing [into

ἐμέ,] ἔχει ζωὴν αἰώνιον. <sup>48</sup>Εγὼ εἰμι ὁ ἄρτος  
me,] has life age-lasting. I am the bread

τῆς ζωῆς. <sup>49</sup>Οἱ πατέρες ὑμῶν ἔφαγον τὸ  
of the life. The fathers of you ate the

μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον· <sup>50</sup>οὗτός  
manna in the desert, and died; This is

ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων,  
is the bread, that from the heaven coming down,

ἵνα τις ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀπο-  
so that any one of it may eat, and not may

θάνῃ. <sup>51</sup>Εγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ  
die. I am the bread that living, that from

τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ  
the heaven having come down; if any one may eat

ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶ-  
of the bread, he shall live into the age.

να. Καὶ ὁ ἄρτος δέ, \*<sup>52</sup>[ὃν ἐγὼ δώσω,] ἡ  
And the bread also, [which I will give,] the

σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ  
flesh of me is, which I will give in behalf

τῆς τοῦ κόσμου ζωῆς. <sup>52</sup>Ἐμάχοντο οὖν  
of the of the world life. Were contending therefore

πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς  
with one another the Jews, saying: How

δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;  
is able this to us to give the flesh to eat?

<sup>53</sup>Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέ-  
Said then to them the Jesus; Indeed indeed I

not this Jesus, the son of Joseph, Whose FATHER and MOTHER we know? How, \*then, does he say, 'I have come down from HEAVEN?' "

43 JESUS answered and said to them, "Murmur not one with another.

44 No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

45 ‡It has been written in the PROPHETS, 'And 'they shall all be taught of 'God.' Every one HAVING HEARD and having learned of the FATHER, comes to me.

46 Not that any one has seen the FATHER, ‡except HE who is from \*God; he has seen the FATHER.

47 Indeed, I assure you, ‡HE BELIEVING into me has aionian Life.

48 I am the BREAD of LIFE.

49 Your FATHERS ate the MANNA in the DESERT, and died.

50 This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

51 I am THAT LIVING BREAD who ‡HAS DESCENDED from HEAVEN. If any one eat of THIS BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD."

52 The JEWS, therefore, ‡were contending with each other, saying, "How can he give us his FLESH to eat?"

53 Then JESUS said to them, "Indeed, I assure you, ‡if you do not eat

\* VATICAN MANUSCRIPT.—42. now then. 46. God. 47. into me—omit. 51. that I will give—omit.

‡ 45. Isa. liv. 13; Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. ‡ 46. John i. 18; v. 37. ‡ 47. John iii. 16, 18, 36. ‡ 51. John iii. 13. ‡ 52. John vii. 43; ix. 16; x. 19. ‡ 53. Gal. ii 20.

γω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ  
say to you, if not you may eat the flesh of the  
υἱοῦ τοῦ ἀνθρώπου, καὶ πίνητε αὐτοῦ τὸ  
son of the man, and you may drink of him the  
αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. <sup>54</sup>Ὁ  
blood, not you have life in yourselves. He  
τρῶγων μου τὴν σάρκα, καὶ πίνων μου τὸ  
eating of me the flesh, and drinking of me the  
αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω  
blood, has life age-lasting; and I will raise up  
αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>55</sup>Ἡ γὰρ σὰρξ  
him in the last day. The for flesh  
μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου  
of me truly is food, and the blood of me  
ἀληθῶς ἐστὶ πόσις. <sup>56</sup>Ὁ τρώγων μου τὴν  
truly is drink. He eating of me the  
σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ  
flesh, and drinking of me the blood, in me  
μένει, καγὼ ἐν αὐτῷ. <sup>57</sup>Καθὼς ἀπέστειλέ με  
abides, and I in him. As sent me  
ὁ ζῶν Πατήρ, καγὼ ζῶ διὰ τὸν Πατέρα·  
the living Father, and I live through the Father;  
καὶ ὁ τρώγων με, κακέινος ζήσεται δι'  
also he eating me, even he shall live through  
ἐμέ. <sup>58</sup>Οὗτός ἐστιν ὁ ἄρτος, ὁ ἐκ τοῦ  
me. This is the bread, that from the  
οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ  
heaven having come down; not as ate the  
πατέρες ὑμῶν, καὶ ἀπέθανον· ὁ τρώγων τοῦτον  
fathers of you, and died; he eating this  
τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα. <sup>59</sup>Ταῦτα  
the bread, shall live into the age. These things  
εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.  
he said in a synagogue teaching in Capernaum.  
<sup>60</sup>Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐ-  
Many therefore having heard of the disciples of  
τοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς  
him, said: Hard is this the saying; who  
δύναται αὐτοῦ ἀκοῦειν; <sup>61</sup>Εἰδὼς δὲ ὁ Ἰησοῦς  
is able it to hear? Knowing but the Jesus  
ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ  
in himself, that were murmuring about this the  
μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς  
disciples of himself, he said to them; This you  
σκανδαλίζει; <sup>62</sup>Εἰ οὖν θεωρῆτε τὸν υἱὸν  
offends? If then you should see the son  
τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν  
of the man ascending, where he was  
τὸ πρότερον; <sup>63</sup>Τὸ πνεῦμά ἐστι τὸ ζωοποιῶν·  
the first? The spirit is that making alive;  
ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα, ἃ  
the flesh not profits nothing. The words, which  
ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστιν.  
I speak to you, spirit is and life is.  
<sup>64</sup>Ἀλλ' εἰσὶν ἐξ ὑμῶν τινές, οἱ οὐ πιστεύον-  
But are of you some, who not believe;  
σιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν  
knew for from beginning the Jesus, some are  
οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώ-  
who not believing, and who is he about betray-

the FLESH of the SON of  
MAN, and drink His BLOOD,  
you have no Life in your-  
selves.

54 HE who EATS My  
FLESH, and drinks My  
BLOOD, has aionian Life,  
and I will raise him up at  
the LAST Day.

55 For my FLESH is \*the  
True Food, and my BLOOD  
is \*the True Drink.

56 HE who EATS My  
FLESH, and DRINKS My  
BLOOD, abides in me, and  
I in him.

57 AS the LIVING Father  
sent me, and I live through  
the FATHER; so HE who  
EATS me, even he shall  
live through me.

58 This is THAT BREAD  
which HAS DESCENDED  
from \*Heaven. Not as  
\*the FATHERS ate, and  
died; he who EATS This  
BREAD shall live to the  
AGE."

59 These things he said,  
teaching in a Synagogue,  
in Capernaum.

60 ‡Many, therefore, of  
his DISCIPLES, hearing,  
said, "Hard is this SAY-  
ING; who can hear it?"

61 But JESUS, knowing  
in himself, That his DIS-  
CIPLES were murmuring  
about This, he said to them,  
"Does this offend You?"

62 ‡What then, if you  
should see the SON of MAN  
ascending where he was  
BEFORE?

63 ‡The SPIRIT is THAT  
which MAKES ALIVE; the  
FLESH profits nothing; the  
WORDS which I \*have  
spoken to you are Spirit  
and are Life.

64 But there are some of  
you who do not believe."  
For ‡JESUS knew from the  
Beginning who those were  
that did not BELIEVE, and  
who he was that was to  
BETRAY him.

\* VATICAN MANUSCRIPT.—55. the True Food. 55. the True Drink. 58. Heaven.  
58. the FATHERS. 63. have spoken to.

‡ 56. 1 John iii. 24; iv. 15, 16. ‡ 60. Matt. xi. 6. ‡ 62. John iii. 13; Mark xvi.  
19; Acts i. 9; Eph. iv. 8. ‡ 63. 2 Cor. iii. 6. ‡ 64. John ii. 24, 25; xiii. 11.

σων αὐτόν. <sup>65</sup>Καὶ ἔλεγε· Διὰ τοῦτο εἶρηκα  
ing him. And he said; Through this I have said  
ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν  
to you that no one is able to come to me, if  
μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ  
not may be having been given to him from the  
Πατρὸς μου. <sup>66</sup>Ἐκ τούτου πολλοὶ ἀπῆλθον  
Father of me. From this many went  
τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω· καὶ  
the disciples of him into the things behind; and  
οὐκέτι μετ' αὐτοῦ περιεπάτουν. <sup>67</sup>Εἶπεν οὖν  
no longer with him were walking. Said therefore  
ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλε-  
the Jesus to the twelve; Not and you wish  
τε ὑπάγειν; <sup>68</sup>Ἀπεκρίθη αὐτῷ Σίμων Πέτρος·  
to go? Answered him Simon Peter;  
Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς  
O lord, to whom shall we go? words of life  
αἰωνίου ἔχεις· <sup>69</sup>καὶ ἡμεῖς πεπιστεύκαμεν  
age-lasting thou hast; and we have believed  
καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ ἅγιος τοῦ  
and have known, that thou art the holy one of the  
Θεοῦ. <sup>70</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ  
God. Answered them the Jesus; Not  
ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ  
I you the twelve choose? and of  
ὑμῶν εἷς διάβολος ἐστίν. <sup>71</sup>Ἐλεγε δὲ τὸν  
you one an accuser is. He spoke now the  
Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ  
Judas of Simon Iscariot; this for  
ἤμελλεν αὐτὸν παραδιδόναι, εἰς ᾧν ἐκ τῶν  
was about him to deliver up, one being of the  
δώδεκα.  
twelve.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα  
And was walking the Jesus after these things  
ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔθελεν ἐν τῇ Ἰουδαίᾳ  
in the Galilee; not for he wished in the Judea  
περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι  
to walk, because were seeking him the Jews  
ἀποκτεῖναι. <sup>2</sup>Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰου-  
to kill. Was and near the feast of the Jews,  
δαίων, ἡ σκηνοπηγία. <sup>3</sup>Εἶπεν οὖν πρὸς  
the feast of tabernacles. Said therefore to  
αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν,  
him the brothers of him; Depart hence,  
καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ  
and go into the Judea, so that also the

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the \*FATHER."

66 From this time many of his DISCIPLES withdrew, and walked no longer with him.

67 JESUS, therefore, said to the TWELVE, "Do you also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the ‡Words of aionian Life;

69 and we have believed and known, ‡That thou art the HOLY one of God."

70 JESUS answered them, ‡"Did I not choose you, the TWELVE, and of you one is an Accuser?"

71 Now he spoke of JUDAS, the son of Simon Iscariot; for he, being one of the TWELVE, was about to betray him.

CHAPTER VII.

1 And after these things \*Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, ‡Because the JEWS were seeking to kill him.

2 ‡ And the FEAST of the JEWS was near,—the ‡FEAST of TABERNACLES.

3 His BROTHERS, ‡therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also

\* VATICAN MANUSCRIPT.—1. Jesus.

† 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings*. Ex. xxiii. 16, and xxxiv. 22. The following are the principal ceremonies. (1) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "*Hosanna*," that is, *Save now*; or *Save, I beseech thee*. Ps. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Spirit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicing, and illuminations, gladdened the city.—*Malcom*.

‡ 68. Acts v. 20. ‡ 69. Matt. xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27. ‡ 70. Luke vi. 13. ‡ 1. John v. 16, 18. ‡ 2. Lev. xxiii. 34. ‡ 3. Matt. xii. 46; Mark iii. 31; Acts i. 14.

μαθηταί σου θεωρήσωσι τὰ ἔργα σου,  
disciples of thee may see the works of thee,

ἃ ποιεῖς. <sup>4</sup>Οὐδεὶς γὰρ ἐν κρυπτῷ τι  
which thou doest. No one for in secret anything  
ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι.  
does, and he seeks himself in public to be.

Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν  
If these things thou doest, manifest thyself

τῷ κόσμῳ. <sup>5</sup>Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ  
to the world. Not even for the brothers of him

ἐπίστευον εἰς αὐτόν. <sup>6</sup>Λέγει οὖν αὐτοῖς ὁ  
believed into him. Says then to them the

Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν·  
Jesus; The season the mine not yet is present;

ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν· ἔτοι-  
the but season the yours always is ready.

μος. <sup>7</sup>Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ  
Not is able the world to hate you; me

δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ  
but it hates, because I testify concerning

αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.  
It, that the works of it evil is.

<sup>8</sup>Ὑμεῖς ἀναβῆτε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ  
You go up to the feast this; I

οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι  
not go up to the feast this, because

ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρωται.  
the season the mine not yet has fully come.

<sup>9</sup>Ταῦτα εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ  
These things saying to them, he remained in the

Γαλιλαίᾳ.

<sup>10</sup>Ως δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ,  
When but had gone up the brothers of him.

τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ  
then also he went up to the feast, not

φανερῶς, ἀλλ' ἐν κρυπτῷ. <sup>11</sup>Οἱ οὖν Ἰουδαῖοι  
openly, but as in secret. The then Jews

ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ  
sought him in the feast, and said; Where

ἐστὶν ἐκεῖνος; <sup>12</sup>Καὶ γογγυσμὸς πολλὸς περὶ  
is he? And murmuring much about

αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον·  
him was among the crowds. The some said;

Ὅτι ἀγαθὸς ἐστίν· ἄλλοι ἔλεγον· Οὐ· ἀλλὰ  
That good he is; others said; No; but

πλανᾷ τὸν ὄχλον. <sup>13</sup>Οὐδεὶς μέντοι παρρη-  
he deceives the crowd. No one however with

σίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον  
freedom spoke about him, because of the fear

τῶν Ἰουδαίων.  
of the Jews.

<sup>14</sup>Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέ-  
Now and of the feast being half out, went

ἡ ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκε.  
up the Jesus into the temple, and taught.

<sup>15</sup>Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς  
And wondered the Jews, saying; How

οὗτος γράμματα οἶδε, μὴ μεμαθηκώς; <sup>16</sup>Α-  
this letters knows, not having learned? An-

may see thy WORKS which thou doest.

4 For no one does Any- thing in secret, and \*seeks himself to be in public. If thou doest These things, manifest thyself to the WORLD."

5 (For †not even his BROTHERS believed into him.)

6 JESUS then said to them, "My TIME is not yet arrived; but YOUR TIME is always ready.

7 ‡The WORLD cannot hate you; but it hates Me, †because I testify concern- ing it, That its WORKS are evil.

8 Go you up to \*the FEAST; I am not going up to this FEAST, because \*MY Time has not yet fully ar- rived."

9 And saying These Things to them he remain- ed in GALILEE.

10 But when his BRO- THERS, had gone up, then he also went up to the FEAST, not openly, but ra- ther in a private manner.

11 †The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

12 ‡And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is mis- leading the PEOPLE."

13 No one, however, spoke with freedom con- cerning him, †because of the FEAR of the JEWS.

14 And now, the FEAST being advanced midway, \*Jesus went up into the TEMPLE, and taught.

15 ‡\*Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

\* VATICAN MANUSCRIPT.—4. seeks that the same be known. 8. the FEAST. 8. MY Time. 14. Jesus. 15. Then the JEWS.

† 5. Mark iii. 21. ‡ 7. John xv. 19. † 7. John iii. 19. † 11. John xi. 56. † 12. John ix. 16; x. 19. ‡ John ix. 22; xii. 42; xix. 38. † 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22; Acts ii. 7.



πεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ  
swered them the Jesus and said; The my  
διδασχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.  
teaching not is mine, but of the sending me.

17\*Εάν τις θέλῃ τὸ θέλημα αὐτοῦ ποι-  
If any one may wish the will of him to

εἶν, γινώσεται περὶ τῆς διδασχῆς,  
do, he shall know concerning the teaching,

πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ ἀπ'  
whether from the God it is, or I from

ἐμαυτοῦ λαλῶ. 18\*Ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν  
myself speak. He from himself speaking, the

δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν  
glory the own seeks; he but seeking the glory

τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστι,  
of the sending him, this true is,

καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19Οὐ  
and unrighteousness in him not is. Not

Μωσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς  
Moses has given to you the law? and no one

ἔξ ὑμῶν ποιεῖ τὸν νόμον· τί με ζητεῖτε  
of you does the law; why me do you seek

ἀποκτείνει; 20\*Ἀπεκρίθη ὁ ὄχλος \* [καὶ εἶπε·]  
to kill? Answered the crowd [and said;]

Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει;  
A demon thou hast; who thee seeks to kill?

21\*Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς·  
Answered the Jesus and said to them;

Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε  
One work I did, and all you wonder

διὰ τοῦτο. 22Μωσῆς δέδωκεν ὑμῖν τὴν  
because of this. Moses has given to you the

περιτομήν· (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστιν,  
circumcision; (not that of the Moses it is,

ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν σαββάτῳ πε-  
but of the fathers,) and in a sabbath you

οὐτέμνετε ἄνθρωπον. 23Εἰ περιτομὴν λαμβάνει  
circumcise a man. If circumcision receives

ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ  
a man in a sabbath, that not may be loosed

ὁ νόμος Μωσέως, ἐμοὶ χολάτε, ὅτι  
the law of Moses, with me are you angry, because

ὅλον ἄνθρωπον ὅλην ἐποίησα ἐν σαββάτῳ;  
whole a man sound I made in a sabbath?

24Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν  
Not judge you according to appearance, but the

δικαίαν κρίσιν κρίνατε. 25\*Ἐλεγον οὖν  
righteous judgment judge you. Said then

τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν  
some of the Jerusalemites; Not this is he,

ὃν ζητοῦσιν ἀποκτείνει; 26καὶ ἴδε, παρορησία  
whom they seek to kill? and lo, boldly

λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε  
he is talking, and nothing to him they say; not

ἀληθῶς ἐγνώσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν  
truly did know the rulers, that this is

ὁ Χριστός; 27\*Ἀλλὰ τοῦτον οἶδαμεν, πόθεν  
the Anointed? But this we know, whence

16\*Jesus then answered them, and said, †“My Teaching is not mine, but HIS who SENT me.

17 †If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from GOD, or I am speaking from myself.

18 †HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?”

20 The crowd answered, †“Thou hast a Demon; who is seeking to kill thee?”

21 \*Jesus answered and said to them, “I have done One Work, and you are all astonished because of this.

22 †Moses has given you CIRCUMCISION; (not that it is of MOSES, but of†the FATHERS;) and you circumcise a Man on a Sabbath.

23 If a \*Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me †Be-cause I made a Man entirely well on a Sabbath?

24 †Judge not according to Appearance, but judge RIGHTEOUS Judgment.”

25 Then some inhabitants of Jerusalem said, “Is not this he whom they are seeking to kill?

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 †But we know Him,

\* VATICAN MANUSCRIPT.—16. Jesus then. 20. and said—omit. 21. Jesus. 23. MAN.

† 16 John iii. 11; viii. 28; xii. 49; xiv. 10, 24. † 17. John viii. 43. † 18. John v. 41; viii. 50. † 20. John viii. 48, 52; x. 20. † 22. Lev. xii. 3. † 22. Gen. xvii. 10. † 23. John v. 8, 9, 16. † 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1. † 27. Matt. xiii. 55; Mark vi. 3; Luke iv. 22.

ἐστιν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς  
he is; the but Anointed when he comes, no one  
γινώσκει, πόθεν ἐστίν. <sup>28</sup>Ἐκραξεν οὖν ἐν  
knows, whence he is. Cried then in  
τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων·  
the temple teaching the Jesus, and saying;  
Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ·  
And me you know, and you know whence I am;  
καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν  
and of myself not I have come, but is  
ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ  
true he having sent me, whom you not  
οἴδατε. <sup>29</sup>Εγὼ οἶδα αὐτόν, ὅτι παρ'  
know. I know him, because from  
αὐτοῦ εἰμι, κἀκεῖνος με ἀπέστειλεν. <sup>30</sup>Ἐζη-  
him I am, and he me sent. They  
τούν οὖν αὐτόν πιάσαι· καὶ οὐδεὶς ἐπέ-  
sought therefore him to seize; and no one put  
βαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἔλη-  
on him the hands, because not yet had  
λύθει ἡ ὥρα αὐτοῦ.  
come the hour of him.

<sup>31</sup>Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς  
Many and out of the crowd believed into  
αὐτόν, καὶ ἔλεγον· "Ὅτι ὁ Χριστὸς ὅταν  
him, and said: That the Anointed when  
ἔλθῃ, μὴτι πλείονα σημεῖα \* [τούτων]  
he may come, not more signs [of these]  
ποιήσῃ, ὃν οὗτος ἐποίησεν; <sup>32</sup>ἤκουσαν οἱ  
will do, which he did? Heard the  
Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ  
Pharisees of the crowd murmuring about him  
ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ  
these things; and sent the Pharisees and  
οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.  
the high-priests officers, that they might seize him.  
<sup>33</sup>Εἶπεν οὖν ὁ Ἰησοῦς· "Ἐτι μικρὸν χρόνον  
Said then the Jesus; Yet a little time  
μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαν-  
with you I am, and I go to the sending  
τά με. <sup>34</sup>Ζητήσετέ με, καὶ οὐκ εὐρήσετε· καὶ  
me. You will seek me, and not will find; and  
ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>35</sup>Εἰ-  
where am I you not are able to come. Said  
πον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ  
therefore the Jews to themselves; Where  
οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐκ εὐρή-  
this he is about to go, that we not shall  
σομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν  
find him? not into the dispersion of the  
Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν  
Greeks is about to go, and to teach  
τούς Ἕλληνας; <sup>36</sup>Τίς ἐστίν οὗτος ὁ λόγος,  
the Greeks? What is this the word,  
ὃν εἶπε· Ζητήσετέ με, καὶ οὐκ εὐρή-  
which he said; You will seek me, and not you

whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 ‡I know him because I am from him, and he sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

31 But ‡many of the crowd believed into him and said, "When the MESSIAH comes, will he do More Signs that what this person did?"

32 The PHARISEES heard the crowd murmuring these things about him; and the \*HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, ‡"Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 ‡You will seek me, and will not find\*me; and where I am, \*there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to the ‡DISPERSION of †the GREEKS? and to teach the GREEKS?"

36 What is This word that he said, 'You will seek me, and will not find \*me;

\* VATICAN MANUSCRIPT.—31. of these—omit. 32. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time.

‡ 29. Matt. xi. 27; John x. 15. ‡ 31. Matt. xii. 23; John iii. 2; viii. 30. ‡ 33. John xiii. 33; xvi. 16. ‡ 34. Hosea v. 6; John viii. 21. ‡ 35. James i. 1; 1 Pet. i. 1.

σετε· και οπου ειμι εγω υμεις ου δυνασθε  
will find; and where am I you not are able  
ελθειν;  
to come?

37<sup>†</sup>Ην δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ  
In and the last day the great  
τῆς ἑορτῆς εἰστίκει ὁ Ἰησοῦς, καὶ ἔκραξε,  
of the feast stood the Jesus, and cried,  
λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς  
saying; If any one may thirst, let him come to  
με, καὶ πινέτω. 38<sup>†</sup>Ὁ πιστεύων εἰς ἐμέ,  
me, and let him drink. He believing into me,  
καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας  
as said the scripture, rivers out of the belly  
αὐτοῦ ρεῦσονται ὕδατος ζώντος. 39<sup>†</sup>Τοῦτο δὲ  
of him shall flow of water living. This but  
εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον  
said concerning the spirit, of which was about  
λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω  
to receive the believing into him; not yet  
γὰρ ἦν πνεῦμα ἅγιον, ἔτι ὁ Ἰησοῦς  
for was spirit holy, because the Jesus  
οὐδέπω ἐδοξάσθη. 40<sup>†</sup>Πολλοὶ οὖν ἐκ τοῦ  
not yet was glorified. Many therefore out of the  
ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός  
crowd having heard the word, said; This  
ἐστὶν ἀληθῶς ὁ προφήτης. 41<sup>†</sup>Ἄλλοι ἔλεγον·  
is truly the prophet. Others said:  
Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον·  
This is the Anointed. Others but said;  
Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός  
Not for out of the Galilee the Anointed  
ἐρχεται; 42<sup>†</sup>Οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ  
comes? Not the writing said, that of the  
σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς  
seed of David, and from Bethlehem the  
κώμης, οὗ ἦν Δαυὶδ, ὁ Χριστός ἐρχεται;  
village, where was David, the Anointed comes?  
43<sup>†</sup>Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι'  
A division then in the crowd occurred through  
αὐτόν. 44<sup>†</sup>Τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι  
him. Some and wished of them to seize  
αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς  
him; but no one put on him the  
χεῖρας.  
hands.

45<sup>†</sup>Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς  
Came therefore the officers to the

and where I am you cannot come?"

37 †Now in †the LAST of the GREAT Day of the FEAST, JESUS stood and cried, saying, †"If any one thirst, let him come to me and drink.

38 †HE BELIEVING into me, as the SCRIPTURE says, †out of HIM shall flow Rivers of living Water."

39 †But this he said concerning the SPIRIT, which THOSE BELIEVING into him were about to receive; for the Holy Spirit \*had not yet been given, because JESUS was not yet glorified.

40 Many, therefore, of the CROWD, having heard \*these WORDS, said, "This is truly †the PROPHET."

41 \*SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?"

42 †Does not the SCRIPTURE say, That of the SEED of David, and from Bethlehem, †the VILLAGE where David was, the MESSIAH comes?"

43 A Division then occurred, among the CROWD because of him;

44 and some of them wished to seize him, but no one laid HANDS on him.

45 The OFFICERS then came to the HIGH-PRIESTS

\* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these WORDS, said. 41. SOME said.

† 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were ordered, not so much for themselves, as for the whole world. They offered in the course of them seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessings on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referings to the water from the rock in the wilderness, (1 Cor. x. 4,) but chiefly to solicit the blessing of rain on the approaching seed-time.—*Lightfoot*. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking and rivers of water.—*Newcome*.

† 37. Lev. xxiii. 36. † 37. Isa. iv. 1; John vi. 35; Rev. xxii. 17. † 38. Isa. xii. 3; John iv. 14. † 39. John xvi. 7. † 40. Deut. xviii. 15, 18; John i. 21; vi. 14. † 42. Psal. cxxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 5; Luke ii. 4. † 42. 1 Sam. xvi. 1, 4.

ἀρχιερεῖς καὶ Φαρισαῖους. Καὶ εἶπον αὐτοῖς  
high-priests and Pharisees. And said to them

ἐκεῖνοι· Διὰ τί οὐκ ἡγάγετε αὐτόν; <sup>46</sup> Ἀπε-  
these; Why not did you bring him?

κρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλη-  
answered the officers; Never thus spoke

σεν ἄνθρωπος, \* [ὥς οὗτος ὁ ἄνθρωπος.]  
a man, [as this the man.]

<sup>47</sup> Ἀπεκρίθησαν οὖν \* [αὐτοῖς] οἱ Φαρισαῖοι·  
Answered then [them] the Pharisees;

Μὴ καὶ ὑμεῖς πεπλάνησθε; <sup>48</sup> μή τις ἐκ  
Not also you have been deceived? not any one of

τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν  
the rulers believed into him, or of the

Φαρισαίων; <sup>49</sup> ἅλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώ-  
Pharisees? but the crowd this the not know-

σκων τὸν νόμον· ἐπικατάρατοί εἰσι. <sup>50</sup> Λέγει  
ing the law; accursed are. Says

Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτός πρὸς  
Nicodemus to them, he coming of night to

αὐτόν, εἷς ὢν ἐξ αὐτῶν· <sup>51</sup> Μὴ ὁ νόμος  
him, one being of them; Not the law

ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ  
of us judges the man, if not it may hear

παρ' αὐτοῦ πρότερον, καὶ γινῶ τι ποιεῖ;  
from him first, and may know what he does?

<sup>52</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ  
They answered and said to him; Not also thou of

τῆς Γαλιλαίας εἶ; ἐρευνήσον καὶ ἰδέ, ὅτι  
the Galilee art? search and see, that

προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγήγερται.  
aprophet out of the Galilee not has been raised.

<sup>53</sup> [Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον  
[And went every one into the house

αὐτοῦ. ΚΕΦ. η'. 8. <sup>1</sup> Ἰησοῦς δὲ  
of himself. Jesus but

ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.  
went into the mountain of the olive-trees.

<sup>2</sup> Ὁρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν,  
early morn and again he came into the temple,

καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ  
and all the people came to him; and

καθίσας ἐδίδασκεν αὐτούς. <sup>3</sup> Ἀγούσι δὲ  
having sat down he taught them. Bring and

οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν  
the scribes and the Pharisees to him

γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στή-  
a woman in adultery having been taken, and plac-

σαντες αὐτὴν ἐν μέσῳ, <sup>4</sup> λέγουσιν αὐτῷ· Δι-  
ing her in middle, they say to him; O

and Pharisees, and they said to them, "Why did you not bring him?"

<sup>46</sup> The OFFICERS answered, † "A Man never spoke thus."

<sup>47</sup> Then the PHARISEES answered, "Have you also been deceived?"

<sup>48</sup> † Did any of the RULERS believe into him, or of the PHARISEES?

<sup>49</sup> But † THIS CROWD, who do not know the LAW, are accursed."

<sup>50</sup> Nicodemus says to them, († HE who CAME \* to him before, being one of them,)

<sup>51</sup> "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

<sup>52</sup> They answered and said to him, "Art thou also from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

<sup>53</sup> \* [And every one went to his own HOUSE;

## CHAPTER VIII.

1 but Jesus went to the MOUNT of OLIVES.

2 And in the Morning he came again to the TEMPLE and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN WAS

\* VATICAN MANUSCRIPT.—46. as this the MAN—omit. 47. them—omit. 50. to him before. 53. to viii. 11—omit.

† 49. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets, people of the earth*; and were not thought worthy to have a resurrection to eternal life.—Clarke.

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper*, in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean*, for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place. † 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syriac versions; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation.—Improved Version.

† 46. Matt. vii. 29. † 48. John xii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8. † 50. John iii. 2.

δάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ  
teacher, this the woman was taken in the very act  
μοιχευομένη. <sup>5</sup>Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν  
committing adultery. In now the law Moses to us  
ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ  
commanded the such like to be stoned? thou  
οὖν τί λέγεις; <sup>6</sup>Τοῦτο δὲ ἔλεγον  
therefore what sayest thou? This but they said  
πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορεῖν  
tempting him, that they might have to accuse  
αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ  
him. The but Jesus down stooping, with the  
δακτύλῳ ἔγραφεν εἰς τὴν γῆν. <sup>7</sup>Ὡς δὲ ἐπέ-  
finger wrote on the ground. When but they  
μενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε  
continued asking him, having raised up he said  
πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος  
to them; He without sin of you, first  
τὸν λίθον ἐπ' αὐτῇ βαλέτω. <sup>8</sup>Καὶ πάλιν κάτω  
the stone on her let him cast. And again down  
κύψας, ἔγραφεν εἰς τὴν γῆν. <sup>9</sup>Οἱ δὲ ἀκού-  
stooping, wrote on the ground. They and having  
σαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι,  
heard, and by the conscience being convinced,  
ἐξῆρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν  
went out one by one, beginning from the  
πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατε-  
elders even to the last ones; and left  
λείφῃ μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ  
alone the Jesus, and the woman in middle  
ἐστῶσα. <sup>10</sup>Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ  
standing. Having raised up and the Jesus, and  
μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν  
no one seeing but the woman, said  
αὐτῇ· Ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί  
to her; The woman, where are those the accusers  
σου; οὐδεὶς σὲ κατέκρινεν; <sup>11</sup>Ἡ δὲ εἶπεν·  
of thee? no one thee condemned? She and said;  
Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ  
No one, O lord. Said and to her the Jesus; Neither  
ἐγὼ σὲ κατακρίνω· πορεύου, καὶ μηκέτι  
I thee condemn; go, and no longer  
ἀμάρτανε.]  
do thou sin.]

<sup>12</sup>Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε,  
Again therefore the Jesus to them spoke,  
λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ  
saying: I am the light of the world; he  
ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσῃ ἐν τῇ  
following me, not not shall walk in the

taken in the very act, committing adultery.

5 †Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, †let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

10 And JESUS raising up and seeing no one but the WOMAN, said to her, "WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?"

11 And she said, "No one, sir." And JESUS said to her, †"Neither do I condemn Thee; †go, and sin no more."]]

12 Again, therefore, JESUS spoke to them, saying, ††"I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in

† 12. The Rabbins denominated the Supreme Being *the light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. ix. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to "the feast of the tabernacles," is a solemn day likewise, and is called "the feast of joy for the law;" because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and put a candle into it, in allusion to Prov. vi. 23, or rather Ps. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, "I am the light of the world."

‡ 5. Lev. xx. 10; Deut. xxii. 22. ‡ 7. Deut. xvii. 7; Rom. ii. 1. ‡ 11. Luke ix. 56; xii. 14; John iii. 17. ‡ 11. John v. 14. ‡ 12. John i. 4, 5, 9; iii. 19; ix. 5; xi. 35, 36, 46.

σζοτ.α, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.  
darkness, but shall have the light of the life.

<sup>13</sup>Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ πε-  
said therefore to him the Pharisees; Thou concern-  
ing thyself dost testify; the testimony of thee not  
ἔστιν ἀληθής. <sup>14</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
is true. Answered Jesus and said

αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,  
to them; Even if I testify concerning myself,  
ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα,  
true is the testimony of me; because I know,

πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ  
whence I came, and where I go; you but not  
οἴδατε, πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω. <sup>15</sup>Ὑμεῖς  
know, whence I came, or where I go. You

κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω  
according to the flesh judge, I not judge

οὐδένα. <sup>16</sup>Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις  
no one. Even if I judge but I, the judgment

ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί,  
the my true is; because alone not I am,

ἀλλ' ἐγὼ καὶ ὁ πέμψας με Πατήρ. <sup>17</sup>Καὶ  
but I and the having sent me Father. Also

ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται·  
in the law and the your it has been written:

«Ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής  
“That two of men the testimony true

ἐστιν.» <sup>18</sup>Εἰ εἰμι ὁ μαρτυρῶν περὶ  
is.” I am he testifying concerning

ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμ-  
myself, and testifies concerning me the having

ψας με Πατήρ. <sup>19</sup>Ἐλεγον οὖν αὐτῷ· ποῦ  
sent me Father. They said then to him; Where

ἐστιν ὁ πατήρ σου; Ἀπεκρίθη Ἰησοῦς·  
is the father of thee? Answered Jesus;

Οὔτε ἐμέ οἴδατε, οὔτε τὸν Πατέρα μου.  
Neither me you know, nor the Father of me.

Εἰ ἐμέ ᾔδειτε, καὶ τὸν Πατέρα μου ᾔδει-  
If me you knew, also the Father of me you

τε ἄν. <sup>20</sup>Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν  
would know. These the words he spoke in

τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ  
the treasury, teaching in the temple; and

οὐδεὶς ἔπιασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ  
no one seized him, because not yet had come the

ᾠρα αὐτοῦ.  
hour of him.

<sup>21</sup>Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς·  
Said therefore again to them the Jesus;

Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ  
I go away, and you will seek me, and in the

ἁμαρτία ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω,  
sin of you you will die; where I go,

ὑμεῖς οὐ δύνασθε ἐλθεῖν. <sup>22</sup>Ἐλεγον οὖν οἱ  
you not are able to come. Said then the

Ἰουδαῖοι· Μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι  
Jews; Not will he kill himself, because

λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε  
he says; Where I go, you not are able

the DARKNESS, but shall have the LIGHT of LIFE.”

13 Then the PHARISEES said to him, “Thou dost testify of thyself; thy TESTIMONY is not true.”

14 Jesus answered and said to them, “Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

15 †You judge according to the FLESH; †I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, †That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me.”

19 Then they said to him, “Where is thy FATHER?” Jesus answered, “You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER.”

20 †These WORDS he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him. Because his HOUR had not yet come.

21 Then\*he said to them again, †“I am going away, and you will seek me, and will die in your SIN; where I go, you cannot come.”

22 The JEWS therefore said, “Will he kill himself that he says, Where I go, you cannot come?”

\* VATICAN MANUSCRIPT.—21. he said.

‡ 13. John v. 31. ‡ 15. John vii. 21. ‡ 15. John iii. 17; xii. 47; xviii. 36. ‡ 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xii. 1; Heb. x. 28. ‡ 20. Mark xii. 41. ‡ 21. John vii. 31; xviii. 23.

ἐλθεῖν; <sup>23</sup>Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν  
to come? And he said to them; You from the  
κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ  
beneath are, I from the above am; you from  
τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ  
the world this are, I not am from the  
κόσμου τούτου. <sup>24</sup>Εἶπον οὖν ὑμῖν, ὅτι ἀπο-  
world this. I said therefore to you, that you  
θανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐάν γάρ  
will die in the sins of you; if for  
μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε  
not you may believe, that I am, you will die  
ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>25</sup>Ἐλεγον οὖν  
in the sins of you. They said therefore  
αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
to him; Thou who art? And said to them the Jesus;  
Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ἡμῖν. <sup>26</sup>Πολ-  
The beginning what, what even I say to you. Many  
λὰ ἔχω περὶ ὑμῶν λαλεῖν, καὶ κρίνειν· ἀλλ'  
things I have about you to say, and to judge; but  
ὁ πέμψας με ἀληθὴς ἐστὶ· καὶ γὰρ ἃ  
he having sent me true is; and I what  
ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν  
I heard from him, these things I say to the  
κόσμον. <sup>27</sup>Οὐκ ἔγνωσαν, ὅτι τὸν Πατέρα αὐ-  
world. Not they knew, that the Father to  
τοῖς ἔφην. <sup>28</sup>Εἶπεν οὖν \* [αὐτοῖς] ὁ Ἰησοῦς·  
them he spoke. Said then [to them] the Jesus;  
Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου,  
When you may lift up the son of the man,  
τότε γνώσεσθε ὅτι ἐγὼ εἰμί· καὶ ἀπ'  
then you will know that I am; and from  
ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξε  
myself I do nothing, but as taught  
με ὁ Πατήρ μου ταῦτα λαλῶ. <sup>29</sup>καὶ ὁ  
me the Father of me these things I say; and he  
πέμψας με, μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με  
having sent me, with me is; not left me  
μόνον ὁ Πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ  
alone the Father, because I the things pleasing  
αὐτῷ ποιῶ πάντοτε. <sup>30</sup>Ταῦτα αὐτοῦ λαλοῦντες,  
to him do always. These of him speaking,  
πολλοὶ ἐπίστευσαν εἰς αὐτόν.  
many believed into him.

<sup>31</sup>Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι-  
Said then the Jesus to those having  
στενωτάς αὐτῷ Ἰουδαίους· Ἐάν ὑμεῖς μεί-  
believed him Jews; If you may  
νητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ  
abide in the word the my, truly disciples  
μου ἐστέ, <sup>32</sup>καὶ γνώσεσθε τὴν ἀλήθει-  
of me you are, and you shall know the truth,  
αν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. <sup>33</sup>Ἀπε-  
and the truth shall make free you. They  
κρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμέν, καὶ  
answered him; Seed of Abraham we are, and  
οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ  
to no one have we been slaves at any time; how thou

<sup>23</sup> And he said to them,  
"You are from BELOW; I  
am from ABOVE. † You  
are of \* THIS WORLD; I am  
not of this WORLD."

<sup>24</sup> Therefore I said to  
you, That you will die in  
your SINS; for if you be-  
lieve not That I am he,  
you will die in your SINS."

<sup>25</sup> Then they said to him,  
"Who art thou?" \* JESUS  
says to them, Even what I  
said to you at the BEGIN-  
NING.

<sup>26</sup> I have many things  
to say and to judge concern-  
ing you, but HE who SENT  
me is true; † and what I  
heard from him, These  
things I say to the WORLD."

<sup>27</sup> They knew not That  
he spoke to them of the  
FATHER.

<sup>28</sup> Jesus therefore said,  
† "When you shall lift up  
the SON of MAN, then you  
will know That I am he;  
and I do nothing of myself;  
but as my FATHER taught  
me, I say These things.

<sup>29</sup> And HE who SENT me  
is with me; \* he has not  
left me alone; † Because I  
always do the things pleas-  
ing to him."

<sup>30</sup> As he was speaking  
These things, many be-  
lieved into him.

<sup>31</sup> JESUS therefore said  
to the JEWS who had BE-  
LIEVED him, "If you abide  
in MY WORD, you are cer-  
tainly my Disciples.

<sup>32</sup> And you shall know  
the TRUTH, and † the  
TRUTH shall make you  
free."

<sup>33</sup> They answered him,  
"We are Abraham's Off-  
spring, and have never  
been in slavery to any one.

\* VATICAN MANUSCRIPT.—23. of This WORLD. 25. Jesus says. 28. to them—omit. the Age. 34. I should glorify.

† 23. John xv. 19; xvii. 16; 1 John iv. 5. † 26. John iii. 32; xv. 15. † 28. John xii. 32. † 29. John iv. 34; v. 30; vi. 38. † 32. Rom. vi. 14, 18, 22; viii. 2; Gal. v. 1; James i. 25; ii. 12.

λέγεις· "Ὅτι ἐλεύθεροι γενήσεσθε; <sup>34</sup> Ἀ-  
sayest; That free you shall become? An-  
πεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑ-  
answered them the Jesus; Indeed indeed I say to  
μῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν,  
you, that every one who is doing the sin,  
δοῦλος ἐστί τῆς ἁμαρτίας. <sup>35</sup> Ὁ δὲ δοῦλος  
a slave is of the age. sin. If then the slave  
οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς  
not abides in the house to the age; the son  
μένει εἰς τὸν αἰῶνα. <sup>36</sup> Ἐάν οὖν ὁ υἱὸς  
abides to the age. If then the son  
ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.  
you may make free, really free you shall be.  
<sup>37</sup> Οἶδα, ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ  
I know, that seed of Abraam you are; but  
ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ  
you seek me to kill, because the word the  
ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. <sup>38</sup> Ἐγὼ δὲ ἑώρακα  
mine not has place in you. I what have seen  
παρὰ τῷ Πατρὶ μου, λαλῶ· καὶ ὑμεῖς  
from the Father of me, I speak; and you  
οὖν ὁ ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν,  
therefore what you have seen from the father of you,  
ποιεῖτε. <sup>39</sup> Ἀπεκρίθησαν καὶ εἰπον αὐτῷ· Ὁ  
do. They answered and said to him; The  
πατὴρ ἡμῶν Ἀβραάμ ἐστί. Λέγει αὐτοῖς  
father of us Abraam is. Says to them  
ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ  
the Jesus; If children of the Abraam you are, the  
ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. <sup>40</sup> Νῦν δὲ  
works of the Abraam you would do; Now but  
ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον, ὃς τὴν ἀλή-  
you seek me to kill, a man, who the truth  
θειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ  
to you has spoken, which I have heard from  
τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς  
the God; this Abraam not did. You  
ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. <sup>41</sup> Εἰπον  
do the works of the father of you. They said  
οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεν-  
then to him; We from fornication not have  
νήμεθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν. <sup>42</sup> Εἶπεν  
been born; one father we have, the God. Said  
αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν,  
to them the Jesus; If the God a father of you was,  
ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλ-  
you would love me; I for from the God came  
θον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ  
out and am come; not even for of myself  
ἐλήλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλε. <sup>43</sup> Διὰ τί  
I have come, but he me sent. Why  
τὴν λαλῶν τὴν ἐμὴν οὐ γινώσκετε;  
the speech the mine not know you? Because  
οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν ἐμόν.  
not you are able to hear the word the mine.  
<sup>44</sup> Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ,  
You from the father the accuser are,  
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε  
and the lusts of the father of you you wish

How dost thou say, 'You shall become free?'

34 \*Jesus answered them, "Indeed, I assure you, †that EVERY ONE DOING SIN is a Slave of SIN.

35 †But the SLAVE does not abide in the HOUSE to the AGE; the son abides to the AGE.

36 If, therefore, the son make you free, you will indeed be free.

37 I know That you are ABRAHAM'S Offspring; but you are seeking to kill Me, Because MY WORD has no place in you.

38 †I speak what I have seen with my FATHER; and you, therefore, do what you have \*heard from your FATHER."

39 They answered and said to him, "Our FATHER is Abraham." JESUS says to them, †"If you were Children of ABRAHAM, you would do the WORKS of ABRAHAM.

40 But now you are seeking to kill Me, a Man who has spoken to you the TRUTH, which I heard from God; This Abraham did not.

41 You do the WORKS of your FATHER." \*They said to him, "We have not been born of Fornication, we have One Father, God."

42 \*Jesus said to them, †"If GOD were your \*FATHER, you would love me; for I came forth from GOD, and am come; for I am not even come of myself, but he sent Me.

43 Why do you not know MY SPEECH? Because you can not hear MY WORD.

44 †You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was

\* VATICAN MANUSCRIPT.—34. Jesus. 38. heard from your FATHER. 41. They said to him. 42. Jesus. 42. FATHER.

† 34. Rom. vi. 16, 20; 2 Pet. ii. 19. † 35. Gal. iv. 30. † 38. John iii. 32; v. 19, 30; xiv. 10, 24. † 39. Rom. ii. 28; ix. 7; Gal. iii. 7. 29. † 42. John 7. 43; vii. 28, 29. † 44. 1 John iii. 8.



ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρ-  
to do. He a manslayer was from a begin-  
ning, and in the truth not has stood; because  
οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ  
not is truth in him. When may speak the  
ψευδός, ἐκ τῶν ἰδίων λαλεῖ ὅτι ψευ-  
falsehood, from the own he speaks; because a  
στις ἐστί, καὶ ὁ πατὴρ αὐτοῦ. <sup>45</sup>Εγὼ δὲ  
liar is, also the father of him. I but  
ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.  
because the truth I speak, not you believe me.  
<sup>46</sup>Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;  
Who of you convicts me concerning sin?  
εἰ ἀλήθειαν λέγω, διατὶ ὑμεῖς οὐ πιστεύετε  
if truth I speak, why you not believe  
μοι; <sup>47</sup>Ὁ ὢν ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ  
me? He being from the God, the words of the  
Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,  
God hears; through this you not hear,  
ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. <sup>48</sup>Ἀπεκρί-  
because from the God not you are. Answered  
θησαν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Ὁ καλῶς  
the Jews and said to him; Not well  
λέγομεν ἡμεῖς, ὅτι Σαμαρεῖτις εἰ σύ, καὶ  
say we, that a Samaritan art thou, and  
δαιμόνιον ἔχεις; <sup>49</sup>Ἀπεκρίθη Ἰησοῦς· Ἐγὼ  
a demon thou hast? Answered Jesus; I  
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα  
a demon not have, but I honor the Father  
μου, καὶ ὑμεῖς ἀτιμάζετέ με. <sup>50</sup>Εγὼ δὲ οὐ  
of me, and you dishonor me. I but not  
ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ  
seek the glory of me; it is he seeking and  
κρίνων. <sup>51</sup>Αὐτὴν ἀμὴν λέγω ὑμῖν, ἐάν τις  
judging. Indeed indeed I say to you, if any one  
τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ  
the word the mine may keep, death not  
μὴ θεωρήσῃ εἰς τὸν αἰῶνα. <sup>52</sup>Εἶπον οὖν αὐτῷ  
not he may see to the age. Said then to him  
οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν, ὅτι δαιμόνιον  
the Jews; Now we know, that a demon  
ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται,  
thou hast; Abraham died and the prophets,  
καὶ σύ λέγεις· Ἐάν τις τὸν λόγον μου  
and thou sayest; If any one the word of me  
τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν  
may keep, not not may taste of death to the  
αἰῶνα. <sup>53</sup>Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν  
age. Not thou greater art of the father of us  
Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται  
Abraam, who died? and the prophets  
ἀπέθανον· τίνα σεαυτὸν ποιεῖς; <sup>54</sup>Ἀπεκρί-  
died; whom thyself makest thou? Answered  
θη Ἰησοῦς· Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ  
Jesus; If I glorify myself, the  
δόξα μου οὐδὲν ἐστίν. Ἔστιν ὁ Πατὴρ μου  
glory of me nothing is. He is the Father of me

a Manslayer from the Be-  
ginning, and has not stood  
in the TRUTH, Because  
there is no Truth in him.  
When [any one] speaks a  
FALSEHOOD, he speaks  
from his OWN, Because  
his FATHER also is a Liar.

45 But because I speak  
the TRUTH, you do not be-  
lieve me.

46 Who of you convicts  
me of Sin? If I speak the  
Truth, why do you not be-  
lieve me?

47 †HE who is from God  
hears the WORDS of God;  
on this account you hear  
not, because you are not  
from GOD."

48 The JEWS answered  
and said to him, "Do we  
not say well That thou art  
a Samaritan, and †hast a  
Demon?"

49 Jesus answered, "I  
have not a Demon; but I  
honor my FATHER; and  
you dishonor me.

50 But †I seek not my  
GLORY; there is ONE who  
SEEKS it, and judges.

51 Indeed, I assure you,  
†If any one keep \*MY  
Word, he will by no means  
see Death to the AGE.

52 \*The JEWS said to  
him, "Now we know That  
thou hast a Demon. †Abra-  
ham died, and the PRO-  
PHETS; and thou sayest, If  
any one keep my WORD, he  
will by no means \*see  
Death to the AGE.

53 Art thou greater than  
our FATHER Abraham, who  
died, and the PROPHETS  
died? Whom dost \*thou  
make thyself?"

54 Jesus answered, "If  
\*I should glorify myself,  
my GLORY is nothing. †HE  
who GLORIFIES me is my

\* VATICAN MANUSCRIPT.—51. MY Word. 52. The JEWS said. 52. see Death to the Age. 54. I should glorify.

† 47. John x. 26, 27; 1 John ii. 6. † 48. John vii. 20; x. 20. † 50. John v. 41; vii. 18. † 51. John v. 24; xi. 26. † 52. Zech. i. 5; Heb. xi. 13. † 54. John v. 41; xvi. 14; xvii. 1; Acts iii. 13; 2 Pet. i. 17.

ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστί, <sup>55</sup>καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν. Καὶ ἐάν εἴπω, ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης. Ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. <sup>56</sup>Ἀβραάμ ὁ Πατὴρ ὑμῶν ἠγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη. <sup>57</sup>Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὕτω ἔχεις, καὶ Ἀβραάμ ἐώρακας; <sup>58</sup>Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμι. <sup>59</sup>Ἦραν οὖν λίθους, ἵνα βάλοιεν ἐπ' αὐτόν· Ἰησοῦς \* [δὲ] ἐκρούθη, καὶ ἐξηλθεν ἐκ τοῦ ἱεροῦ.

## ΚΕΦ. θ'. 9.

<sup>1</sup>Καὶ παράγων, εἶδεν ἄνθρωπον τυφλόν ἐκ γενετῆς. <sup>2</sup>Καὶ ῥωτίτησαν αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ραββί, τίς ἥμαρτεν; οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; <sup>3</sup>Ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρ-τεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. <sup>4</sup>Εμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. <sup>5</sup>Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. <sup>6</sup>Ταῦτα εἰπὼν, ἔπνισεν χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,

FATHER, of whom you say, That he is your God.

<sup>55</sup> And you have not known him; but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his word.

<sup>56</sup> Abraham, your FATHER, ardently desired that he might see MY DAY; and he saw, and was glad.

<sup>57</sup> Then the JEWS said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

<sup>58</sup> \*JESUS said to them, "Indeed, I assure you, Before Abraham was born, I am he."

<sup>59</sup> ‡ Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

## CHAPTER IX.

<sup>1</sup> And passing along, he saw a Man blind from Birth.

<sup>2</sup> And his DISCIPLES asked him, saying, "Rabbi, ‡who sinned, he, or his PARENTS, so that he was born blind?"

<sup>3</sup> Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

<sup>4</sup> ‡\*I must perform the WORKS of HIM who SENT me while it is Day; Night comes, when no one can work.

<sup>5</sup> While I am in the WORLD, ‡I am the Light of the WORLD."

<sup>6</sup> Saying these things, ‡he spit on the Ground, and made Clay of the SPITTLE, and \*he put the CLAY on his EYES,

\* VATICAN MANUSCRIPT.—58. Jesus. 59. but—omit. 4. We must. 6. He put the CLAY thereof on his eyes, and said.

‡ 56. Heb. xi. 13. ‡ 59. John x. 31, 39; xi. 8. ‡ 2. ver. 34. ‡ 4. John iv. 34; v. 19, 36; xi. 9; xii. 35; xvii. 4. ‡ 5. John i. 5, 9; iii. 19; viii. 12; xii. 35, 46. ‡ 6. Mark vii. 33; viii. 23.

καὶ εἶπεν αὐτῷ· Ὑπαγε, νίψαι εἰς τὴν  
and said to him; Go, wash thyself in the  
κολυβήθραν τοῦ Σιλωάμ· (ὃ ἑρμηνεύεται,  
pool of the Siloam; (which is interpreted,  
ἀπεσταλμένος·) Ἀπῆλθεν· καὶ  
having been sent.) He went away [therefore, and  
ἐνίψατο, καὶ ἦλθε] βλέπων. Ὅι οὖν γεί-  
washed himself, and came seeing. The then neigh-  
τονες, καὶ οἱ θεωροῦντες αὐτόν τὸ πρότερον,  
bys, and those seeing him the before,  
ὅτι προσαίτης ἦν, ἔλεγον· Οὐχ οὗτος  
because a beggar he was, said; Not this  
ἐστὶν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι  
is he sitting and begging? Others  
ἔλεγον· Ὅτι οὗτός ἐστιν. Ἄλλοι δέ·  
said; That this is. Others but;  
Ὅτι ὅμοιος αὐτῷ ἐστίν· Ἐκεῖνος ἔλεγεν·  
that like him it is; He said;  
Ὅτι ἐγὼ εἰμι. 10<sup>ο</sup> Ἐλεγον οὖν αὐτῷ· Πῶς  
That I am. They said then to him; How  
ἀνεώχθησάν σου οἱ ὀφθαλμοί; 11<sup>ο</sup> Ἀπεκρίθη  
were opened of thee the eyes? Answered  
ἐκεῖνος· [καὶ εἶπεν·] Ἄνθρωπος, λεγόμενος  
he [and said;] A man, being named  
Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου  
Jesus, clay made, and rubbed of me  
τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ὑπαγε εἰς  
the eyes, and said to me; Go into  
τὸν Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ  
the Siloam, and wash thyself. Going and and  
νιψάμενος, ἀνέβλεψα. 12<sup>ο</sup> Εἶπον οὖν  
washing myself, I obtained sight. They said then  
αὐτῷ· Ποῦ ἐστὶν ἐκεῖνος; Λέγει· Οὐκ οἶδα.  
to him; Where is he? He says; Not I know.  
13<sup>ο</sup> Ἀγούσιν αὐτόν πρὸς τοὺς Φαρισαίους, τὸν  
They bring him to the Pharisees, that  
ποτε τυφλόν. 14<sup>ο</sup> Ἦν δὲ σάββατον, ὅτε τὸν  
once blind. It was and a sabbath, when the  
πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ  
clay made the Jesus, and opened of him  
τοὺς ὀφθαλμούς. 15<sup>ο</sup> Πάλιν οὖν ἠρώτων αὐτόν  
the eyes. Again therefore asked him  
καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ  
also the Pharisees, how he obtained sight. He and  
εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκε μου ἐπὶ τοὺς  
said to them; Clay he put of me on the  
ὀφθαλμούς, καὶ ἐνίψαμην, καὶ βλέπω.  
eyes, and I washed myself, and see.  
16<sup>ο</sup> Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινες· Οὗτος  
said therefore of the Pharisees some; This  
ὁ ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι  
the man not is from the God, because  
τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς  
the sabbath not he keeps. Others said; How  
δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα  
isable a man a sinner such signs

7 and said to him, "Go wash thyself in †the POOL of SILOAM," (which signifies, Sent). He went away, therefore, and washed himself, and came seeing.

8 Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, 'Is not this HE who was SITTING and begging?'

9 Some said, "This is he;" others \*said, "No; but he is like him;" he said, "I am he."

10 They then said to him, "How were Thine EYES opened?"

11 He answered, \*—"The MAN called Jesus made Clay, and rubbed my EYES, and said to me, 'Go to the SILOAM, and wash thyself;' \*I went, therefore, and washed myself, and obtained sight."

12 \*And they said to him, "Where is he?" He says, "I do not know."

13 They bring HIM that was formerly BLIND to the PHARISEES.

14 And it was a \*Sabbath when JESUS made the CLAY, and opened HIS EYES.

15 Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

16 Then some of the PHARISEES said, "THIS MAN it not from God. Because he keeps not the SABBATH." Others said †—"How can a sinful Man perform such Signs?" And

\* VATICAN MANUSCRIPT.—7. therefore, and washed himself, and came—omit. 9. said; "No; but he is." 11. and said—omit. 11. "No; but he is like him." 11. I went therefore and. 12. And they said to him. 14. a Sabbath. 15. called. 16. God.

† 7. The Pool of Siloam is described by Josephus as being "a well built oblong tank, some fifty feet long, nearly twenty feet deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quarter of a mile long.

‡ 16. ver. 33; John iii. 2.

ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς. <sup>17</sup>Λέγου-  
to do? And a division was among them. They

σι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ  
say to the blind again; Thou what sayest concerning  
αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλ-  
him, seeing that he opened of thee the eyes?

μούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.  
He and said; That a prophet he is.

<sup>18</sup>Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι πε-  
Not believed therefore the Jews concern-

ρὶ αὐτοῦ, ὅτι τυφλὸς ἦν, καὶ ἀνέβλεπεν,  
ing him, that blind he was, and obtained sight,

ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀνα-  
till when they called the parents of him the hav-

δέψαντος. <sup>19</sup>Καὶ ἠρώτησαν αὐτοὺς, λέ-  
ing obtained sight. And they asked them, say-

γοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς  
ing; This is the son of you, whom you

λέγετε, ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν  
say, that blind he was born? how then

ἄρτι βλέπει; <sup>20</sup>Ἀπεκρίθησαν \* [αὐτοῖς] οἱ  
now he sees? Answered [them] the

γονεῖς αὐτοῦ καὶ εἶπον· Οἶδαμεν, ὅτι οὗτος  
parents of him and said; We know, that this

ἐστίν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννή-  
is the son of us, and that blind he was

θη· <sup>21</sup>πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ  
born; how but now he sees, not we know; or

τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς  
who opened of him the eyes, we

οὐκ οἶδαμεν, αὐτὸς ἡλικίαν ἔχει, αὐτὸν  
not know, he full age has, him

ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει.  
ask you; he concerning himself shall speak.

<sup>22</sup>Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι  
These things said the parents of him, because

ἐφοβοῦντο τοὺς Ἰουδαίους. Ἦδη γὰρ συνε-  
they feared the Jews. Already for had

τέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν  
agreed the Jews, that if any one him

ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένη-  
should confess Anointed, from a synagogue should

ται. <sup>23</sup>Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· Ὅτι  
be. Through this the parents of him said; That

ἡλικίαν ἔχει αὐτὸν ἐρωτήσατε. <sup>24</sup>Εφώνη-  
full age he has, him ask you. They

σαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον,  
called therefore a second time the man,

ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· Δὸς δόξαν  
who was blind, and said to him; Give glory

τῷ Θεῷ· ἡμεῖς οἶδαμεν, ὅτι ὁ ἄνθρωπος  
to the God; we know, that the man

οὗτος ἁμαρτωλὸς ἐστίν. <sup>25</sup>Ἀπεκρίθη οὖν ἐκεῖ-  
this a sinner is. Answered then he

νος \* [καὶ εἶπεν·] Εἰ ἁμαρτωλὸς ἐστίν, οὐκ  
[and said;] If a sinner he is, not

οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.  
I know; one I know, that blind being, now I see.

<sup>26</sup>Εἶπον δὲ αὐτῷ \* [πάλιν·] Τί ἐποίησέ  
They said and to him [again;] What did he

there was ‡ a Division among them.

17 \*They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, ‡ "He is a Prophet."

18 The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

19 And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

20 \*Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

21 but how he now sees, we know not; or who opened His EYES, we know not; \*ask Him, he is of mature Age; he will speak concerning himself."

22 His PARENTS said this, ‡ Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, ‡ he should be expelled from the synagogue.

23 On this account his PARENTS said, "He is of mature Age, ask him."

24 They called, therefore a second time, the MAN who had been blind, and said to him, "Give Glory to God; we know \*That This Man is a Sinner."

25 Then he answered, "If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

26 And they said to him, "What did he do to thee?"

\* VATICAN MANUSCRIPT.—17. Then they say. 20. Then his PARENTS. 20. them —omit. 21. ask Him; he is of mature Age; he will. 24. That This Man is. 25. and said—omit. 26. again—omit.

‡ 16. John vii. 12, 43; x. 19. ‡ 17. John iv. 19; vi. 14. ‡ 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. ‡ 22. ver. 34; John xvi. 2.

οοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;  
to thee? how opened of thee the eyes?

27<sup>†</sup> Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ  
He answered them; I said to you already, and  
οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκού-  
not you did hear; why again do you wish to  
εἶν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ  
hear? not also you wish of him disciples  
γενέσθαι; 28<sup>†</sup> Ελοιδόρησαν αὐτόν, καὶ εἶπον·  
to be? They reviled him, and said;

Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέ-  
Thou art a disciple of him; we but of the Moses  
ως ἐσμέν μαθηταί. 29<sup>†</sup> Ἡμεῖς οἶδαμεν, ὅτι Μω-  
are disciples. We know, that to

σῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἶδαμεν  
Moses has spoken the God; this but not we know  
πόθεν ἐστίν. 30<sup>†</sup> Ἀπεκρίθη ὁ ἄνθρωπος καὶ  
whence is. Answered the man and

εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν,  
said to them; In for this a wonder is,  
ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέω-  
that you not know whence he is, and he has  
ξέ μου τοὺς ὀφθαλμούς. 31<sup>†</sup> Οἶδαμεν  
opened of me the eyes. We know

\*[δέ,] ὅτι ἁμαρτωλῶν ὁ Θεός οὐκ ἀκούει·  
[but,] that sinners the God not hears;

ἀλλ' ἐάν τις θεοσεβῇς ἦ, καὶ τὸ  
but if any one a worshipper of God may be, and the  
θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. 32<sup>†</sup> Ἐκ  
will of him may do, this he hears. From

τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξε τις  
the age not it was heard, that opened anyone  
ὀφθαλμούς τυφλοῦ γεγεννημένου. 33<sup>†</sup> Εἰ μὴ  
eyes of blind having been born. If not

ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν  
was this from God, not were able to do

οὐδέν. 34<sup>†</sup> Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ἐν  
nothing. They answered and said to him; In

ἁμαρτίαις σὺ ἐγεννήθης ὅλος· καὶ σὺ διδά-  
sins thou wast born wholly; and thou teachest

σκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτόν ἔξω. 35<sup>†</sup> Ἡ-  
us? And they cast him out. Heard

κουσεν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτόν ἔξω·  
the Jesus, that they cast him out;

καὶ εὗρων αὐτόν, εἶπεν \* [αὐτῷ]· Σὺ  
and having found him, said [to him;] Thou

πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36<sup>†</sup> Ἀπεκρίθη  
believest into the son of the God? Answered

ἐκεῖνος καὶ εἶπε· Καὶ τίς ἐστι, κύριε, ἵνα  
he and said; And who is he, O sir, that

πιστεύσω εἰς αὐτόν; 37<sup>†</sup> Εἶπε \* [δέ] αὐτῷ ὁ  
I may believe into him? Said [and] to him the

Ἰησοῦς· Καὶ ἑώρακας αὐτόν, καὶ ὁ  
Jesus; Even thou hast seen him, and he

λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν. 38<sup>†</sup> Ὁ δὲ ἔφη·  
talking with thee, he is. He and said:

Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.  
I believe, O sir; and he prostrated to him.

How did he open Thine  
EYES?"

27 He answered them,  
"I told you just now, and  
did you not hear? \*Why  
then do you wish to hear  
again? are you also willing  
to become His Disciples?"

28 \*And they reviled  
him, and said, "Thou art  
his Disciple; but we are  
Disciples of MOSES.

29 We know That God  
has spoken to Moses; but  
This person,—we ‡know  
not whence he is."

30 The MAN answered  
and said to them, "Why  
in this is a wonder, That  
you know not whence he  
is, and he opened My EYES !

31 We know ‡That God  
does not hear Sinners; but  
if any one be a Worshipper  
of God, and performs his  
WILL, him he hears.

32 From the (earliest)  
AGE it was not heard, that  
anyone opened the Eyes of  
one having been born blind.

33 If he were not from  
God, he could do nothing."

34 They answered and  
said to him, "Thou wast  
entirely born in Sins, and  
dost thou teach us?" And  
they cast him out.

35 JESUS heard That  
they had cast him out; and  
having found him, he said  
to him, "Dost thou believe  
into ‡the \*SON of GOD?"

36 He answered and  
said, "Who is he, Sir, that  
I may believe into him?"

37 JESUS said to him,  
"Thou hast even seen him,  
and HE who is TALKING  
with thee is he."

38 And HE said, "Lord,  
I believe;" and he threw  
himself prostrate before  
him.

† VATICAN MANUSCRIPT.—27. Why then do you wish. 28. and they reviled. 31. But—omit. 35. to him—omit. 35. SON of MAN? and he said, Who. 37. and—omit.

‡ 29. John viii. 14. ‡ 30. John iii. 10. ‡ 31. Job xxvii. 9; Psa. lxi. 18; Prov. xv. 8, 29; xxviii. 9. ‡ 35. Matt. xvi. 16; John x. 36; 1 John v. 13.

<sup>30</sup>Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κοῖμα ἐγὼ εἰς  
And said the Jesus; For judgment I into  
τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέπον-  
the world this came, that those not seeing  
τες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένων-  
might see, and those seeing blind might  
ται. <sup>40\*</sup> [Καὶ] ἤκουσαν ἐκ τῶν Φαρισαίων  
become. [And] heard of the Pharisees  
ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον  
these things those being with him, and said  
αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμέν; <sup>41</sup>Εἶπεν  
to him; Not also we blind are? Said  
αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν  
to them the Jesus; If blind you were, not you  
εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· "Ὅτι βλέπο-  
would have sin; now but you say; That we see;  
μεν· ἡ \* [οὖν] ἁμαρτία ὑμῶν μένει.  
the [therefore] sin of you remains.

## ΚΕΦ. ι'. 10.

<sup>1</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
Indeed indeed I say to you, he not entering  
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων,  
through the door into the fold of the sheep,  
ἀλλὰ ἀναβαίνων ἀλλαγόθεν, ἐκεῖνος κλέπτης  
but going up another way, he a thief  
ἐστὶ καὶ ληστής· <sup>2</sup> ὁ δὲ εἰσερχόμενος διὰ τῆς  
is and a robber; he but entering through the  
θύρας, ποιμὴν ἐστὶ τῶν προβάτων. <sup>3</sup> Τούτῳ  
door, a shepherd is of the sheep. To him  
ὁ θυρωρὸς ἀνοίγει· καὶ τὰ πρόβατα τῆς  
the door-keeper opens; and the sheep the  
φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα  
voice of him hears; and the own sheep  
καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά. <sup>4</sup> [Καὶ]  
he calls by name, and he leads out them. [And]  
ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν  
when the own sheep he puts forth, before them  
πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,  
he goes; and the sheep him follows,  
ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. <sup>5</sup> Ἄλλοτρίῳ  
because they know the voice of him. A stranger  
δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ'  
but not they may follow, but will flee from  
αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων  
him; because not they know of the strangers  
τὴν φωνήν. <sup>6</sup> Ταύτην τὴν παροιμίαν εἶπεν αὐ-  
the voice. This the parable said to  
τοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα  
them the Jesus; they but not knew, what  
ἦν, ἃ ἐλάλει αὐτοῖς.  
was, which he spoke to them.

39 And JESUS said,  
‡ "For Judgment came I  
into this WORLD; ‡ so that  
THOSE not SEEING may  
see, and THOSE SEEING  
may become blind."

40 THOSE of the PHARI-  
SEES BEING with him  
heard these things, ‡ and  
said to him, "Are we blind  
also?"

41 \* Jesus said to them,  
‡ "If you were blind, you  
would not have Sin; but  
now you say, 'We see';  
your SIN remains.

## CHAPTER X

1 Indeed, I truly say to  
you, HE who ENTERS not  
by the DOOR into the FOLD  
of the SHEEP, but climbs  
up another way, he is a  
Thief and a Robber;

2 but HE who COMES  
IN by the DOOR, is the  
Shepherd of the SHEEP.

3 The DOOR-KEEPER  
opens to him; and the  
SHEEP hear his VOICE;  
and he calls his OWN  
Sheep by Name, and leads  
them out.

4 When he puts forth \* all  
his own, ‡ he goes before  
them, and the SHEEP fol-  
low him, Because they  
know his VOICE.

5 But a Stranger they  
will not follow, but will  
flee from him; Because  
they know not the VOICE  
of STRANGERS."

6 This PARABLE spoke  
JESUS to them; but they  
knew not what things they  
were which he spoke to  
them.

\* VATICAN MANUSCRIPT.—40. And—omit. 41. Jesus. 41. therefore—omit. 4. And—omit. 4. all his OWN, he goes.

† 4. "We see a flock of perhaps threescore black and white sheep returning from the hillside where they have been grazing, or from the caves in which they have been sheltered from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."—H. Bonar.

‡ 39. John v. 22, 27. See John iii. 17; xii. 47. ‡ 39. Matt. xiii. 13. ‡ 40. Rom. ii. 19. ‡ 41. John xvi. 22, 24.

Ἔλεπεν οὖν πάλιν \* [αὐτοῖς] ὁ Ἰησοῦς·  
Said then again [to them] the Jesus;  
Ἄμην ἀμην λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα  
Indeed indeed I say to you, that I am the door  
τῶν προβάτων. <sup>8</sup> Πάντες ὅσοι ἤλθον πρὸ  
of the sheep. All as many as came before  
ἐμοῦ, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκου-  
me, thieves are and robbers; but not heard  
σαν αὐτῶν τὰ πρόβατα. <sup>9</sup> Ἐγὼ εἰμι ἡ θύρα  
them the sheep. I am the door;  
δι' ἐμοῦ ἔάν τις εἰσέλθῃ, σωθήσε-  
through me if any one may come in, he shall be  
ται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ  
saved, and shall come in and go out, and  
νομὴν εὐρήσει. <sup>10</sup> Ὁ κλέπτης οὐκ ἐρχεται, εἰ  
pasture shall find. The thief not comes, if  
μὴ ἵνα κλέψῃ, καὶ θύσῃ, καὶ ἀπο-  
not that he may steal and may kill, and may  
λέσῃ· ἐγὼ ἤλθον, ἵνα ζωὴν ἔχωσι καὶ περισ-  
destroy; I came, that life they may have, and abund-  
σόν ἔχωσιν. <sup>11</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· ὁ  
dance may have. I am the shepherd the good; the  
ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθη-  
shepherd the good the life of himself lays  
σιν ὑπὲρ τῶν προβάτων. <sup>12</sup> Ὁ μισθωτὸς  
down in behalf of the sheep. The hireling  
δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶ  
but, and not being a shepherd, of whom not are  
τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμε-  
the sheep own, sees the wolf coming,  
νον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ  
and leaves the sheep, and flees; and  
ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει τὰ  
the wolf seizes them, and scatters the  
πρόβατα. <sup>13</sup> Ὁ δὲ μισθωτὸς φεύγει, ὅτι  
sheep. The but hireling flees, because  
μισθωτὸς ἐστίν, καὶ οὐ μέλλει αὐτῷ περὶ  
an hireling he is, and not it concerns him about  
τῶν προβάτων.  
the sheep.

<sup>14</sup> Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός· καὶ  
I am the shepherd the good; and  
γινώσκω τὰ ἐμά, καὶ γινώσκειμαι ὑπὸ τῶν  
know the mine, and am known by the  
ἐμῶν, <sup>15</sup> καθὼς γινώσκει με ὁ Πατήρ, καὶ ἡ  
mine, as knows me the Father, and I  
γινώσκω τὸν Πατέρα· καὶ τὴν ψυχὴν μου  
know the Father; and the life of me  
τίθημι ὑπὲρ τῶν προβάτων. <sup>16</sup> Καὶ ἄλλα  
I lay down in behalf of the sheep. And other  
πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς  
sheep I have, which not is of the fold  
ταύτης· καὶ κείνὰ με δεῖ ἀγαγεῖν· καὶ  
this; also them me it behooves to lead; and  
τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται  
the voice of me they will hear, and there will be

7 Then said \* Jesus again, "Indeed, I truly say to you, I am the door of the SHEEP.

8 † All who came before me are Thieves and Robbers; but the SHEEP heard them not.

9 ‡ I am the DOOR; if any one come in by me, he shall be saved, and shall come in, and go out, and find Pasture.

10 The THIEF comes not, except that he may steal, and kill, and destroy; I came, that they may have Life, and may have abundance.

11 ‡ I am the GOOD SHEPHERD; the GOOD SHEPHERD lays down his LIFE in behalf of the SHEEP.

12 But the HIRED SERVANT, not being a shepherd, whose own the SHEEP are not, sees the WOLF coming, and leaves the SHEEP, and flees; and the WOLF seizes and scatters\* them;

13 because he is a hired Servant, and cares not for the SHEEP.

14 I am the GOOD SHEPHERD; ‡ and I know \* MINE, and MINE know me;

15 even as the FATHER knows me, and I know the FATHER; ‡ and I lay down my LIFE in behalf of the SHEEP.

16 And Other Sheep I have, which are not of this FOLD; then also I must lead, and they will hear my VOICE, ‡ and there

\* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—omit. 12. them; Because he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. *Panta, all*, may be taken in the sense of *polloi, many*; thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii. 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. ‡ 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. ‡ 14. 2 Tim. ii. 19. ‡ 15. John xv. 13. ‡ 16. Ezek. xxxvii. 22; Eph. ii. 14.

μία ποίμνη, εἰς ποιμήν. <sup>17</sup>Διὰ τοῦτο ὁ  
 one flock, one shepherd. Through this the  
 Πατήρ με ἀγαπᾷ, ὅτι τίθημι τὴν ψυχὴν  
 Father me loves, because I lay down the life  
 μου, ἵνα λάβω αὐτήν. <sup>18</sup>οὐδεὶς  
 of me, that again I may receive her; no one  
 αἶρει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν  
 takes her from me, but I lay down her  
 ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν,  
 of myself; authority I have to lay down her,  
 καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύ-  
 and authority I have again to receive her; this  
 τὴν τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρὸς  
 the command I received from the Father  
 μου. <sup>19</sup>σχίσμα \* [οὖν] πάλιν ἐγένετο ἐν  
 of me. A division [then] again occurred among  
 τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.  
 the Jews through the words these.  
<sup>20</sup>Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον  
 Said and many of them; A demon  
 ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε; <sup>21</sup>Ἄλ-  
 he has, and is mad; why him hear you? Others  
 λοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμο-  
 said; These the words not are of one  
 νιζομένου· μὴ δαιμόνιον δύναται τυφλῶν  
 being demonized; not a demon is able blind  
 ὀφθαλμοὺς ἀνοίγειν;  
 eyes to open?

<sup>22</sup>Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς  
 Occurred now the feast of dedication in the  
 Ἱεροσολύμοις, καὶ χειμὼν ἦν. <sup>23</sup>καὶ περι-  
 Jerusalem, and winter it was; and was  
 πάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ, ἐν τῇ στοᾷ Σο-  
 walking the Jesus in the temple, in the porch of  
 λομώνος. <sup>24</sup>Ἐκύκλωσαν οὖν αὐτὸν οἱ  
 Solomon. Surrounded therefore him the  
 Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἔως πότε τὴν  
 Jews, and said to him; Till when the  
 ψυχὴν ἡμῶν αἶρεις; Εἰ σὺ εἰ ὁ  
 life of us dost thou take? If thou art the  
 Χριστός, εἰπεῖς ὅμιν παρρησίᾳ. <sup>25</sup>Ἀπεκρίθη  
 Anointed, tell us plainly. Answered  
 αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὅμιν καὶ οὐ πιστεύε-  
 them the Jesus; I told you, and not you  
 τε. Τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόμα-  
 believe. The works, which I do in the name  
 τι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ  
 of the Father of me these testify  
 περὶ ἐμοῦ. <sup>26</sup>Ἄλλ' ὑμεῖς οὐ πιστεύετε· οὐ  
 concerning me. But you not believe; not  
 γὰρ ἐστέ ἐκ τῶν προβάτων τῶν ἐμῶν.  
 for you are of the sheep the mine.  
 \* [Καθὼς εἶπον ὑμῖν,] <sup>27</sup>τὰ πρόβατα τὰ ἐμὰ  
 [As I said to you,] the sheep the mine  
 τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά,  
 the voice of me hears, and I know them,  
 καὶ ἀκολουθοῦσί μοι· <sup>28</sup>καὶ γὰρ ζωὴν αἰώνιον  
 and they follow me; and I life age-lasting

shall be one Flock, One Shepherd.

17 On account of this the FATHER loves ME, †Because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. ‡This COMMANDMENT I received from my FATHER."

19 ‡There was a Division again among the JEWS because of these WORDS.

20 And many of them said, †"He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the words of a Demoniac; can a Demon open the Eyes of the blind?"

22 \*It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and \*Jesus was walking in the TEMPLE, †in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 JESUS answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 ‡But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my VOICE, and I know them, and they follow me;

28 and I give them aionian Life; ‡and they shall

\* VATICAN MANUSCRIPT.—19. then—omit. 22. It was then the FEAST of DEDICATION at JERUSALEM; it was Winter. 23. Jesus. 26. As I said to you—omit.

† 17. Isa. liii. 7, 8, 12; Heb. ii. 9. ‡ 18. John vi. 38; xv. 10; Acts ii. 24, 32. † 19. John vii. 43; ix. 16. ‡ 20. John vii. 20; viii. 48, 52. ‡ 23. Acts iii. 11; v. 12. ‡ 26. John viii. 47; 1 John iv. 6. ‡ 28. John vi. 37; xvii. 11, 12.



δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλυνται εἰς  
give to them, and not not they will perish into  
τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ  
the age, and not will wrest anyone them out of  
τῆς χειρὸς μου. <sup>29</sup>Ὁ Πατὴρ μου, ὃς  
the hand of me. The Father of me, who  
δέδωκε μοι, μείζων πάντων ἐστί· καὶ οὐ-  
has given to me, greater of all is; and no  
δεῖς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ  
one is able to wrest out of the hand of the  
Πατρὸς μου. <sup>30</sup>ἐγὼ καὶ ὁ Πατὴρ ἐν ἐσμέν.  
Father of me; I and the Father one are.  
<sup>31</sup>Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι,  
Took up then again stones the Jews,  
ἵνα λιθάσωσιν αὐτόν. <sup>32</sup>Ἀπεκρίθη αὐτοῖς  
that they might stone him. Answered them  
ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν  
the Jesus; Many good works I showed you  
ἐκ τοῦ Πατρὸς μου· διὰ ποῖον αὐτῶν  
from the Father of me; because of which of them  
ἔργον λιθάσετε με; <sup>33</sup>Ἀπεκρίθησαν αὐτῷ  
work do you stone me? Answered him  
οἱ Ἰουδαῖοι \* [λέγοντες·] Περὶ καλοῦ  
the Jews [saying;] Concerning a good  
ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασ-  
work not we stone thee, but concerning blas-  
φημίας, καὶ ὅτι σύ, ἄνθρωπος ὢν, ποιεῖς  
phemy, and that thou, a man being, makest  
σεαυτὸν Θεόν. <sup>34</sup>Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
thyself a god. Answered them the Jesus;  
Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν·  
Not is it having been written in the law of you;  
«Ἐγὼ εἶπα, θεοὶ ἐστέ;» <sup>35</sup>Εἰ ἐκείνους εἶ-  
«I said, gods you are?» If them ho  
πε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ  
called gods, to whom the word of the God  
ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·  
came, and not is able to be broken the writing;  
<sup>36</sup>ὃν ὁ Πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς  
whom the Father set apart, and sent into  
τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς,  
the world, you say; That thou blasphemest,  
ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι; <sup>37</sup>Εἰ οὐ  
because I said, A son of the God I am? If not  
ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πι-  
I do the works of the Father of me, not you  
στεύετε μοι. <sup>38</sup>Εἰ δὲ ποιῶ, κἂν ἔμοι μὴ πι-  
believe me. If but I do, and if me not you  
στεύετε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶ-  
believe, the works believe you; that you may  
τε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ,  
know and you may believe, that in me the Father,  
κἀγὼ ἐν αὐτῷ. <sup>39</sup>Ἐζήτουν οὖν πάλιν  
and I in him. They sought therefore again  
αὐτόν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς  
him to seize; and he went forth out of the hand  
αὐτῶν. <sup>40</sup>Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάν-  
of them. And he went again beyond the Jordan,

by no means perish to the  
AGE, and no one shall wrest  
them out of my HAND.

<sup>29</sup> † My FATHER, who  
has given them to me, is  
greater than all; and no  
one is able to wrest them  
out of \*the FATHER'S  
HAND.

<sup>30</sup> † I and the FATHER  
are One."

<sup>31</sup> Then the JEWS took  
up Stones again, that they  
might stone him.

<sup>32</sup> JESUS said to them,  
"Many \*good Works did  
I show you from \*the FA-  
THER; on account of  
which of these Works do  
you stone \*Me?"

<sup>33</sup> The JEWS answered  
him, "We do not stone  
thee for a Good Work, but  
for Blasphemy; and Be-  
cause thou, being a Man,  
makest thyself God."

<sup>34</sup> \*Jesus answered  
them, † "Is it not written  
in your LAW, 'I said, You  
are Gods?'"

<sup>35</sup> If he called them  
Gods, to whom the WORD  
of GOD came, and the  
SCRIPTURE cannot be bro-  
ken,

<sup>36</sup> of him whom the FA-  
THER set apart and sent  
into the WORLD, do you  
say, 'Thou blasphemest;'  
Because I said, 'I am a  
Son of GOD?'"

<sup>37</sup> If I do not the WORKS  
of my FATHER, believe me  
not.

<sup>38</sup> But if I do, and if  
you believe not me, believe  
the WORKS, so that you  
may know and \*believe,  
† That the FATHER is in  
me, and \*I am in the  
FATHER."

<sup>39</sup> Therefore, they were  
seeking again to seize  
him; but he went forth  
out of their HAND.

<sup>40</sup> And he went away  
again beyond the JORDAN,

\* VATICAN MANUSCRIPT.—29. the FATHER'S HAND. 32. good Works. 32. the FATHER. 32. Me. 33. saying—omit. 34. Jesus. 38. understand. That 38. I am in the FATHER.

† 29. John xiv. 28. † 30. John xvii. 11, 22. † 34. Psal. lxxxii. 6. † 38. John xiv. 10, 11; xvii. 21.

νου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶ-  
to the place where was John the first  
τον βαπτίζων· καὶ ἔμεινεν ἐκεῖ. <sup>41</sup>Καὶ πολλοὶ  
dipping; and he abode there. And many  
ἦλθον πρὸς αὐτόν, καὶ ἔλεγον· Ὅτι Ἰωάννης  
came to him, and said; That John  
μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ  
indeed a sign did not one; all but  
ὅσα εἶπεν Ἰωάννης περὶ τούτου,  
what things said John concerning this,  
ἀληθὴ ἦν. <sup>42</sup>Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς  
true was. And believed many there into  
αὐτόν.  
him.

ΚΕΦ. ια'. 11.

<sup>1</sup>Ἦν δέ τις ἀσθενῶν, Λάζαρος, ἀπὸ  
Was and certain sick one, Lazarus, from  
Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρ-  
Bethany, out of the village of Mary and Mar-  
θας τῆς ἀδελφῆς αὐτῆς. <sup>2</sup>(Ἦν δὲ Μαρία ἡ  
tha the sister of her. (Was and Mary the  
ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμά-  
having anointed the Lord with balsam, and wiped  
ἔασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐ-  
the feet of him with the hairs of  
τῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.)  
herself; of whom the brother Lazarus was sick.)  
<sup>3</sup>Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν,  
Sent therefore the sisters to him,  
λέγουσαι· Κύριε, ἶδε, ὃν φιλεῖς, ἀσθενεῖ.  
saying; O lord, lo, whom thou lovest is sick.  
<sup>4</sup>Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· Αὕτη ἡ ἀσθέ-  
Having heard and the Jesus said: This the sick-  
νεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ  
ness not is to death, but on account  
τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ  
of the glory of the God, that may be glorified the  
υἱὸς τοῦ Θεοῦ δι' αὐτῆς. <sup>5</sup>Ἠγάπα δὲ ὁ  
son of the God through her. Loved now the  
<sup>6</sup>Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς,  
Jesus the Martha, and the sister of her,  
καὶ τὸν Λάζαρον. <sup>6</sup>Ὡς οὖν ἤκουσεν, ὅτι ἀσθε-  
and the Lazarus. When then he heard, that he was  
νεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω  
sick, then indeed he abode in which he was place  
δύο ἡμέρας. <sup>7</sup>Ἐπειτα μετὰ τοῦτο λέγει τοῖς  
two days. Then after this he says to the  
μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.  
disciples; Let us go into the Judea again.  
<sup>8</sup>Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, νῦν  
Say to him the disciples; Rabbi, now  
ἐζητοῦν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν  
sought thee to stone the Jews, and again  
ὑπάγεις ἐκεῖ; <sup>9</sup>Ἀπεκρίθη Ἰησοῦς· Οὐχί  
goest thou there? Answered Jesus; Not  
δώδεκα εἰσὶν ὥραι τῆς ἡμέρας; ἐάν τις  
twelve are hours of the day? if any one  
περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι  
may walk in the day, not he stumbles, because  
τὸ φῶς τοῦ κόσμου τούτου βλέπει. <sup>10</sup>ἐάν δὲ  
the light of the world this he sees; If but

into the PLACE where  
John was immersing at the  
FIRST; and he abode there.

<sup>41</sup> And many came to  
him, and said, "John, in-  
deed, performed no Sign;  
‡but Whatever John said  
concerning him was true."

<sup>42</sup> And many believed  
into him there.

CHAPTER XI.

<sup>1</sup> Now there was a cer-  
tain sick man, Lazarus of  
Bethany, from the VIL-  
LAGE of ‡Mary, and Mar-  
tha, her SISTER.

<sup>2</sup> (‡It was THAT Mary  
who ANOINTED the LORD,  
and wiped his FEET with  
her HAIR, whose BROTHER  
Lazarus was sick.)

<sup>3</sup> The SISTERS, there-  
fore, sent to him, saying,  
"Lord, behold, he whom  
thou lovest is sick."

<sup>4</sup> But JESUS, having  
heard, said, "THIS SICK-  
NESS is not to Death, ‡but  
for the GLORY of GOD, that  
the SON of GOD may be  
glorified by it."

<sup>5</sup> Now JESUS loved  
MARTHA, and her SISTER,  
and LAZARUS.

<sup>6</sup> When, therefore, he  
heard That he was sick,  
then, indeed, ‡he abode in  
the Place where he was  
Two Days.

<sup>7</sup> Then, after this, he  
says to the DISCIPLES,  
"Let us go into JUDEA  
again."

<sup>8</sup> The DISCIPLES say to  
him, "Rabbi, ‡the JEWS  
recently sought to stone  
thee; and art thou going  
there again?"

<sup>9</sup> Jesus answered, "Are  
there not Twelve Hours  
of the DAY? ‡If any one  
walk in the DAY, he stum-  
bles not, Because he sees  
the LIGHT of thi. WORLD.

<sup>10</sup> But if any one walk

‡ 41. John iii. 30. ‡ 1. Luke x. 38, 39. ‡ 2. Matt. xxvi. 7; Mark xiv. 3; John xli. 3. ‡ 4. John ix. 3; ver. 40. ‡ 6. John x. 40. ‡ 8. John x. 31. ‡ 9. John ix. 4.

τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει,  
any one may walk in the night, he stumbles,  
ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. <sup>11</sup>Ταῦ-  
because the light not is in him. These  
τα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς·  
things he said; and after this he says to them;  
Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ  
Lazarus the friend of us is fallen asleep; but  
πορεύομαι, ἵνα ἐξιπνήσω αὐτόν. <sup>12</sup>Εἶπον οὖν  
I go, that I may awake him. Said then  
οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται,  
the disciples of him; O lord, if he is fallen asleep,  
σωθήσεται. <sup>13</sup>Εἰρήκει δὲ ὁ Ἰησοῦς περὶ  
he shall be saved. Had spoken but the Jesus about  
τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν, ὅτι  
the death of him; they but thought, that  
περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.  
concerning the repose of the sleep he speaks.  
<sup>14</sup>Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρη-  
Then therefore said to them the Jesus plain-  
σία· Λάζαρος ἀπέθανε· <sup>15</sup>καὶ χαίρω δι'  
ly; Lazarus died; and I rejoice because  
ὑμᾶς, ἵνα πιστεῦσητε, ὅτι οὐκ ἦμην ἐκεῖ·  
of you, that you may believe, that not I was there:  
ἀλλ' ἄγωμεν πρὸς αὐτόν. <sup>16</sup>Εἶπεν οὖν Θωμᾶς,  
but we may go to him. Said then Thomas,  
ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς·  
that being called a twin, to the fellow-disciples;  
"Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ'  
May go also we, that we may die with  
αὐτοῦ. <sup>17</sup>Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτόν  
him. Coming therefore the Jesus found him.  
τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνη-  
four days already having been in the tomb.  
μεῖω. <sup>18</sup>Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱερο-  
Was now the Bethany near the Je-  
σολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.  
rusalem, about from furlongs fifteen.  
<sup>19</sup>Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν  
And many of the Jews had come  
πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παρα-  
to those about Martha and Mary, that they  
μυθήσωνται αὐτάς περὶ τοῦ ἀδελφοῦ αὐ-  
might comfort them concerning the brother of  
τῶν. <sup>20</sup>Ἡ οὖν Μάρθα ὡς ἤκουσεν, ὅτι  
them. The then Martha when she heard, that  
Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία  
Jesus was coming, met him; Mary  
δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. <sup>21</sup>Εἶπεν οὖν ἡ Μάρ-  
but in the house was sitting. Said then the Mar-  
θα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς  
tha to the Jesus; O lord, if thou hadst been  
ᾧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει· <sup>22</sup>ἀλλὰ  
here, the brother of me not would have died; but  
καὶ νῦν οἶδα, ὅτι ὅσα ἂν αἰτή-  
and now I know, that whatever things thou mayest  
ση τὸν Θεόν, δώσει σοι ὁ Θεός. <sup>23</sup>Λέγει  
ask the God, will give to thee the God. Says  
αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός  
to her the Jesus; Will rise again the brother

in the NIGHT, he stumbles,  
Because the LIGHT is not  
in him."

11 These things he said;  
and after this he says to  
them, † "Lazarus, our  
FRIEND, has fallen asleep;  
but I am going, that I may  
awake him."

12 \*The DISCIPLES,  
therefore, said to him,  
"Lord, if he has fallen  
asleep, he will recover."

13 But JESUS had spoken  
concerning his DEATH;  
but they thought That he  
was speaking of the RE-  
POSE OF SLEEP.

14 Then, therefore, JE-  
SUS said plainly, "Laza-  
rus is dead:

15 and I rejoice, on your  
account, That I was not  
there, so that you may be-  
lieve; but let us go to him."

16 Then THAT Thomas,  
who is CALLED Didymus,  
said to the FELLOW-DISCI-  
PLES, "Let us also go, that  
we may die with him."

17 JESUS, therefore,  
coming, found that he had  
been already Four Days in  
the TOMB.

18 Now BETHANY was  
near JERUSALEM about  
fifteen Furlongs distant.

19 And many of the  
JEWS had come to those  
with Martha and Mary,  
that they might console  
them concerning their  
BROTHER.

20 MARTHA, therefore,  
when she heard That \*Je-  
sus was coming, went to  
meet him; but Mary was  
sitting in the HOUSE.

21 Then MARTHA said  
to \*Jesus, "Lord, if thou  
hadst been here, my BRO-  
THER would not have died.

22 \*And even now I  
know, † That whatever  
things thou wilt ask of  
God, God will give thee."

23 JESUS said to her,

\* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him. 20. Jesus.  
21. Jesus. 22. And.

† 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18., 51.

‡ 22. John ix. 31.

σου. <sup>24</sup>Λέγει αὐτῷ Μάρθα· Οἶδα, ὅτι ἀνα-  
of thee. Says to him Martha; I know, that he  
στήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ  
will rise again, in the resurrection in the last  
ἡμέρᾳ. <sup>25</sup>Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ  
day. Said to her the Jesus; I am the  
ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ,  
resurrection and the life; he believing into me,  
καὶ ἂν ἀποθάνῃ, ζήσεται. <sup>26</sup>καὶ πᾶς ὁ  
even if he may die, he shall live; and all the  
ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ  
living and believing into me, not not may die  
εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο; <sup>27</sup>Λέγει  
into the age. Believest thou this? She says  
αὐτῷ· Ναί, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ  
to him; Yes, O lord; I have believed, that thou  
εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν  
art the Anointed, the son of the God, he into the  
κόσμον ἐρχόμενος. <sup>28</sup>Καὶ ταῦτα εἰποῦσα,  
world coming. And these things saying,  
ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν  
she went and called Mary the sister  
αὐτῆς λάθρα, εἰποῦσα· Ὁ διδάσκαλος πά-  
of her privately, saying; The teacher is  
ρεστι, καὶ φωνεῖ σε. <sup>29</sup>Ἐκεῖνη ὡς ἤκουσεν,  
present, and calls thee. She when she heard,  
ἐγείρεται ταχύ, καὶ ἔρχεται πρὸς αὐτόν.  
rises up quickly, and comes to him.  
<sup>30</sup>(Οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην·  
(Not yet now had come the Jesus into the village;  
ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπῆντησεν αὐτῷ  
but was in the place, where met him  
ἡ Μάρθα.) <sup>31</sup>Οἱ οὖν Ἰουδαῖοι, οἱ ὄντες  
the Martha.) The therefore Jews, those being  
μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι  
with her in the house and were comforting  
αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως ἀνέ-  
her, seeing the Mary, that quickly she  
στη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον-  
rose up and went out, followed her, saying:  
τες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα  
That she goes into the tomb, that  
κλαύσῃ ἐκεῖ. <sup>32</sup>Ἡ οὖν Μαρία ὡς ἦλθεν  
she may weep there. The therefore Mary when came  
ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν ἔπεσεν  
where was the Jesus, seeing him, she fell  
αὐτοῦ εἰς τοὺς πόδας, λέγουσα αὐτῷ· Κύριε,  
of him to the feet, saying to him; O lord,  
εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου  
If thou hadst been here, not would have died of me  
ὁ ἀδελφός. <sup>33</sup>Ἰησοῦς οὖν ὡς εἶδεν αὐτήν  
the brother. Jesus therefore when he saw her  
κλαίονσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαί-  
weeping, and those having come with her Jews  
ους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι,  
weeping, he was agitated in the spirit  
καὶ ἐτάραξεν ἑαυτόν, <sup>34</sup>καὶ εἶπε· Ποῦ τεθεί-  
and troubled himself, and said; Where have

"Thy BROTHER will rise again."

<sup>24</sup> \*MARTHA said to him, †"I know that he will rise again, in the RESURRECTION, in the LAST day."

<sup>25</sup> JESUS said to her, "I am ‡the RESURRECTION, and ‡the LIFE; HE BELIEVING into me, even though he die, shall live; <sup>26</sup> and no one LIVING and believing into me, shall die to the AGE. Dost thou believe this?"

<sup>27</sup> She says to him, "Yes, Lord, ‡I have believed that thou art the MESSIAH, THAT SON OF GOD COMING into the WORLD."

<sup>28</sup> And saying these things, she went and called Mary, her SISTER privately, saying, "The TEACHER is come, and calls thee."

<sup>29</sup> \*And she, when she heard, rose up quickly, and came to him.

<sup>30</sup> Now JESUS had not yet come into the VIL-  
LAGE, but was \*still in the PLACE where Martha met him.

<sup>31</sup> THOSE JEWS, therefore, who WERE with her in the HOUSE, and were consoling her, seeing MARY, That she rose up suddenly and went out, followed her, \*saying. "She is going to the TOMB, that she may weep there."

<sup>32</sup> MARY, therefore, when she came where \*Jesus was, seeing him, fell at his FEET, saying to him, "Lord, if thou hadst been here, My BROTHER would not have died."

<sup>33</sup> When Jesus, therefore, saw her weeping, and the JEWS having come with her weeping, he was greatly agitated in his SPIRIT, and affected,

<sup>34</sup> and said, "Where

\* VATICAN MANUSCRIPT.—24. MARTHA, 29. And she, when the heard, rose up. 30. still in the PLACE. 31. thinking. 32. Jesus.

‡ 24. Luke xiv. 14; John v. 20. † 25. John v. 21; vi. 39, 40, 44. ‡ 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. 1, 2; v. 11. ‡ 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 14, 69

κατε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου, you laid him? They say to him; O lord, come, καὶ ἴδε. <sup>35</sup> Ἐδάκρυσεν ὁ Ἰησοῦς. <sup>36</sup> Ἐλέγον and see. Wept the Jesus. Said

οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν. then the Jews; See, how he loved him.

<sup>37</sup> Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος, Some but of them said; Not was able this,

ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ he having opened the eyes of the blind

ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; <sup>38</sup> Ἰη- to have caused, that even this not should die? Je-

σοῦς οὖν πάλιν ἐμβροιμώμενος ἐν ἑαυτῷ, sus therefore again being agitated in himself,

ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαι- comes to the tomb. It was now a cave,

ον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. <sup>39</sup> Λέγει ὁ and a stone was lying on it. Says the

Ἰησοῦς· Ἀρατε τὸν λίθον. Λέγει αὐτῷ Jesus: Take away the stone, Says to him

ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, the sister of the having died, Martha; O lord,

ἤδη ὀζει· τεταρταῖος γὰρ ἐστι. <sup>40</sup> Λέγει now he smells; fourth day for it is. Says

αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπον σοι, ὅτι ἐὰν to her the Jesus; Not I said to thee, that if

πιστεύσῃς, ὄψει τὴν δόξαν τοῦ thou wouldst believe, thou shalt see the glory of the

Θεοῦ; <sup>41</sup> Ἦραν οὖν τὸν λίθον. Ὁ δὲ God? They took away then the stone. The but

Ἰησοῦς ᾗρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Jesus lifted up the eyes above, and said;

Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς O Father, I give thanks to thee, that thou didst hear

μου. <sup>42</sup> Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτε μου ἀκού- me thou

εις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶ- hearest; but on account of the crowd that standing-

τα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με by I spoke, so that they may believe, that thou me

ἀπέστειλας. <sup>43</sup> Καὶ ταῦτα εἰπὼν, φωνῇ

μεγάλῃ ἐκραύγασε· Λάzarε, δεῦρο ἔξω. <sup>44</sup> Ε- loud he cried out; O Lazarus, come out. Came

ξηλθεν ὁ τεθνηκώς, δεδεμένος τοὺς out he having been dead, having been bound the

πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ feet and the hands with bandages, and the

ὄψις αὐτοῦ σινδαρίῳ περιεδέδετο. Λέγει face of him with a napkin bound about. Says

αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτόν, καὶ ἄφετε to them the Jesus; Loose you him, and allow

ὑπάγειν. <sup>45</sup> Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, to go. Many therefore of the Jews,

οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασά- those having come to the Mary, and having

μενοι ᾗ ἐποίησεν, ἐπίστευσαν εἰς gazed upon what he did, believed into

have you laid him?" They say to him, "Lord, come and see."

<sup>35</sup> † Jesus wept.

<sup>36</sup> The JEWS, therefore, said, "Behold, how he loved him!"

<sup>37</sup> But some of them said, "Could not he, who OPENED the EYES of † the BLIND man, have even prevented this man's death?"

<sup>38</sup> JESUS, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.

<sup>39</sup> JESUS said, "Take away the STONE." Martha, the SISTER of HIM who \*had died, says to him, "Lord, he smells now; for it is the fourth day."

<sup>40</sup> JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt † see the GLORY of GOD?"

<sup>41</sup> Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me.

<sup>42</sup> And I knew That thou hearest Me always; † but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

<sup>43</sup> And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

<sup>44</sup> HE who had been DEAD came forth, having his HANDS and FEET bound with Bandages, and † his FACE bound about with a Napkin. \*Jesus says to them, "Loose him, and let him go."

<sup>45</sup> MANY, therefore, of the JEWS who CAME to MARY, † and beheld \*that which he had done, believed into him.

\* VATICAN MANUSCRIPT.—39. had died, says. 44. Jesus. 45. that which he had done, believed.

† 35. Luke xix. 41. † 37. John ix. 6. † 40. ver. 4, 23. † 42. John xii. 30. † 44. John xx. 7. † 45. John ii. 23; x. 42; xii. 11, 18.

αὐτόν. <sup>46</sup>Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς  
him. Some but of them went to the  
Φαρισαίους, καὶ εἶπεν αὐτοῖς ἃ ἐποίησεν ὁ  
Pharisees, and told them what did the  
Ἰησοῦς.  
Jesus.

<sup>47</sup>Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φα-  
Assembled then the high-priests and the Pha-  
ρισαῖοι συνέδριον, καὶ ἔλεγον· Τὶ ποι-  
risees a high council, and said; What are  
οὔμεν; ὅτι οὗτος ἄνθρωπος πολλὰ σημεῖα  
we doing? because this the man many signs  
ποιεῖ. <sup>48</sup>Εἰδὼν αὐτὸν οὕτω, πάντες πι-  
does. If we allow him thus, all will  
στεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ρω-  
believe into him; and will come the Ro-  
μαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον  
mans, and will take away of us both the place  
καὶ τὸ ἔθνος. <sup>49</sup>Εἷς δὲ τις αὐτῶν, Καϊά-  
and the nation. One and a certain of them, Cai-  
φας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου,  
phas, high-priest being of the year that,  
εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν. <sup>50</sup>Οὐδὲ  
said to them; You not know nothing. Neither  
διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἰς  
do you consider, that it is better for us, that one  
ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ  
man should die in behalf of the people, and  
μὴ ὅλον τὸ ἔθνος ἀπόληται. <sup>51</sup>Τοῦτο δὲ  
not whole the nation should perish. This but  
ἄφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν  
from himself not he said; but high-priest being  
τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν, ὅτι  
of the year that, he prophesied, that  
ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ  
was about Jesus to die in behalf of the  
ἔθνους· <sup>52</sup>καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον,  
nation; and not in behalf of the nation alone,  
ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκόρ-  
but that also the children of the God those having  
πισμένα συναγάγῃ εἰς ἓν.  
been scattered he should gather into one.

<sup>53</sup>Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνε-  
From that therefore the day they  
βουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν.  
took counsel together, that they might kill him.

<sup>54</sup>Ἰησοῦς οὖν οὐκέτι παρορησία περιεπάτει  
Jesus therefore no longer publicly walked  
ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν  
among the Jews, but went away thence  
εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραΐμ  
into the country near the desert, into Ephraim

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARISEES convened the Sanhedrim, and said, †“What are we doing? Because THIS MAN performs Many Signs.

48 If we suffer him thus, all will believe into him; and the ROMANS will come and take away both our PLACE and NATION.”

49 And a certain one of them, †Caiaphas, †being High-priest that YEAR, said to them, “You know nothing;

50 †neither do you consider That it is expedient for us that ONE MAN should die in behalf of the PEOPLE, than that the WHOLE NATION should perish.”

51 But he said this not from himself; but being High-priest that YEAR, he predicted That JESUS was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, †but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, \*they took counsel that they might kill him.

54 \*JESUS, †therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called †Eph-

\* VATICAN MANUSCRIPT.—53. they took counsel. 54. JESUS.

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost *annual*; the Romans and Herod put down and raised up *whom* they pleased, and *when* they pleased, without alluding to any other rule than merely that the person put in this office should be of the sacerdotal race. Caiaphas held this office eight or nine years.—*Clarke*. † 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

‡ 47. John xii. 19; Acts iv. 16. † 49. Luke iii. 3; John xviii. 14; Acts iv. 6. † 50. John xviii. 14. † 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14-17. † 54. John iv. 1, 3; viii. 1.

λεγομένην πόλιν· κακεῖ διέτριβε μετὰ τῶν  
being called a city; and there remained with the  
μαθητῶν αὐτοῦ. <sup>55</sup> Ἦν δὲ ἐγγὺς τὸ πάσχα  
disciples of himself. Was and near the passover  
τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς  
the Jews; and went up many into  
Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα,  
Jerusalem out of the country before the passover,  
ἵνα ἀγνίσωσιν ἑαυτοὺς. <sup>56</sup> Ἐζήτουν οὖν  
that they might purify themselves. They sought then  
τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ  
the Jesus, and said with each other in the  
ἱερῷ ἐστηκότες· Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ  
temple standing; What think you? that not not  
ἔλθῃ εἰς τὴν ἑορτήν; <sup>57</sup> Δεδώκεισαν δὲ  
he may come to the feast? Had given now  
\*[καὶ] οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντο-  
[both] the high-priests and the Pharisees a com-  
λὴν, ἵνα ἐάν τις γνῶ ποῦ ἐστι,  
mandment, that if anyone should know where he is,  
μηνύσῃ, ὅπως πιάσωσιν αὐτόν.  
he should show, how they might seize him.

## ΚΕΦ. ιβ'. 12.

<sup>1</sup> Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ  
The therefore Jesus before six days the  
πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος  
passover came into Bethany, where was Lazarus  
\*[ὁ τεθνηκώς,] ὃν ἤγειρεν ἐκ νε-  
[he having been dead,] whom he raised out of dead  
κρῶν. <sup>2</sup> Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ,  
ones. They made therefore him a supper there,  
καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν  
and the Martha served; the but Lazarus one was  
τῶν ἀνακειμένων σὺν αὐτῷ. <sup>3</sup> Ἡ οὖν Μαρία  
of those reclining with him. The then Mary  
λαβοῦσα λίτρον μύρου γάρου πιστικῆς  
having taken a pound of balsam of spikenard genuine  
πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ,  
of great price, anointed the feet of the Jesus,  
καὶ ἔξεμαξε ταῖς θριξίν αὐτῆς τοὺς  
and wiped with the hairs of herself the  
πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς  
feet of him; the and house was filled with the  
ὁσμῆς τοῦ μύρου. <sup>4</sup> Λέγει οὖν εἷς ἐκ τῶν  
odor of the balsam. Says therefore one of the  
μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώ-  
disciples of him, Judas of Simon Iscariot,  
της, ὁ μέλλων αὐτὸν παραδιδόναι· <sup>5</sup> Διὰ τί  
he being about him to deliver up; Why this  
τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων,  
the balsam not sold three hundred denarii,  
καὶ ἐδόθη πτωχοῖς; <sup>6</sup> Εἶπε δὲ τοῦτο, οὐκ  
and given to poor ones? He said now this, not  
ὅτι περὶ τῶν πτωχῶν ἔμελλεν αὐτῷ,  
because about the poor it concerned him,  
ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσό-  
but because a thief he was, and the box

raim, and there \*abode with the DISCIPLES.

<sup>55</sup> ‡ And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

<sup>56</sup> Then they sought for JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

<sup>57</sup> Now the HIGH-PRIESTS and the PHARISEES had given \*a Command, that if any one knew where he was, he should show how they might apprehend him.

## CHAPTER XII.

<sup>1</sup> Then JESUS Six Days before the PASSOVER came to Bethany, ‡ where THAT Lazarus was whom \*Jesus raised from the Dead.

<sup>2</sup> ‡ They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

<sup>3</sup> Then ‡ Mary having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of \*Jesus, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

<sup>4</sup> \*And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

<sup>5</sup> "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

<sup>6</sup> Now he said this, not Because he cared for the POOR; but because he was a Thief, and ‡ had the BOX

\* VATICAN MANUSCRIPT.—54. abode with the DISCIPLES. 57. Commandments that. 57. both—omit. 1. he having been dead—omit. 1. Jesus raised. 3. Jesus. 4. And one of his DISCIPLES, that ISCARIOT who was ABOUT to betray him, says.

‡ 55. John ii. 13; v. 1; vi. 4. ‡ 1. John xi. 1, 43. ‡ 2. Matt. xxvi. 6; Mark xiv. 3. ‡ 3. John xi. 2. ‡ 6. John xiii. 29.

κομον ε[χε, και τα θαλλόμενα ἐβάσταζεν.  
he had, and the things being put in he carried off.

Ἔειπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν·  
Said therefore the Jesus; Let alone her;

εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετή-  
for the day of the embalming of me she has

ρηκεν αὐτό. <sup>8</sup>Τοὺς πτωχοὺς γὰρ πάντοτε ἔχε-  
kept it. The poor for always you

τε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.  
have with yourselves, me but not always you have.

<sup>9</sup>Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαί-  
Knew therefore a crowd great of the Jews,

ων, ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ  
that there he is; and they came not on account

τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζα-  
of the Jesus alone, but that also the Lazarus

ρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.  
they might see, whom he raised out of dead ones.

<sup>10</sup>Ἐβουλευσάντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν  
Took counsel but the high-priests, that also the

Λάζαρον ἀποκτείνωσιν· <sup>11</sup>ὅτι πολλοὶ δι'  
Lazarus they might kill; because many on account

αὐτοῦ ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευ-  
of him went away of the Jews, and believed

ον εἰς τὸν Ἰησοῦν.  
into the Jesus.

<sup>12</sup>Τῇ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν  
On the morrow a crowd great, who having come

εἰς τὴν ἑορτήν, ἀκούσαντες, ὅτι ἔρχεται  
to the feast, having heard, that was coming

Ἰησοῦς εἰς Ἱεροσόλυμα, <sup>13</sup>ἔλαβον τὰ βῆλα  
Jesus into Jerusalem, they took the branches

τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν  
of the palm-trees, and went out to a meeting

αὐτῷ, καὶ ἔκραζον· Ὡσαννά, εὐλογη-  
with him, and cried out; Hosanna, worthy of

μένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ  
blessing he coming in name of Lord, the

βασιλεὺς τοῦ Ἰσραὴλ. <sup>14</sup>Εὐρὼν δὲ ὁ Ἰησοῦς  
king of the Israel. Finding and the Jesus

δνάριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστι γε-  
a young ass, he sat on it, as it is hav-

γραμμένον· <sup>15</sup>«Μὴ φοβοῦ, θυγάτηρ Σιών·  
ing been written: "Not fear, O daughter of Zion;

ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος  
lo, the king of thee comes sitting

ἐπὶ πῶλον ὄνου.» <sup>16</sup>Ταῦτα δὲ οὐκ ἔγνωσαν  
on a foal of an ass." These things now not knew

οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδο-  
the disciples of him the first; but when was

ξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν, ὅτι  
glorified the Jesus, then they remembered, that

ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα,  
these things was about him having been written,

καὶ ταῦτα ἐποίησαν αὐτῷ. <sup>17</sup>Ἐμαρτύρει  
and these things they did to him. Testified

οὖν ὁ ὄχλος, ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν  
then the crowd, that being with him, that the

and stole what THINGS  
were DEPOSITED in it.

7 JESUS, therefore, said,  
\* "Suffer her, that she may  
keep it for the DAY of my  
EMBALMING.

8 For † the poor you  
have always with your-  
selves; but Me you have  
not always."

9 A great Crowd of the  
Jews, therefore, knew  
That he was there; and  
they came, not on account  
of JESUS only, but also  
that they might see LA-  
ZARUS whom he raised  
from the DEAD.

10 ‡ And even the  
HIGH-PRIESTS took coun-  
sel, that they might kill  
LAZARUS also;

11 † Because, on account  
of him, many of the Jews  
went away, and believed  
into JESUS.

12 ‡ The NEXT DAY, a  
great Crowd HAVING COME  
to the FEAST, having  
heard That JESUS was  
coming to Jerusalem,

13 took BRANCHES of  
PALM-TREES, and went out  
to meet him, and cried  
out, † "Hosanna, Blessed  
is HE who COMES in the  
Name of Jehovah, the  
KING of ISRAEL!"

14 And JESUS having  
found a Young ass, sat on  
it, as it has been written,

15 † "Fear not, \*daugh-  
ter of Zion; behold, thy  
"KING comes, sitting on  
"the Colt of an Ass."

16 Now these things his  
DISCIPLES knew not at  
FIRST; but when JESUS  
was glorified, † then they  
remembered That These  
things had been written  
about him, and they did  
these things to him.

17 Then THAT CROWD  
which was with him, testi-

\* VATICAN MANUSCRIPT.—7. Suffer her, that she may keep it for the DAY of my EMBALMING. 10. But even the HIGH-PRIESTS. 15. DAUGHTER of Zion.

† 8. Matt. xxvi. 11; Mark xiv. 7. † 10. Luke xvi. 31. † 11. John xi. 45. † 12. Matt. xxi. 8; Mark xi. 8; Luke xix. 35, &c. † 13. Ps. cxviii. 25, 26. † 15. Zech. ix. 9. † 16. John xiv. 26.



Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ Lazarus he called out of the tomb, and ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>18</sup>Διὰ τοῦ raised him out of dead ones. On account of this το καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιημένον τὸ σημεῖον. <sup>19</sup>Οἱ heard this him to have done the sign. The οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. him is going away.

<sup>20</sup>Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. Were and some Greeks of those going up, that they might worship in the feast.

<sup>21</sup>Οὗτοι οὖν προσῆλθον Φιλίππῳ, τῷ ἀπὸ Βηθσαῖδα τῆς Γαλιλαίας, καὶ ἠρώτων αὐτόν, Bethsaida of the Galilee, and were asking him, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. saying; O sir, we wish the Jesus to see.

<sup>22</sup>Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· Comes Philip, and says to the Andrew;

\*[καὶ πάλιν] Ἀνδρέας καὶ Φίλιππος λέγουσι [and again] Andrew and Philip say

τῷ Ἰησοῦ. <sup>23</sup>Ὁ δὲ Ἰησοῦς ἀπεκρίνατο to the Jesus. The but Jesus answered

αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα, ἵνα δοξα- them, saying; Has come the hour, that may be

σθῇ ὁ υἱὸς τοῦ ἀνθρώπου. <sup>24</sup>Ἀμὴν ἀμὴν glorified the son of the man. Indeed indeed

λέγω ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πε- I say to you, if not the grain of the wheat fall-

σῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος ing into the ground should die, he alone

μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. abides; if but it may die, much fruit it bears.

<sup>25</sup>Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐ- He loving the life of himself, shall lose her;

τήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ and he hating the life of himself in the

κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει world this, into life age-lasting shall keep

αὐτήν. her.

<sup>26</sup>Ἐάν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολου- If me may serve any one, me let him

θεῖτω· καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος follow; and where am I, there also the servant

ὁ ἐμός ἐσται· ἐάν τις ἐμοὶ διακονῇ, τιμή- the mine shall be; if anyone me may serve, will

σει αὐτόν ὁ Πατήρ. <sup>27</sup>Νῦν ἡ ψυχὴ μου τε- honor him the Father. Now the soul of me is

τρώσκεται· καὶ τί εἶπω; Πάτερ, σῶσόν troubled; and what shall I say? O Father, save

με ἐκ τῆς ὥρας ταύτης; Ἀλλὰ διὰ τοῦ me from the hour this? But on account of

fied that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISEES, said among themselves, ‡“You see that you are gaining nothing; behold, the WORLD is gone away after him.”

20 And there were ‡some Greeks of THOSE HAVING GONE UP, that they might worship during the FEAST.

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, “Sir, we wish to see JESUS.”

22 \*PHILIP comes and tells ANDREW; Andrew and Philip \*come and tell JESUS.

23 And JESUS \*answers them, saying, ‡“The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, ‡If the GRAIN of WHEAT falling unto the GROUND should not die, it remains alone; but if it should die, it bears Much Fruit.

25 ‡HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; ‡and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 ‡Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this

\* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—omit. 22. come and tell. 23. answers.

‡ 19. John xi. 47, 48. ‡ 20. Acts xvii. 4. ‡ 23. John xiii. 32; xvii. 1. ‡ 24. 1 Cor. xv. 36. ‡ 25. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33. ‡ 26. John xiv. 3; xvii. 34; 1 Thess. iv. 17.

το ἦλθον εἰς τὴν ὥραν ταύτην. <sup>28</sup>Πάτερ, δό-  
this I came to the hour this. O Father, glori-  
ξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ  
fy of thee the name. Came then a voice out of  
τοῦ οὐρανοῦ· «Καὶ ἐδόξασα, καὶ πάλιν δοξά-  
the heaven; «Both I glorified, and again will  
σω.» <sup>29</sup>Ὁ \* [οὖν] ὄχλος ὁ ἐστὼς καὶ  
glorify.” The [therefore] crowd that standing and  
ἀκούσας, ἔλεγε θρονιὴν γεγονέναι. Ἄλλοι  
hearing, said thunder to have been. Others  
ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν. <sup>30</sup>Ἀπε-  
said; A messenger to him has spoken. An-  
κρίθη ὁ Ἰησοῦς καὶ εἶπεν· Οὐ δι’ ἐμέ  
swered the Jesus and said; Not on account of me  
αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς.  
this the voice had come, but on account of you,  
<sup>31</sup>Νῦν κρίσις ἔστι τοῦ κόσμου τούτου· νῦν ὁ  
Now a judgment is the world this; now the  
ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.  
ruler of the world this, will be cast out.  
<sup>32</sup>Κἀγὼ ἐάν ὑψωθῶ ἐκ τῆς γῆς, πάν-  
And I if I should be lifted up from the earth, all  
τας ἐλκύνσω πρὸς ἑμαυτόν. <sup>33</sup>Τοῦτο δὲ ἔλεγε,  
will draw to myself. This but he said,  
σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνή-  
signifying by what death he was about to die.  
σκεῖν. <sup>34</sup>Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς  
Answered him the crowd; We  
ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς  
heard out of the law, that the Anointed  
μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, ὅτι  
abides into the age; and how thou sayest, that  
δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου;  
it behooves to be lifted up the son of the man?  
τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; <sup>35</sup>Εἰ-  
who is this the son of the man?  
πεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι μικρὸν  
Said then to them the Jesus; Yet a little  
χρόνον τὸ φῶς ἐν ὑμῖν ἐστί. Περιπατεῖτε,  
time the light among you is. Walk you,  
ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς  
while the light you have, that not darkness you  
καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ  
may overtake; and he walking in the darkness  
οὐκ οἶδε ποῦ ὑπάγει. <sup>36</sup>Ἐως τὸ φῶς ἔχετε,  
not knows where he goes. While the light you have,  
πιστεῦτε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένη-  
believe into the light, that sons of light you  
σθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ  
may become. These things spoke the Jesus, and  
ἀπελθὼν ἐκρύβη ἀπ’ αὐτῶν.  
going away he was hid from them.

<sup>37</sup>Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος  
So many but of him signs having been done  
ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν·  
in presence of them not they did believe into him;  
<sup>38</sup>ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρω-  
that the word of Esaias the prophet might be

account I came to this  
HOUR.

28 Father, glorify \*Thy  
NAME.” ‡Then a Voice  
came from HEAVEN, “I  
both glorified and will  
glorify again.”

29 THAT CROWD STAND-  
ING and hearing, said, “It  
was Thunder;” others  
said, “An angel has  
spoken to him.”

30 \*Jesus answered and  
said, “This VOICE has not  
come on account of me, but  
on your account.

31 There is now a Judg-  
ment of this WORLD; ‡the  
RULER of this WORLD shall  
now be cast out.

32 And I, ‡if I be raised  
on high from the EARTH,  
will draw All to myself.”

33 ‡Now this he said,  
signifying by What Death  
he was about to die.

34 \*Then the CROWD  
answered him, ‡“We  
heard out of the LAW, That  
the MESSIAH continues to  
the AGE; and how sayest  
thou, “That the SON of MAN  
must be raised on high?”  
Who is This SON of MAN?”

35 JESUS, thereore said  
to them, ‡“Yet a Little  
Time the LIGHT is among  
you. Walk while you have  
the LIGHT, so that Dark-  
ness may not overtake  
You; and ‡HE who WALKS  
in DARKNESS knows not  
where he is going.

36 While you have the  
LIGHT, believe into the  
LIGHT, that you may be-  
come ‡the SONS of LIGHT.”  
These things spoke \*Jesus,  
and going away he was  
concealed from them.

37 But though he had  
performed so Many Signs  
in their presence, they did  
not believe into him;

38 that the word of  
Isaiah, the PROPHET, might

\* VATICAN MANUSCRIPT.—28. My NAME. 29. therefore—omit. 30. Jesus. 34. Then the CROWD. 36. Jesus.

‡ 28. Matt. iii. 17. ‡ 31. John xiv. 30; xvi. 11. ‡ 32. John iii. 14; viii. 28.  
‡ 33. John xviii. 32. ‡ 34. Psa. lxxxix. 36, 37; ex. 4; Isa. ix. 7, &c. ‡ 35. John  
xi. 10; 1 John ii. 11. ‡ 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9-11.

θῆ, ὃν εἶπε· «Κύριε, τίς ἐπίστευσε  
fulfilled, which he said; "O lord, who believed  
τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι  
the report of us? and the arm of Lord to whom  
ἀπεκαλύφθη;» <sup>39</sup>Διὰ τοῦτο οὐκ ἠδύναν-  
was it revealed?" On account of this not they  
το πιστεύειν· ὅτι πάλιν εἶπεν Ἡσαΐ-  
were able to believe; because again said Esaias;  
ας· <sup>40</sup>«Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ  
"He has blinded of them the eyes, and  
πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ  
has hardened of them the heart; so that not  
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι  
they might see with the eyes, and understand  
τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσω-  
with the heart, and should turn back, and I should  
μαι αὐτούς.» <sup>41</sup>Ταῦτα εἶπεν Ἡσαΐας,  
heal them." These things said Esaias,  
ὅτι εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε  
because he saw the glory of him, and spoke  
περὶ αὐτοῦ. <sup>42</sup>Ὅμως μέντοι καὶ ἐκ τῶν  
concerning him. Nevertheless truly and of the  
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ  
rulers many believed into him; but  
διὰ τοὺς Φαρισαίους οὐκ ὠμολόγουν, ἵνα  
on account of the Pharisees not did confess, so that  
μὴ ἀποσυνάγωγοι γένωνται· <sup>43</sup>ἠγάπησαν  
not from synagogues they might be; they loved  
γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον, ἥπερ  
for the glory of the men more, than  
τὴν δόξαν τοῦ Θεοῦ.  
the glory of the God.

<sup>44</sup>Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων  
Jesus and cried and said; He believing  
εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν  
into me, not believes into me, but into him  
πέμπαντά με· <sup>45</sup>καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν  
having sent me; and he seeing me, sees him  
πέμπαντά με. <sup>46</sup>Εγὼ φῶς εἰς τὸν κόσμον  
having sent me. I a light into the world  
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν  
have come, that all the believing into me, in  
τῇ σκοτίᾳ μὴ μέινῃ. <sup>47</sup>Καὶ ἐάν τις μοῦ  
the darkness not may abide. And if anyone of me  
ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ  
may hear the words, and not may believe, I  
οὐ κρίνω αὐτόν· (οὐ γὰρ ἦλθον, ἵνα κρί-  
not judge him; (not for I came, that I might  
νω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν  
judge the world, but that I might save the  
κόσμον·) <sup>48</sup>ὁ ἀθετῶν ἐμέ, καὶ μὴ λαμβάνων  
world;) he rejecting me, and not receiving  
τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ  
the words of me has that judging him; the  
λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν  
word which I spoke, that shall judge him  
ἐν τῇ ἐσχάτῃ ἡμέρᾳ. <sup>49</sup>Ὅτι ἐγὼ ἐξ ἐμαυ-  
in the last day. Because I from myself

be verified, which he said, ‡"Lord, who believed our  
"REPORT? and the ARM of  
"the Lord, to whom was  
"it revealed?"

39 On account of this they could not believe, Be-  
cause Esaias said again,

40 ‡"He has blinded  
"Their EYES and hardened  
"their HEART, so that they  
"should not see with the  
"EYES, and understand  
"with the HEART, and  
"should turn, and I should  
"heal them."

41 Esaias said these  
things, because he saw his  
‡GLORY, and spoke of him.

42 Nevertheless, many  
of the RULERS also believed  
into him, ‡but because of  
the PHARISEES they did  
not confess him, so that  
they might not be put out  
of the synagogues.

43 ‡For they loved the  
GLORY of MEN more than  
the GLORY of GOD.

44 But Jesus cried out  
and said, ‡"HE BELIEVING  
into me, believes not into  
me, but into HIM who  
SENT ME;

45 and ‡HE BEHOLDING  
me, beholds HIM who SENT  
me.

46 ‡I have come a Light  
into the WORLD, so that  
\*HE BELIEVING into me  
may not abide in DARK-  
NESS.

47 And if any one hear,  
and \*keep not My WORDS,  
I do not judge him; ‡for  
I came not that I might  
judge the WORLD, but that  
I might save the WORLD.

48 HE REJECTING me,  
and receiving not my  
WORDS, has THAT which  
JUDGES him; ‡the WORD  
which I spoke, that will  
judge him in the LAST Day.

49 Because ‡I spoke not

\* VATICAN MANUSCRIPT.—46. HE BELIEVING. 47. keep not.

‡ 38. Isa. liii. 1; Rom. x. 16. ‡ 40. Isa. vi. 9, 10; Matt. xiii. 14. ‡ 41. Isa.  
yi. 1. ‡ 42. John vii. 13; ix. 22. ‡ 43. John v. 44. ‡ 44. Mark ix. 37; 1 Pet. i. 21.  
‡ 45. John xiv. 9. ‡ 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. ‡ 47. John  
iii. 17. ‡ 48. Deut. xviii. 19; Mark xvi. 16. ‡ 49. John viii. 38; xiv. 10.

τοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας Πατὴρ  
not spoke; but the having sent me Father  
αὐτός μοι ἐντολὴν ἔδωκε, τί εἰπω  
he me a commandment gave, what I should say  
καὶ τί λαλήσω· <sup>50</sup>Καὶ οἶδα, ὅτι ἡ  
and what I should I speak; And I know, that the  
ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. "A  
commandment of him life age-lasting is. What  
οὖν λαλῶ ἐγώ, καθὼς εἶρηκέ μοι ὁ  
therefore say I, as has spoken to me the  
Πατήρ, οὕτω λαλῶ.  
Father, so I speak.

ΚΕΦ. ιγ'. 13.

<sup>1</sup>Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς  
Before and the feast of the passover, knowing  
ὁ Ἰησοῦς, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα  
the Jesus, that was come of himself the hour, that  
μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν  
he should depart out of the world this to the  
Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ  
Father, having loved the own those in the  
κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. <sup>2</sup>Καὶ δεῖ-  
world, to an end he loved them. And sup-  
πνου γενομένου, (τοῦ διαδόλου ἤδη βεβλή-  
per being done, (the accuser already having  
κότης εἰς τὴν καρδίαν Ἰούδα Σιμωνος Ἰσκα-  
put into the heart Judas of Simon Iscariot,  
ριώτου, ἵνα αὐτὸν παραδῷ,) <sup>3</sup>εἰδὼς ὁ  
that him he might betray,) knowing the  
Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ Πατήρ  
Jesus, that all things had given him the Father  
εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε,  
into the hands, and that from God he came out  
καὶ πρὸς τὸν Θεὸν ὑπάγει· <sup>4</sup>ἐγείρεται ἐκ τοῦ  
and to the God he goes; rises from the  
δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν  
supper, and puts off his mantles, and having taken  
λέντιον, διεξώσεν ἑαυτόν. <sup>5</sup>Εἶτα βάλλει ὕδωρ  
a towel, girded himself. Afterward he puts water  
εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς  
into the wash-basin, and began to wash the  
πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ  
feet of the disciples, and to wipe with the  
λεντίῳ ᾧ ἦν διεξωσμένος. <sup>6</sup>Ἐρ-  
towel with which he was having been girded. He  
χεται οὖν πρὸς Σίμονα Πέτρον· καὶ λέγει  
comes then to Simon Peter; and says  
αὐτῷ ἐκεῖνος· Κύριε, σὺ μου νίπτεις τοὺς  
to him he; O lord, thou of me wastest the  
πόδας; <sup>7</sup>Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·  
feet? Answered Jesus and said to him:  
"Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώ-  
What I do, thou not knowest now, thou shalt

from myself; but the FA-  
THER who SENT me, he  
\*has given me a Command-  
ment, what I should enjoin,  
and what I should speak;

50 and I know That his  
COMMANDMENT is aionian  
Life. What things I speak,  
therefore, as the FATHER  
has told me, so I speak."

CHAPTER XIII.

1 Now JESUS knowing  
before the FEAST of the  
PASSEOVER, That His HOUR  
was come, that he should  
depart out of this WORLD  
to the FATHER, having loved  
THOSE his OWN who were  
in the WORLD, he loved  
them to the End.

2 And as Supper was pre-  
paring, the ENEMY having  
already put into the HEART  
of Judas Iscariot, son of  
Simon, that he should be-  
tray him,

3 \*he knowing †That  
the FATHER had given him  
All things into his HANDS,  
and That he came out  
‡from God, and was going  
to God,

4 rises from the SUPPER,  
and puts off his MANTLE,  
and taking a Towel girded  
himself.

5 †Afterward he puts  
Water into the WASH-BAS-  
IN, and began to wash the  
FEET of the DISCIPLES,  
and to wipe them with the  
TOWEL, with which he was  
girded.

6 Then he comes to Si-  
mon Peter; \*he says to  
him, "Lord, dost thou  
wash My FEET?"

7 Jesus answered and  
said to him, "What I am  
doing, thou knowest not

\* VATICAN MANUSCRIPT.—49. has given me. 3. he knowing. 6. he says.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said.—"Behold, let thy handmaid be a servant: to wash the feet of the servants of my lord." 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples.

‡ 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2. ‡ 3. John xiii. 42; xvi. 28.

ση δὲ μετὰ ταῦτα. <sup>8</sup>Λέγει αὐτῷ Πέτρος. know but after these things. Says to him Peter;

Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. I may wash thee, not thou hast a part with me.

<sup>9</sup>Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας, καὶ τὴν κεφαλὴν. <sup>10</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. <sup>11</sup>Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροὶ ἐστέ. he said; Not all clean you are.

<sup>12</sup>Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν; <sup>13</sup>Ὑμεῖς φωνεῖτέ με· Ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ. <sup>14</sup>Εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. <sup>15</sup>Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε. <sup>16</sup>Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. <sup>17</sup>Εἰ ταῦτα οἴδατε, μακάριοι ἐστέ, ἐὰν ποιῆτε αὐτά. <sup>18</sup>Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· «Ὁ τρώγων

now, but †after this thou wilt know.”

8 Simon Peter says to him, “Thou shalt not wash my FEET to the AGE.” \*He answered him; “Unless I wash thee, thou hast no PART with me.”

9 Simon Peter says to him, “Lord, not my FEET only, but also my HANDS and my HEAD.”

10 \*Jesus says to him, †“HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and †you are clean, but not all.”

11 For †he knew WHO WAS BETRAYING him; on this account he said, “You are not all clean.”

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, “Do you know what I have done to you?”

13 †You call me The TEACHER, and The LORD; and you say well; for I am.

14 If I then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For †I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, †a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 †If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know \*whom I chose; but that the SCRIPTURE may be fulfilled, †HE that EATS

\* VATICAN MANUSCRIPT.—8. He answered. 10. Jesus. 18. same I chose.

† 10. It was customary for the Jews to bathe themselves (*twice*, according to some) before eating the paschal supper.

‡ 7. ver. 12-17. † 10. John xv. 3. ‡ 11. John vi. 64. ‡ 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. ‡ 15. Matt. xi. 29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. ‡ 16. Matt. v. 24; Luke vi. 40; John xv. 20. ‡ 17. James i. 25. ‡ 18. Psal. xlii. 9; Matt. xxvi. 23.

μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν  
with me the loaf, lifted up against me the  
πτέρον αὐτοῦ.» <sup>19</sup> Ἀπ' ἄρτι λέγω ὑμῖν,  
heel of himself." From now I say to you,  
πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πρὸ  
before the to happen, that when it may happen, you  
στεύσητε, ὅτι ἐγὼ εἰμι. <sup>20</sup> Ἀμὴν ἀμὴν λέγω  
may believe, that I am. Indeed indeed I say  
ὑμῖν. Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ  
to you, He receiving if any one I may send, me  
λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν  
receives; he and me receiving, receives him  
πέμψαντά με.  
having sent me.

<sup>21</sup> Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ  
These things saying the Jesus was troubled in the  
πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν  
spirit, and testified, and said; Indeed  
ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει  
indeed I say to you, that one of you will betray  
με. <sup>22</sup> Ἐβλεπον \* [οὖν] εἰς ἀλλήλους οἱ μα-  
me. Looked [then] to each other the dis-  
θηταί, ἀπορούμενοι περὶ τίνος λέγει.  
ciples, doubting about whom he was speaking.  
<sup>23</sup> Ἦν δὲ ἀνακείμενος εἷς ἐκ τῶν μαθητῶν  
Was now reclining one of the disciples  
αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα  
of him in the bosom of the Jesus, whom loved  
ὁ Ἰησοῦς. <sup>24</sup> Νεύει οὖν τούτῳ Σίμων Πέτρος,  
the Jesus. Nods then to him Simon Peter,  
πυθέσθαι τίς ἂν εἴη περὶ οὗ λέ-  
task who it might be concerning of whom he  
γει. <sup>25</sup> Ἐπιπλεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στήθος  
speaks. Falling and he on the breast  
τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;  
of the Jesus, he says to him; O lord, who is it?  
<sup>26</sup> Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν,  
Answers the Jesus; He it is,  
ὃ ἐγὼ θάψας τὸ ψωμίον ἐπιδώσω.  
to whom I having dipped the little piece shall give.  
Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰού-  
And having dipped the little piece, he gives to  
δα Σίμωνος Ἰσκαριώτη. <sup>27</sup> Καὶ μετὰ τὸ ψωμί-  
Judas of Simon Iscariot. And after the little  
ον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ σατανᾶς.  
piece, then entered into him the adversary.  
Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιεῖς,  
Says then to him the Jesus; What thou doest,  
ποίησον τάχιον. <sup>28</sup> Τοῦτο \* [δὲ] οὐδεὶς ἔγνω  
do thou quickly. This [now] no one knew  
τῶν ἀνακειμένων πρὸς τὸ τί εἶπεν αὐτῷ.  
of those reclining with why he said to him.

\* 'My BREAD, lifted up his  
'HEEL against me.'

19 I tell you now, before  
it occurs, that when it  
occurs you may believe  
That I am he.

20 Indeed, I assure you,  
† HE who RECEIVES one  
whom I send receives Me;  
and HE who RECEIVES Me  
receives HIM who SENT  
me."

21 Having said these  
things \* Jesus was troubled  
in his SPIRIT, and testified,  
and said, "Indeed I assure  
you, That one of you will  
deliver me up."

22 The DISCIPLES looked  
one on another, doubting  
of whom he spoke.

23 † Now there was re-  
clining on the BOSOM of  
JESUS † one of his DIS-  
CIPLES, whom \* Jesus loved.

24 To him, therefore,  
Simon Peter nods, \*and  
says to him, "Inquire who  
it is of whom he is speak-  
ing."

25 And he, \*leaning back  
on the BREAST of Jesus,  
says to him, "Lord, who is  
it?"

26 \*Then JESUS an-  
swers, "He it is, \*for whom  
I shall dip a LITTLE PIECE  
and give it to him." Then  
having dipped the LITTLE  
PIECE, he took and gave it  
to JUDAS, the son of Si-  
mon Iscariot.

27 † And after the LIT-  
TLE PIECE, then the AD-  
VERSARY entered into him.  
\*Jesus, therefore, says to  
him, "What thou doest, do  
quickly."

28 No one of THOSE RE-  
CLINING knew for what he  
said this to him.

\* VATICAN MANUSCRIPT.—18. My BREAD. 21. Jesus. 22. Then—omit. 23. Jesus. 24. and says to him, "Inquire who it is of whom. 25. leaning back on the BREAST of Jesus. 26. Then JESUS. 26. for whom I shall dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and gave. 27. Jesus. 28. now—omit.

† 23. As two or more lay on one couch, each resting on his left elbow. with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—S. Sharpe.

‡ 20. Matt. x. 40; xxv. 40; Luke x. 16. ‡ 23. John xix. 26; xx. 2; xxi. 7, 20, 24. ‡ 27. Luke xxii. 3; John vi. 70.

<sup>29</sup>Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκο-  
Some for thought, seeing that the box  
μον εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐτῷ ὁ Ἰη-  
had the Judas, that says to him the Je-  
σοῦς· Ἀγοράσον ὧν χρειαν ἔχομεν εἰς τὴν  
sus; Buy what things need we have for the  
ἐορτήν· ἢ τοῖς πτωχοῖς ἵνα τι  
feast; or to the poor that something  
δῶ. <sup>30</sup>Λαβὼν οὖν τὸ ψωμίδιον  
he should give. Having taken then the little  
ἐκείνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.  
he immediately went out; it was and night.

<sup>31</sup>Ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς· Νῦν  
When he went out, says the Jesus; Just now  
ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεός  
was glorified the son of the man, and the God  
ἐδοξάσθη ἐν αὐτῷ. <sup>32</sup>\*[Εἰ ὁ Θεὸς ἐδοξάσθη  
was glorified in him. [If the God was glorified  
ἐν αὐτῷ,] καὶ ὁ Θεὸς δοξάσει αὐτόν  
in him,] also the God will glorify him  
ἐν ἑαυτῷ, καὶ εὐθύς δοξάσει αὐτόν.  
in himself, and immediately will glorify him.

<sup>33</sup>Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζη-  
O little children, yet a little with you I am. You  
τήσετέ με· καὶ καθὼς εἶπον τοῖς Ἰουδαίοις·  
will seek me; and as I said to the Jews;

Ὅτι ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλ-  
That where I go, you not are able to  
θεῖν· καὶ ὑμῖν λέγω ἄρτι. <sup>31</sup>Ἐντολὴν  
come; even to you I say now. A commandment

καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους·  
new I give to you, that you may love each other;

καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγα-  
as I loved you, that also you might  
πῶτε ἀλλήλους. <sup>35</sup>Ἐν τούτῳ γνώσονται πάν-  
love each other. By this will know all

τες, ὅτι ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἀγάπην  
that to me disciples you are, if love  
ἔχητε ἐν ἀλλήλοις. <sup>36</sup>Λέγει αὐτῷ Σίμων Πέ-  
you have in each other. Says to him Simon Pe-  
τρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη  
ter; O lord, where goest thou? Answered

\*[αὐτῷ] ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνα-  
[him] the Jesus; Where I go, not thou art  
σαί μοι νῦν ἀκολουθεῖσαι· ὕστερον δὲ ἀκο-  
able me now to follow; afterwards but thou  
λουθήσεις \*[μοι.] <sup>37</sup>Λέγει αὐτῷ Πέτρος· Κύ-  
shalt follow [me.] Says to him Peter; O

ριε, διατί οὐ δύναμαί σοι ἀκολουθεῖσαι ἄρτι;  
lord, why not I am able thee to follow now?  
τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.  
the life of me in behalf of thee I will lay down.

<sup>38</sup>Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν  
Answered him the Jesus; The life  
σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν  
of thee in behalf of me wilt thou lay down? Indeed

29 For some thought, seeing that \*Judas had the BOX, That \*Jesus said to him, "Buy what things we need for the FEAST;" or, that he should give something to the poor.

30 He, therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

31 When, therefore, he went out, \*Jesus says, ‡"Just now was the SON of MAN glorified, and ‡GOD was glorified by him.

32 \*‡[If GOD be glorified by him,] GOD will also glorify him by himself, and he will immediately glorify him.

33 My Children, yet a little while I am with you, You will seek me, and ‡as I said to the JEWS, "That where I am going, you cannot come," I now also say to you.

34 ‡A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

35 ‡By this, all will know That you are My Disciples, if you have Love for each other."

36 Simon Peter says to him, "Lord where art thou going?" \*Jesus answered, "Where I am going, thou canst not follow me now; but ‡thou shalt follow afterwards."

37 Peter says to him, "Lord, why cannot I follow thee now? ‡I will lay down my LIFE in behalf of thee,"

38 \*Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? In-

\* VATICAN MANUSCRIPT.—29. Judas. 29. Jesus says to him. 31. Jesus. 32. If GOD be glorified by him—omit. 36. Jesus. 36. him—omit. 36. me—omit. 38. Jesus answers.

‡ 29. John xii. 6. ‡ 31. John xii. 23. ‡ 31. John xiv. 13; 1 Pet. iv. 11. ‡ 32. John xvii. 1, 4-6. ‡ 33. John vii. 34; vii. 21. ‡ 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11, 23; iv. 21. ‡ 35. 1 John ii. 5; iv. 20. ‡ 36. John xxi. 18; 2 Pet. i. 14. ‡ 37. Matt. xxvi. 33-35; Mark xiv. 29-31; Luke xxii. 23, 24.

ἀμὴν λέγω σοι οὐ μὴ ἀλέκτωρ φωνήσῃ,  
indeed I say to thee not not a cock will crow,  
ἕως οὗ ἀπαρνήσῃ με τρίς.  
till not thou wilt deny me thrice.

ΚΕΦ. ιδ'. 14.

ἹΜὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεῦε-  
Not let be troubled of you the heart; believe  
τε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε. Ὑν  
you into the God, and into me believe you. In  
τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ  
the house of the Father of me dwellings many  
εἰσὶν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι  
are; if but not, I would have told you. I am going  
ἐτοιμάσαι τόπον ὑμῖν. <sup>3</sup>καὶ ἐὰν πορευθῶ, καὶ  
to prepare a place for you; and if I should go, and  
ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι,  
should prepare for you a place, again I am coming,  
καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν· ἵνα  
and will receive you to myself; so that  
ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε. <sup>4</sup>Καὶ ὅπου  
where am I, also you may be; And where  
ἐγὼ ὑπάγω οἴδατε, \* [καὶ] τὴν ὁδὸν † οἶδα-  
I am going you know, [and] the way you  
τε. <sup>5</sup>Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν  
know. Says to him Thomas; O lord, not we know  
ποῦ ὑπάγεις; \* [καὶ] πῶς δυνάμεθα τὴν  
where thou art going? [and] how are we able the  
ὁδὸν εἰδέναι; <sup>6</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ὑγὼ  
way to know? Says to him the Jesus; I  
εἰμι ἡ ὁδός, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐ-  
am the way, and the truth, and the life; no  
δεὶς ἔρχεται πρὸς τὸν Πατέρα, εἰ μὴ δι'  
one comes to the Father, if not through  
ἐμοῦ. <sup>7</sup>Εἰ ἐγνώκειτέ μοι, καὶ τὸν Πατέ-  
me. If you had known me, also the Father  
ρα μου ἐγνώκειτε ἂν· \* [καὶ] ἀπ' ἄρτι  
of me you would have known; [and] from now  
γινώσκετε αὐτόν, καὶ ἐωράκατε αὐτόν. <sup>8</sup>Λέγει  
you know him, and have seen him. Says  
αὐτῷ Φίλιππος· Κύριε, δεῖξον ὑμῖν τὸν  
to him Philip; O lord, show to us the  
Πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>9</sup>Λέγει αὐτῷ ὁ  
Father, and it is enough for us. Says to him the  
Ἰησοῦς· Τοσοῦτον μεθ' ὑμῶν εἰμι, καὶ οὐκ  
Jesus; So long a time with you am I, and not  
ἐγνώκας με, Φίλιπε; Ὁ ἐωρακὼς ἐμέ,  
knowest thou me, O Philip? He having seen me,  
ἐώρακε τὸν Πατέρα· \* [καὶ] πῶς σὺ λέγεις;  
has seen the Father; [and] how thou sayest;  
Δείξον ἡμῖν τὸν Πατέρα; <sup>10</sup>Οὐ πιστεύεις,  
Show to us the Father? Not believest thou,  
ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατὴρ  
that I in the Father, and the Father  
ἐν ἐμοί ἐστι; Τὰ ρήματα ἃ ἐγὼ λαλῶ ὑμῖν,  
in me is? The words which I speak to you,

deed, I assure thee, † The  
Cock will not crow till thou  
wilt disown me three times.

CHAPTER XIV.

1 † Let not your HEART  
be troubled; believe into  
God, and believe into Me.

2 In my FATHER'S  
HOUSE are many Dwell-  
ings; but if not, I would  
have told \*you; Because I  
am going to prepare a  
Place for you.

3 And if I go and pre-  
pare a Place for you, ‡ I  
am coming again, and will  
receive you to myself,  
so that † where I am you  
also may be.

4 And where I am going  
you know the way."

5 Thomas says to him,  
"Lord, we know not where  
thou art going; \*how do  
we know the way?"

6 JESUS says to him,  
"I am † the way, and  
‡ the truth, and † the  
life. No one comes to  
the FATHER, except by me.

7 If you had known me,  
you would have known my  
FATHER; and from this  
time you know him, and  
have seen him."

8 Philip says to him,  
"Lord, show us the FA-  
THER, and it is enough for  
us."

9 JESUS says to him,  
"So long a Time am I with  
you, and dost thou not  
know me, Philip? He  
HAVING SEEN me has seen  
the FATHER; how sayest  
thou. Show us the FA-  
THER?"

10 Dost thou not believe  
That I am in the FATHER,  
and the FATHER is in me?  
The words which I speak

\* VATICAN MANUSCRIPT.—2. you; Because I. 4. and—omit. 5. and—omit.  
5. how do we know the way. 7. and—omit. 9. and—omit.

† 38. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *o'date*, on the  
authority of several ancient MSS. and versions. The connection seems to indicate that it  
ought to be excluded from the text.

‡ 1. ver. 27. ‡ 3. ver. 18, 28. ‡ 3. John xii. 26; xvii. 24; 1 Thess. iv. 17.  
‡ 6. Heb. ix. 8. ‡ 6. John i. 17; viii. 32. ‡ 6. John i. 4; xi. 25.



ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατήρ, ὁ ἐν  
from myself not I speak; the but Father, he in  
ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. <sup>11</sup> Πιστεύετε  
me abiding, he does the works. You believe  
μοι, ὅτι ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ Πατήρ  
me, because I in the Father, and the Father  
ἐν ἐμοί, εἰ δὲ μή, διὰ τὰ ἔργα αὐ-  
in me, if but not, on account of the works them-  
τά πιστεύετε μοι.  
selves believe me.

<sup>12</sup> Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς  
Indeed indeed I speak to you, he believing into  
ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κάκεινος ποιή-  
me, the works which I do, also he shall  
σει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ  
do, and greater of these shall he do; because I  
πρὸς τὸν Πατέρα μου πορεύομαι, <sup>13</sup> καὶ ὁ,  
to the Father of me am going, and what  
τι ἂν αἰτήσετε ἐν τῷ ὀνόματι μου, τοῦτο  
anything you may ask in the name of me, this  
ποιήσω· ἵνα δοξασθῇ ὁ Πατήρ ἐν τῷ  
I will do; that may be glorified the Father in the  
ὕψι. <sup>14</sup> Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματι  
son. If anything you may ask in the name  
μου, ἐγὼ ποιήσω. <sup>15</sup> Ἐάν ἀγαπᾷτέ με, τὰς  
of me, I will do. If you love me, the  
ἐντολὰς τὰς ἐμὰς τηρήσατε· <sup>16</sup> καὶ ἐγὼ  
commandments the mine keep you; and I  
ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον παράκλητον  
will ask the Father, and another helper  
δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν  
he will give to you, that he may abide with you  
εἰς τὸν αἰῶνα· <sup>17</sup> τὸ πνεῦμα τῆς ἀληθείας,  
into the age; the spirit of the truth,  
ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι  
which the world not is able to receive, because  
οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό· ὑμεῖς  
not it beholds it, nor knows it; you  
\*[δὲ] γινώσκετε αὐτό, ὅτι παρ' ὑμῖν  
[but] know it, because with you  
μένει, καὶ ἐν ὑμῖν ἔσται. <sup>18</sup> Οὐκ ἀφήσω  
it abides, and in you it will be. Not I will leave  
ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. <sup>19</sup> Ἐτι  
you orphans; I am coming to you. Yet  
μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς  
a little, and the world me no more beholds; you  
δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς  
but behold me; because I live, also you  
ζήσεσθε. <sup>20</sup> Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε  
shall live. In that the day shall know  
ὑμεῖς, ὅτι ἐγὼ ἐν τῷ Πατρὶ μου, καὶ  
you, because I in the Father of me, and  
ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. <sup>21</sup> Ὁ ἔχων τὰς  
you in me, and I in you. He having the  
ἐντολὰς μου, καὶ τηρῶν αὐτάς, ἐκείνος  
commandments of me, and keeping them, that

to you, †I speak not from myself; and THAT FATHER  
\*abiding in me, he does the WORKS.

11 Believe me, because I am in the FATHER, and the FATHER in me; but if not, on account of \*his WORKS believe me.

12 †Indeed, I assure you, HE BELIEVING into me, the WORKS which I do shall he do also; and greater than these shall he do, Because I am going to \*the FATHER;

13 †and whatever you may ask in my NAME, this I will do; so that the FATHER may be glorified in the SON.

14 If you ask \*anything in my name, this I will do.

15 †If you love me, \*you will keep MY COMMANDMENTS;

16 and I will ask the FATHER, and †he will give you Another Helper, that he may \*be with you to the AGE.

17 the SPIRIT of TRUTH, †which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, †and \*will be in you.

18 I will not leave you Orphans; I am coming to you.

19 Yet a little while, and the WORLD beholds me no more; but you behold me; †Because I live you also shall live.

20 In That DAY you shall know That I am in my FATHER, and you in me, and I in you.

21 †HE who HAS my COMMANDMENTS, and observes them, that is HE

\* VATICAN MANUSCRIPT.—10. dwells in me, does his WORKS. 12. the FATHER. 14. ask me anything in my name, this I will do. 15. you will keep. 16. be with you. 17. but—omit. 17. is in you.

† 10. John v. 19; vii. 16; viii. 28; xii. 49. † 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. † 13. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7. 16; xvi. 23, 24; James i. 5; 1 John iii. 22; v. 14. † 15. ver. 21, 23; xv. 10, 14; 1 John v. 3. † 16. John xv. 26; xvi. 7; Rom. viii. 15, 26. † 17. John xv. 26; xvi. 13; 1 John iv. 6. † 17. 1 Cor. ii. 14. † 19. 1 Cor. xv. 20. † 21. ver. 15, 23; 1 John ii. 5; v. 3.

ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγα-  
Is he loving me; he and loving me, shall  
πηθήσεται ὑπὸ τοῦ Πατρὸς μου· καὶ ἐγὼ ἀγα-  
be loved by the Father of me; and I will  
πήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.  
love him, and will manifest to him myself.

22 Λέγει αὐτῷ Ἰούδας (οὐχ ὁ Ἰσκαριώ-  
Says to him Judas (not the Iscariot;)  
της·) Κύριε, καὶ τί γέγονεν, ὅτι ἡμῖν  
O lord, and how has it happened, that to us

μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ  
thou art about to manifest thyself, and not to the  
κόσμῳ; 23 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·  
world? Answered Jesus and said to him;

Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τη-  
If any one love me, the word of me he  
ρήσει· καὶ ὁ Πατὴρ μου ἀγαπήσει αὐτόν,  
will keep; and the Father of me will love him,  
καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονήν παρ'  
to him we will come, and a dwelling with  
αὐτῷ ποιήσωμεν. 24 Ὁ μὴ ἀγαπῶν με, τοὺς  
him we will make. He not loving me, the

λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν  
words of me not will keep; and the word which  
ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με  
you hear, not is mine, but of the sending me

Πατρὸς. 25 Ταῦτα λελάληκα ὑμῖν, παρ'  
Father. These things I have spoken to you, with  
ὑμῖν μένων· 26 ὁ δὲ παράκλητος, τὸ πνεῦμα  
you abiding; the but helper, the spirit

τὸ ἅγιον, ὃ πέμψει ὁ Πατὴρ ἐν τῷ  
the holy, which will send the Father in the  
ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάν-  
name of me, that you will teach all  
τα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶ-  
things, and will remind you all things which I  
πον ὑμῖν.  
told you.

27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν  
Peace I leave to you, peace the mine

δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ  
I give to you; not as the world gives, I

δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά  
give to you. Not let be troubled of you the heart  
μηδὲ δειλιάτω. 28 Ἠκούσατε, ὅτι ἐγὼ εἶπον  
nor let it be afraid. You heard, that I said

ὑμῖν· Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς.  
to you; I am going away, and I am coming to you.

Εἰ ἠγαπάτέ με, ἐχάρητε ἅν, ὅτι πορεύομαι  
If you loved me, you would rejoice, that I am going

πρὸς τὸν Πατέρα· ὅτι ὁ Πατὴρ μου  
to the Father; because the Father of me

μεῖζον μου ἐστι. 29 Καὶ νῦν εἶρηκα ὑμῖν  
greater of me is. And now I have told you

πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεύ-  
before it happens, so that when it happens, you  
σητε.

30 Οὐκέτι πολλὰ λαλήσω μεθ'  
may believe. No more much I will speak with

who LOVES me; and HE  
who LOVES me shall be  
loved by my FATHER, and  
I will love him, and will  
manifest myself to him."

22 Judas says to him,  
(not the ISCARIOT,) "Lord,  
what has occurred, That  
thou art about to manifest  
thyself to us, and not to  
the WORLD?"

23 Jesus answered and  
said to him, † "If any one  
love me, he will observe  
my WORD; and my FA-  
THER will love him; and  
we will come to him; and  
make an Abode with him.

24 HE who LOVES me  
not, observes not my  
WORDS; and ‡ the WORD  
which you hear is not  
mine, but that of the  
FATHER who sent me.

25 These things I have  
spoken to you, while abid-  
ing with you.

26 But † the HELPER,  
the HOLY SPIRIT, which  
the FATHER will send in  
my NAME; ‡ shall teach  
You all things, and remind  
you of all things which I  
said to you.

27 Peace \* I leave to  
you; MY Peace I give to  
you; not as the WORLD  
gives, do I give to you.  
Let not Your HEART be  
troubled, nor let it be  
afraid.

28 You heard That I said  
to you, I am going away  
and I am coming to you.  
If you loved me, you  
would rejoice, That I am  
going to the FATHER; Be-  
cause ‡ my FATHER is  
greater than I.

29 And now I have told  
you before it occurs, so  
that when it occurs, you  
may believe.

30 I will not speak much  
more with you; ‡ for the

\* VATICAN MANUSCRIPT.—27. I leave.

‡ 23. 1 John ii. 24; Rev. iii. 20. ‡ 24. ver. 10; John v. 19, 38; vii. 16; viii. 28;  
xii. 49. ‡ 26. ver. 16; Luke xxiv. 49; John xv. 26; xvi. 7. ‡ 26. John ii. 22;  
xii. 16; xvi. 13; 1 John ii. 20, 27. ‡ 28. John v. 18; x. 30; Phil. ii. 6. ‡ 30.  
xii. 30; xvi. 11.

ὑμῶν. Ἐρχεται γὰρ ὁ τοῦ κόσμου ἄρχων,  
you. Is coming for he of the world ruling,  
καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. <sup>31</sup> Ἀλλ' ἵνα γνῶ  
and in me not has nothing. But that may know  
ὁ κόσμος, ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς  
the world, that I love the Father, and as  
ἐνετείλατό με ὁ Πατήρ, οὕτω ποιῶ. Ἐγείρε-  
commanded me the Father, so I do. Arise  
σθε, ἄγωμεν ἐντεῦθεν.  
you, let us go from this place.

## ΚΕΦ. ιε'. 15.

<sup>1</sup> Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ  
I am the vine the true, and the  
Πατήρ μου ὁ γεωργὸς ἐστίν. <sup>2</sup> Πᾶν κλῆμα  
Father of me the vine-dresser is. Every branch  
ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό·  
in me, not bearing fruit, he takes away it:  
καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό,  
and every one the fruit bearing, he cleanses it,  
ἵνα πλείονα καρπὸν φέρῃ. <sup>3</sup> Ἡδὴ ὑμεῖς  
that more fruit it may bear. Already you  
καθαροὶ ἐστέ, διὰ τὸν λόγον, ὃν λελά-  
clean are, through the word, which I have  
ληκα ὑμῖν. <sup>4</sup> Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.  
spoken to you. Abide you in me, and I in you.  
Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν  
As the branch not is able fruit to bear  
ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ·  
of itself, if not it may abide in the vine;  
οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.  
so neither you, if not in me you abide.  
<sup>5</sup> Ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ  
I am the vine, you the branches. He  
μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει  
abiding in me, and I in him, this bears  
καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύ-  
fruit much; because apart from me not you  
νασθε ποιεῖν οὐδέν. <sup>6</sup> Ἐάν μὴ τις μεί-  
are able to do nothing. If not any one may  
νῃ ἐν ἐμοί, ἐβλήθη ἔξω, ὡς τὸ κλῆμα,  
abide in me, he is cast out, like the branch,  
καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτά, καὶ  
and is withered; and they gather them, and  
εἰς πῦρ βάλλουσι, καὶ καίεται. <sup>7</sup> Ἐάν μεί-  
into a fire they cast, and it is burned. If you  
νητε ἐν ἐμοί καὶ τὰ ῥήματά μου ἐν ὑμῖν  
abide in me and the words of me in you  
μείνῃ, ὃ ἐὰν θέλητε ἰατήσασθε,  
may abide, whatever you may wish you shall ask,  
καὶ γενήσεται ὑμῖν. <sup>8</sup> Ἐν τούτῳ ἐδοξάσθη  
and it shall be for you. In this was glorified

†RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as †the FATHER commanded me, even so I do; arise, let us go hence.

## CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear MORE Fruit.

3 †You are already clean through the word which I have spoken to you.

4 †Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He who ABIDES in me, and I in him, he †bears much Fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the BRANCH, and is withered; and such are gathered, and cast into a Fire, and are burned.

7 †If you abide in me, and my WORDS abide in you, ask whatever you wish, and it shall be given you.

8 †In this is my FATHER

† 30. Some say the ruler of this world means Satan; some, the Roman government; others, the Jewish hierarchy and magistracy; but Wakefield, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 30, and xvi. 11.) not of what he then was, but of what he shall be, when he comes again. He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

† 7. Griesbach favors the reading, *aitecasathe* instead of *aiteesesthe*; which is adopted by Bachmann and Tischendorf.

‡ 31. John x. 18; Phil. ii. 8; Heb. v. 8. ‡ 3. John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22. ‡ 4. Col. i. 23; 1 John ii. 6. ‡ 5. Phil. i. 11; iv. 13. ‡ 7. ver. 16; John xiv. 13, 14; xvi. 23. ‡ 8. Matt. v. 16; Phil. i. 11.

ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρῃ·  
the Father of me, that fruit much you might  
τε, καὶ γενήσεσθε ἐμοὶ μαθηταί. <sup>9</sup>Καθὼς  
bear, and you shall be to me disciples. As  
ἡγάπησέ με ὁ Πατήρ, καὶ γὰρ ἡγάπησα ὑμᾶς·  
loved me the Father, and I loved you;  
μεῖνате ἐν τῇ ἀγάπῃ τῇ ἐμῇ. <sup>10</sup>Ἐὰν τὰς  
abide you in the love the mine. If the  
ἐντολάς μου τηρήσῃτε, μενεῖτε  
commandments of me you may keep, you will abide  
ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς  
in the love of me; as I the commandments  
τοῦ Πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ  
of the Father of me have kept, and abide of him  
ἐν τῇ ἀγάπῃ.  
in the love.

<sup>11</sup>Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ  
These things I have spoken to you, that the joy  
ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν  
the mine in you may abide, and the joy of you  
πληρωθῇ. <sup>12</sup>Αὕτη ἐστὶν ἡ ἐντολή ἡ  
may be fulfilled. This is the commandment the  
ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἡγάπησα  
mine, that you love each other, as I loved  
ὑμᾶς. <sup>13</sup>Μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει,  
you. Greater of this love no one has,  
ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ  
that any one the life of himself may lay down  
ὑπὲρ τῶν φίλων αὐτοῦ. <sup>14</sup>Υμεῖς φίλοι  
in behalf of the friends of himself. You friends  
μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλ-  
of me are, if you may do what things I com-  
λομαι ὑμῖν. <sup>15</sup>Οὐκέτι ὑμᾶς λέγω δούλους·  
mand you. No more you I call slaves;  
ὅτι ὁ δούλος οὐκ οἶδε τί ποιεῖ αὐ-  
because the slave not knows what does of  
τοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους,  
him the lord; you but I have called friends,  
ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ  
because all things which I heard from the  
Πατρὸς μου, ἐγνώρισα ὑμῖν. <sup>16</sup>Οὐχ ὑμεῖς  
Father of me, I made known to you. Not you  
με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς,  
me did choose, but I chose you,  
καὶ ἐθήκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ  
and appointed you, that you might go and  
καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μέ-  
fruit might bear, and the fruit of you might  
νῇ· ἵνα ὅ,τι ἂν αἰτήσητε τὸν Πατέρα·  
abide; so that whatever you may ask the Father  
οἶα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.  
in the name of me, he may give to you.

<sup>17</sup>Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε  
These things I command you, that you may love  
ἀλλήλους. <sup>18</sup>Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώ-  
each other. If the world you hates, you  
σκετε, ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. <sup>19</sup>Εἰ  
know, that me before you it has hated. If

glorified, that you bear much Fruit, and you shall be My Disciples.

9 As the FATHER loved me, and I loved you, abide in MY LOVE.

10 ‡If you observe my COMMANDMENTS, you shall abide in my LOVE; as I have observed \*the FATHER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY \*may be in you, and ‡your JOY may be completed.

12 ‡This is MY COMMANDMENT, That you love each other, as I loved you,

13 ‡No one has greater Love than this, that one should lay down his LIFE in behalf of his FRIENDS.

14‡You are my Friends if you do what things I command you.

15 No more I call you Servants; Because the SERVANT knows not what His MASTER does; but I have called You Friends, Because all things which I heard from my FATHER I made known to you.

16 You did not choose Me, but I chose you, and appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever \*you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 ‡If the WORLD hate You, you know That it has hated Me before you.

\* VATICAN MANUSCRIPT.—10. the FATHER'S. 11. be in you. 16. you ask.

‡ 10. John xiv. 15. 21. 23. ‡ 11. John xvi. 24; xvii. 13; 1 John i. 4. ‡ 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; 15; Rom. v. 7. 8; Eph. v. 2; 1 John iii. 16. ‡ 13. John xiv. 16. 23; Matt. xii. 20. ‡ 18. 1 John iii. 1. 13.

ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ  
of the world you were, the world would the  
ἰδίον ἐφιλεί· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ  
own kiss, because but of the world not  
ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ  
you are, but I chose you out of the  
κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.  
world, on account of this hates you the world.  
20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον  
Remember you the world, of which I said  
ὑμῖν· Οὐκ ἔστι δούλος μείζων τοῦ κυρίου  
to you. Not is a slave greater of the lord  
αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώ-  
of himself. If me they persecuted, also you they  
ξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ  
will persecute; if the word of me they kept, also  
τὸν ὑμέτερον τηρήσουσιν. 21 Ἀλλὰ ταῦτα  
the yours they will keep. But these things  
πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομα  
all they will do to you on account of the name  
μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.  
of me, because not they know him sending me.  
22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἅμαρ-  
If not I had come and spoken to them, sin  
τίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχου-  
not they had; now but an excuse not they  
σι περὶ τῆς ἁμαρτίας αὐτῶν. 23 Ὁ ἐμὲ  
have about the sin of them. He me  
μισῶν, καὶ τὸν Πατέρα μου μισεῖ. 24 Εἰ τὰ  
hating, also the Father of me hates. If the  
ἔργα, μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐ-  
works, not I had done among them, which no  
δεῖς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον·  
one other has done, sin not they had;  
νῦν δὲ καὶ ἐώρακασιν, καὶ μεμισήκασιν καὶ  
now but even they have seen, and have hated both  
ἐμὲ καὶ τὸν Πατέρα μου. 25 Ἀλλ', ἵνα  
me and that Father of me. But, that  
πληρωθῇ ὁ λόγος ὁ γεγραμμένος  
may be fulfilled the word the having been written  
ἐν τῷ νόμῳ αὐτῶν· «Ὅτι ἐμίσησάν με δωρε-  
in the law of them; "That they hated me without  
αἶν.»  
cause."

26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ  
When but may come the helper, whom I  
πέμψω ὑμῖν παρὰ τοῦ Πατρὸς, (τὸ πνεῦμα  
will send to you from the Father, (the spirit  
τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς  
of the truth, which from the Father  
ἐκπορεύεται,) ἐκεῖνος μαρτυρήσει περὶ  
shall come out,) that will testify concerning  
ἐμοῦ. 27 Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ'  
me. Also you and shall testify, because from  
ἀρχῆς μετ' ἐμοῦ ἐστέ. ΚΕΦ. ΙΣΤ'. 16.  
a beginning with me you are.

1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδα-  
These things I have spoken to you, that not you may

19 ‡If you were of the  
WORLD, the WORLD would  
love its OWN; but Because  
you are not of the WORLD,  
but I chose you out of the  
WORLD, on this account  
the WORLD hates you.

20 Remember the word  
which I said to you, ‡A  
Servant is not greater than  
his Master.' If they perse-  
cuted Me, they will also  
persecute You; if they ob-  
served my word they will  
also observe YOURS.

21 But ‡all These things  
they will do to you, on ac-  
count of my NAME, Because  
they know not HIM who  
SENT me.

22 If I had not come  
and spoken to them, they  
would not have had Sin;  
but now they have no Ex-  
cuse for their SIN.

23 He who HATES Me,  
hates my FATHER also.

24 If I had not done  
among them ‡the WORKS  
which no other one had  
done, they would not have  
had Sin; but now they  
have even seen them, and  
yet have hated both me  
and my FATHER.

25 Thus they verify THAT  
word which was WRITTEN  
in their LAW, ‡'They hat-  
'ed me without cause.'

26 ‡But when the  
HELPER comes, whom I  
will send to you from the  
FATHER, the SPIRIT of  
TRUTH which comes forth  
from the FATHER, he will  
testify of me.

27 And ‡you also will  
testify, Because you are  
with me from the Begin-  
ning.

## CHAPTER XVI.

1 These things I have  
spoken to you, that you  
may not be ensnared.

‡ 19. John iv. 5; xvii. 14. ‡ 20. Matt. x. 21; Luke vi. 40; John xiii. 16. 21. Matt. x. 22; xxiv. 9; John xvi. 3. ‡ 24. John iii. 2; vii. 31; ix. 32. ‡ 25. Psal. lxxv. 19. ‡ 26. Luke xxiv. 49; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33. ‡ 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 39; xiii. 31; 1 Pet. v. 1; 2 Pet. i. 16.

λιθοῦντε. <sup>2</sup>Ἀποσυναγώγους ποιήσουσιν ὑμᾶς·  
be ensnared. From synagogues they will put you;  
ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτεί-  
but comes an hour, that every one the killing  
νας ὑμᾶς, δόξη λατρείαν προσφέρειν τῷ  
you, may think a service to offer to the  
Θεῷ. <sup>3</sup>Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ  
God. And these things they will do, because not  
ἔγνωσαν τὸν Πατέρα, οὐδὲ ἐμέ. <sup>4</sup>Ἀλλὰ ταῦ-  
they know the Father, nor me. But these  
τα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ  
things I have spoken to you, that when may come  
ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον  
the hour, you may remember them, that I said  
ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ  
to you. These things but to you from a beginning not  
εἶπον, ὅτι μεθ' ὑμῶν ἦμην. <sup>5</sup>Νῦν δὲ ὑπά-  
I said, because with you I was. Now but I go  
γω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ  
to him having sent me, and no one of  
ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις; <sup>6</sup>Ἀλλ' ὅτι  
you asks me; Where goest thou? But because  
ταῦτα λελάληκα ὑμῖν, ἡ λύπη πε-  
these things I have spoken to you, the sorrow has  
πλήρωκεν ὑμῶν τὴν καρδίαν. <sup>7</sup>Ἀλλ' ἐγὼ τὴν  
filled of you the heart. But I the  
ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν, ἵνα  
truth say to you; it is better for you, that  
ἐγὼ ἀπέλθω. Ἐάν γὰρ μὴ ἀπέλθω,  
I should go away. If for not I should go away,  
ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν  
the helper not will come to you; if  
δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. <sup>8</sup>Καὶ  
but I go, I will send him to you. And  
ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον πε-  
having come he will convict the world concern-  
ρι ἁμαρτίας, καὶ περὶ δικαιοσύνης, καὶ  
ing sin, and concerning righteousness, and  
περὶ κρίσεως. <sup>9</sup>Περὶ ἁμαρτίας, μὲν,  
concerning judgment. Concerning sin indeed,  
ὅτι οὐ πιστεύουσιν εἰς ἐμέ. <sup>10</sup>Περὶ  
because not they believe into me; concerning  
δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα  
righteousness but, because to the Father  
μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με·  
of me I go away, and no more you behold me;  
<sup>11</sup>Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων  
concerning and judgment, because the ruling  
τοῦ κόσμου τούτου κέκριται. <sup>12</sup>Ἐτι πολ-  
of the world this has been judged. Yet many  
λὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύ-  
things I have to say to you, but not you  
νασθε βαστάζειν ἄρτι. <sup>13</sup>Ὅταν δὲ ἔλθῃ  
are able to bear now. When but may come  
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει  
he the spirit of the truth, he will lead  
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Οὐ γὰρ λα-  
you into all the truth. Not for he

2 †They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to God.

3 And †these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when \*their HOUR comes you may remember them, That I told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now †I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But I tell you the TRUTH; It is better for you That I should go away; for if I go not away, †the HELPER will not come to you; but if I go I will send him to you.

8 And having come, he will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me,

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judgment, Because †the RULER of this WORLD has been judged.

12 I have yet Many things to tell you, †but you cannot bear them now.

13 But when he may come, †the SPIRIT of TRUTH, he will lead you into \*all the TRUTH: for he will not speak from him-

\* VATICAN MANUSCRIPT.—4. their HOUR. 13. all the TRUTH.

† 11. See Note on chap. xiv. 30.

‡ 2. John ix. 22, 34; xii. 42; viii. 1; ix. 1; xxvi. 9-11. † 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. † 5. ver. 10, 16; John vii. 33; xiii. 3; xiv. 28. † 7. John vii. 39; xiv. 16, 26; xv. 26. † 12. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12. † 13. John xiv. 17, 26; xv. 26; 1 John ii. 20, 27.

λήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκού-  
will speak from himself, but whatever he may  
ση, λαλήσει, καὶ τὰ ἐρχόμενα  
hear, he will speak, and the things coming  
ἀναγγελεῖ ὑμῖν. <sup>14</sup>Εκεῖνος ἐμὲ δοξάσει,  
he will declare to you. He me will glorify,  
ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγ-  
because out of the mine he will take, and will  
γελεῖ ὑμῖν. <sup>15</sup>Πάντα ὅσα ἔχει ὁ Πατήρ,  
declare to you. All things what has the Father,  
ἐμὰ ἐστί. Διὰ τοῦτο εἶπον, ὅτι ἐκ  
mine is. On account of this I said, that out of  
τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. <sup>16</sup>Μι-  
the mine he takes, and declares to you. A little  
κρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μι-  
while, and not you see me; and again a little  
κρόν, καὶ ὄψεσθέ με, \* [ὅτι ὑπάγω  
while, and you shall see me, [because I am going  
πρὸς τὸν Πατέρα.] <sup>17</sup>Εἶπον οὖν ἐκ τῶν μα-  
to the Father.] Said then of the dis-  
θητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστί τοῦτο  
ciples of him to each other; What is this  
ὃ λέγει ὑμῖν· Μικρόν, καὶ οὐ  
which he says to us; A little while, and not  
θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὄψε-  
you see me; and again a little while and you  
σθὲ με· καί, "Ὅτι ἐγὼ ὑπάγω πρὸς  
shall see me; and, Because I am going to  
τὸν Πατέρα; <sup>18</sup>Ἐλεγον οὖν· Τοῦτο τί  
the Father? They said therefore; This what  
ἐστίν ὃ λέγει, τὸ μικρόν; Οὐκ οἶ-  
is which he says, the little while? Not we  
δαμεν \* [τὶ λαλεῖ.]

<sup>19</sup>Ἐγὼ δὲ Ἰησοῦς, ὅτι ᾔθελον αὐτόν  
knew the Jesus, that they wished him  
ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου  
to ask, and said to them; Concerning this  
ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μι-  
inquire you with each other, because I said; A  
κρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν  
little while, and not you see me; and again  
μικρόν, καὶ ὄψεσθέ με; <sup>20</sup>Ἀμὴν  
a little while, and you shall see me? Indeed  
ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνή-  
indeed I say to you, that will weep and will  
σετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς  
lament you, the but world will rejoice; you  
\*[δὲ] λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν  
[and] will be sorrowful, but the sorrow of you  
εἰς χαρὰν γενήσεται. <sup>21</sup>Ἡ γυνὴ ὅταν τί-  
into joy shall become. The woman when she  
ζη, λύπην ἔχει, ὅτι ἦλθεν ἡ  
may bear, sorrow has, because has come the  
ἡρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον,  
hour of her; when but she may have borne the child,  
οὐκέτι μνημονεύει τῆς θλίψεως, διὰ  
no more she remembers of the distress, on account  
τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν  
of the joy, that was born a man into the  
κόσμον. <sup>22</sup>Καὶ ὑμεῖς οὖν λύπην μὲν νῦν  
world. And you therefore sorrow indeed now

self; he will speak what-  
ever he may hear; and de-  
clare to you the COMING  
THINGS.

14 He will glorify Me;  
Because he will take of  
MINE, and declare to you.

15 ‡All things that the  
FATHER has are mine; on  
account of this I said,  
That out of MINE he takes,  
and will declare to you.

16 ‡A little while, and  
you see me \*no more, and  
again a little while, and  
you will see me."

17 Then some of his DIS-  
CIPLES said to each other,  
"What is this he is saying  
to us, 'A little while, and  
you will see me not; and  
again a little while, and  
you will see me;' and, 'Be-  
cause I am going to the  
FATHER?'"

18 They said, therefore,  
"What is this that he is  
saying, 'A \*little while?'  
We know not."

19 \*Jesus knew That  
they wished to ask Him,  
and said to them, "Do you  
inquire one with another  
concerning this, Because I  
said, 'A little while, and  
you see me not, and again  
a little while, and you will  
see me?'"

20 Indeed, I assure you,  
That you will weep and  
lament, but the WORLD  
will rejoice; you will be  
sorrowful, but your SOR-  
row shall become Joy.

21 ‡The WOMAN when  
she is in labor has Sorrow,  
Because her TIME has  
come; but when she has  
borne the CHILD, she re-  
members the DISTRESS no  
more, on account of the  
JOY That a Man was born  
into the WORLD.

22 And you, therefore,  
now indeed have Sorrow;

\* VATICAN MANUSCRIPT.—16. no more. 16. Because I am going to the FATHER—  
omit. 18. little while. 18. what he says—omit. 19. Jesus. 20. and—omit.

‡ 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10. ‡ 16. ver. 10; John vii. 33;  
xiii. 33; xiv. 19. ‡ 21. Isa. xxvi. 17.

ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσε-  
have; again but I will see you, and will be  
ται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν  
rejoiced of you the heart, and the joy of you  
οὐδεὶς αἶρει ἀφ' ὑμῶν. <sup>23</sup>καὶ ἐν ἐκείνῃ τῇ  
no one takes from you; and in that the  
ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμήν ἀμήν  
day me not you will ask nothing; Indeed indeed  
λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν Πατέρα  
I say to you, that whatever you may ask the Father  
ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. <sup>24</sup>Ἐως  
in the name of me, he will give to you. Till  
ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου·  
now not you asked nothing in the name of me;  
αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑ-  
ask you, and you shall receive, so that the joy of  
μῶν ἡ πεπληρωμένη.  
you may be completed.

<sup>25</sup>Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·  
These things in figures I have spoken to you;  
ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλή-  
comes an hour, when no more in figures I will  
σω ὑμῖν, ἀλλὰ παρορησίᾳ περὶ τοῦ  
speak to you, but plainly concerning the  
Πατρὸς ἀναγγελῶ ὑμῖν. <sup>26</sup>Ἐν ἐκείνῃ τῇ  
Father I will tell you. In that the  
ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ  
day in the name of me you will ask; and  
οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα  
not I say to you, that I will entreat the Father  
περὶ ὑμῶν. <sup>27</sup>αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ  
concerning you; himself for the Father loves  
ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πε-  
you, because you me have loved and have  
πιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.  
believed, that I from the God came out.  
<sup>28</sup>Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς  
I came out from the Father, and have come into  
τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ  
the world; again I leave the world; and  
πορεύομαι πρὸς τὸν Πατέρα.  
am going to the Father.

<sup>29</sup>Λέγουσιν \* [αὐτῷ] οἱ μαθηταὶ αὐτοῦ·  
Say [to him] the disciples of him;  
Ἴδε, νῦν παρορησίᾳ λαλεῖς, καὶ παροιμίαν  
Lo, now plainly thou speakest, and a figure  
οὐδεμίαν λέγεις. <sup>30</sup>Νῦν οἶδαμεν, ὅτι οἱ-  
not one thou sayest. Now we know, that thou  
δας πάντα, καὶ οὐ χροῖαν ἔχεις, ἵνα  
knowest all things, and no need has, that  
τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν,  
any one thee should ask; in this we believe,  
ὅτι ἀπὸ Θεοῦ ἐξῆλθες. <sup>31</sup>Ἀπεκρίθη  
that from God thou didst come out. Answered  
αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε· <sup>32</sup>ἰδοὺ,  
them the Jesus; Now do you believe; Lo,  
ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορ-  
comes an hour, and now is come, that you  
πισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ  
will be scattered every one to the own, and me

but I will see you again,  
and †Your HEART shall  
rejoice; and your JOY no  
one takes from you.

23 And in That DAY you  
will ask Me nothing. †In-  
deed, I assure you, What-  
ever you may ask the FA-  
THER in my NAME, he will  
give you.

24 Till now you asked  
nothing in my NAME; ask,  
and you shall receive, so  
†that your JOY may be  
completed.

25 These things I have  
spoken to you in Figures;  
an Hour is coming when  
I will no more speak to  
you in Figures, but I will  
tell you plainly about the  
FATHER.

26 In That DAY you will  
ask in my NAME, and I do  
not say to you, That I will  
entreat the FATHER for  
you;

27 †for the FATHER  
himself loves you, Because  
you have loved me, and  
†have believed that I  
came out from \*God.

28 †I came out from the  
FATHER, and have come  
into the WORLD; again I  
leave the WORLD, and am  
going to my FATHER."

29 His DISCIPLES said  
to him, "Behold, now thou  
art speaking plainly, and  
without a Figure.

30 Now we know That  
thou knowest all things,  
and hast no need that any  
one should ask Thee; by  
this we believe That thou  
didst come out from God."

31 \*Jesus answered,  
them, "Do you now be-  
lieve?

32 Behold, an Hour is  
coming, and is come, that  
you will be scattered  
every one to his own  
home, and will leave Me

\* VATICAN MANUSCRIPT.—27. the FATHER. 29. to him—omit. 31. Jesus.

† 22. Luke xxiv. 41, 52; John xx. 20. † 23. Matt. vii. 7; John xiv. 13; xv. 16.  
‡ 24. John xv. 11. † 27. John xiv. 21, 23. † 27. ver. 30; John iii. 13; xvii. 8.  
‡ 28. John xiii. 3.



μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι  
alone you may leave; and not I am alone, because  
ὁ Πατήρ μετ' ἐμοῦ ἐστί. Ὡς ταῦτα λελά-  
the Father with me is. These things I have  
λήκα ὑμῖν, ἵνα ἐν ὑμῖν εἰρήνην ἔχητε.  
spoken to you, that in me peace you may have.  
Ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρ-  
In the world affliction you have; but be you  
σεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.  
of good courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

Ἦ ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε  
These things spoke the Jesus, and lifted up  
τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ  
the eyes of him to the heaven, and  
εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου  
said; O Father, is come the hour; glorify of thee  
τὸν υἱόν, ἵνα \* [καὶ] ὁ υἱός σου δοξάσῃ  
the son, that [also] the son of thee may glorify  
σε· <sup>2</sup> καθὼς ἔδωκας αὐτῷ ἐξουσίαν πά-  
thee; <sup>2</sup> as thou gavest to him authority over all  
σης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐ-  
flesh, so that all which thou hast given to  
τῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. <sup>3</sup> Αὕτη  
him, he may give to them life age-lasting. This  
δέ ἐστίν ἡ αἰώνιος ζωὴ, ἵνα γινώ-  
and is the age-lasting life, that they might  
σκωσι σὲ τὸν μόνον ἀληθινὸν Θεόν, καὶ  
know thee the only true God, and  
ὅν ἀπέστειλας Ἰησοῦν Χριστόν. <sup>4</sup> Ἐγὼ σε  
whom thou hast sent Jesus Christ. I thee  
ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα,  
glorified on the earth; the work I finished.  
ὃ δέδωκας μοι, ἵνα ποιήσω. <sup>5</sup> Καὶ νῦν  
which thou hast given me, that I might do. And now  
δόξασόν με, σὺ Πάτερ, παρὰ σεαυτῷ, τῇ  
glorify me, thou O Father, with thyself, with the  
δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶ-  
glory, which I had, before of the the world to  
ναι παρὰ σοί. <sup>6</sup> Ἐφανερώσά σου τὸ ὄνομα  
be, with thee. I manifested of thee the name  
τοῖς ἀνθρώποις, οὓς δέδωκας μοι ἐκ  
to the men, whom thou hast given to me out of  
τοῦ κόσμου· σοί ἦσαν, καὶ ἐμοὶ αὐτοὺς  
the world; thine they were, and to me them  
δέδωκας· καὶ τὸν λόγον σου τετηρή-  
thou hast given; and the word of thee they have  
κασι. <sup>7</sup> Νῦν ἔγνωσαν, ὅτι πάντα ὅσα  
kept. Now they know, that all things whatever  
δέδωκας με, παρὰ σοῦ ἐστίν· <sup>8</sup> ὅτι τὰ  
thou hast given me, from thee is; because the  
ῥήματα ἃ δέδωκας μοι, δέδωκα αὐ-  
words which thou hast given me, I have given to  
τοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς,  
them; and they received, and knew truly,  
ὅτι παρὰ σοῦ ἐξηλθον, καὶ ἐπίστευσαν, ὅτι  
that from thee I came out, and believed, that  
σὺ με ἀπέστειλας. <sup>9</sup> Ἐγὼ περὶ αὐτῶν  
thou me didst send. I concerning them

alone; and yet I am not alone, Because the FATHER is with me.

33 These things I have spoken to you, that in me you may have Peace. † In the world you have Affliction; but be of good courage; † I have conquered the world."

CHAPTER XVII.

1 JESUS spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that \* the SON may glorify thee;

2 † as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life.

3 And this is the AIO-NIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

† I glorified thee on the EARTH, † having finished the WORK which thou hast given me, that I might do it.

5 And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS.

6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

7 Now they know That all things whatever thou gavest me are from thee.

8 Because I have given to them the WORDS which † thou has given to me; and they received and knew truly that I came out from thee, and be-lieved That thou didst send Me.

\* VATICAN MANUSCRIPT.—1. the SON. 1. also—omit. 4. having finished.

† 33. John xv. 19-21; 2 Tim. iii. 12. † 33. Rom. viii. 37; 1 John iv. 4; v. 4. † 2. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10. † 4. John iv. 34; v. 36; ix. 3; xix. 30. † 8. John viii. 28; xii. 49; xiv. 10.

ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ  
ask; not concerning the world I ask, but  
περὶ ὧν δέδωκάς μοι, ὅτι σοὶ  
concerning whom thou hast given me, because thine

εἰσὶ· <sup>10</sup>καὶ τὰ ἐμὰ πάντα σὰ ἐστὶ, καὶ τὰ  
they are; and the mine all thine is, and the  
σὰ ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς.  
thine mine, and I have been glorified in them.

<sup>11</sup>Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι  
And no more I am in the world, and these

ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρ-  
in the world are, and I to thee am  
χομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ  
coming. O Father holy, keep them in the  
ὀνόματί σου, ᾧ δέδωκάς μοι·  
name of thee, by which thou hast given to me;

ἵνα ὧσιν ἓν, καθὼς ἡμεῖς. <sup>12</sup>Ὅτε ἦμην  
that they may be one, as we. When I was

μετ' αὐτῶν \* [ἐν τῷ κόσμῳ,] ἐγὼ ἐτήρουν  
with them [in the world,] I kept

αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς  
them in the name of thee; whom thou hast given

μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλε-  
to me I guarded, and no one of them was destroyed,

το, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ᾗ  
if not the son of the destruction, that the

γραφή πληρωθῇ. <sup>13</sup>Νῦν δὲ πρὸς σὲ ἔρχο-  
writing may be fulfilled. Now and to thee I am

μαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα  
coming, and these things I say in the world, that

ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην  
they may have the joy the mine fulfilled

ἐν αὐτοῖς. <sup>14</sup>Εγὼ δέδωκα αὐτοῖς τὸν λόγον  
in them. I have given to them the word

σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι  
of thee; and the world hated them, because

οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ  
not they are of the world, as I not

εἰμὶ ἐκ τοῦ κόσμου. <sup>15</sup>Οὐκ ἔρωτῶ, ἵνα ᾶ-  
am of the world. Not I ask, that thou

ρῇς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τη-  
wouldst take them out of the world, but that thou

ρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. <sup>16</sup>Εκ τοῦ  
wouldst keep them from the evil one. Of the

κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου  
world not they are, as I of the world

οὐκ εἰμί. <sup>17</sup>Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ  
not am. Sanctify them in the truth

σου· ὁ λόγος ὁ σὸς ἀλήθεια ἐστὶ. <sup>18</sup>Κα-  
of thee; the word the thine truth is. As

θὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ  
me thou didst send into the world, also I

ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον. <sup>19</sup>Καὶ ὑπὲρ  
sent them into the world. And in behalf

9 I entreat for them, not for the WORLD I entreat, but for those whom thou hast given me; Because they are thine.

10 And all MINE are thine, and †THINE are mine; and I have been glorified in them.

11 And I am no more in the WORLD, but they are in the WORLD, and I am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as we \*also are.

12 When I was with them, I kept them in thy \*NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the †SON of DESTRUCTION; ‡that the SCRIPTURE might be verified.

13 But now I am coming to thee; and These things I speak in the WORLD, that they may have MY JOY completed in them.

14 I have given thy WORD to them, ‡and the WORLD hated them; Because they are not of the WORLD, as I am not of the WORLD.

15 I entreat not that thou wouldst take them out of the WORLD, but ‡that thou wouldst keep them from EVIL.

16 They are not of the WORLD, as I am not of the WORLD.

17 ‡Sanctify them in \*Truth; †THY WORD is the TRUTH.

18 ‡As thou didst send Me into the WORLD, so I sent them into the WORLD;

\* VATICAN MANUSCRIPT.—11. also. 12. in the WORLD—omit. 12. NAME, by which thou hast given them me; and I guarded them. 17. Truth; THY WORD is the TRUTH.

‡ 10. John xvi. 15. † 12. John vi. 70; xiii. 18. ‡ 12. Psa. cix. 8; Acts i. 20. † 14. John xv. 18, 19; 1 John iii. 13. † 15. Matt. vi. 13; 2 Thess. iii. 3; 1 John v. 18. † 17. John xv. 3; Acts xv. 9; Eph. v. 26; 1 Pet. i. 22. ‡ 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. † 18. John xx. 21.

αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα καὶ αὐτοὶ  
of them I sanctify myself, so that also they  
ᾧσιν ἡγιασμένοι ἐν ἀληθείᾳ. <sup>20</sup>Οὐ περὶ  
may be sanctified in truth. Not concerning  
τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ  
these and I ask alone, but also concerning  
τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς  
those believing through the word of them into  
ἐμέ. <sup>21</sup>ἵνα πάντες ἐν ᾧσι καθὼς σύ,  
me. That all one may be; as thou,  
Πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ  
Father, in me, and I in thee, that also they  
ἐν ἡμῖν \* [ἐν] ᾧσιν ἵνα ὁ κόσμος πιστεύσῃ,  
in us [one] may be; that the world may believe,  
ὅτι σύ με ἀπέστειλας. <sup>22</sup>Καὶ ἐγὼ τὴν δόξαν  
that thou me didst send. And I the glory  
ἣν δέδωκάς μοι, δέδωκα αὐτοῖς·  
which thou hast given to me, have given to them;  
ἵνα ᾧσιν ἐν, καθὼς ἡμεῖς ἐν ἑσμέν·  
that they may be one, as we one are;  
<sup>23</sup>(ἐγὼ ἐν αὐτοῖς, καὶ σύ ἐν ἐμοί) ἵνα  
(I in them, and thou in me) that  
ᾧσι τετελειωμένοι εἰς ἓν, \* [καὶ] ἵνα γι-  
they may be perfected into one, [and] that may  
νώσκῃ ὁ κόσμος, ὅτι σύ με ἀπέστειλας, καὶ  
know the world, that thou me didst send, and  
ἡγάπησας αὐτοὺς, καθὼς ἐμὲ ἡγάπησας.  
thou didst love them, as me thou didst love.  
<sup>24</sup>Πάτερ, οὗς δέδωκάς μοι, θέλω, ἵνα  
O Father, whom thou hast given to me, I wish, that  
ὅπου εἰμὶ ἐγώ, καθεύκῃσι ᾧσι μετ' ἐμοῦ.  
where am I, also they may be with me;  
ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν  
that they may behold the glory the mine, which  
ἔδωκάς μοι, ὅτι ἡγάπησάς με  
thou didst give to me, because thou didst love me  
πρὶο καταβολῆς κόσμου. <sup>25</sup>Πάτερ δίκαιε,  
before a laying down of a world. O Father righteous,  
καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε  
and the world thee not knew; I but thee  
ἔγνων· καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέ-  
knew, and these knew that thou me didst  
στείλας. <sup>26</sup>Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα  
send. And I made known to them the name  
σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν  
of thee, and will make known; that the love which  
ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ γὰρ ἐν  
thou didst love me, in them may be, and I in  
αὐτοῖς.  
them.

## ΚΕΦ. ιη'. 18.

<sup>1</sup>Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν  
These things saying the Jesus went out with  
τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου  
the disciples of himself beyond the brook  
τοῦ Κεδρὸν, ὅπου ἦν κήπος, εἰς ὃν  
of the Kedron, where was a garden, into which

19 ‡and in their behalf  
I sanctify myself, so that  
they also may be sancti-  
fied in Truth.

20 Nor do I entreat for  
these only, but also for  
THOSE BELIEVING into me  
through their word;

21 ‡so that all may be  
one; as ‡thou, Father, art  
in me, and I in thee, that  
they also may be in us; so  
that the WORLD may be-  
lieve That thou didst send  
Me.

22 And the GLORY which  
thou hast given me, I have  
given them; ‡that they  
may be one, as we are one;

23 I in them, and thou  
in me, that they may be  
perfected into one; so  
that the WORLD may know  
That thou didst send me,  
and didst love them, as  
thou didst love me.

24 ‡Father, those whom  
thou hast given me, I wish  
that where I am, they also  
may be with me; so that  
they may behold MY  
GLORY, which thou didst  
give me, because thou  
didst love me before the  
Formation of the World.

25 O righteous Father,  
the WORLD did not know  
Thee, but I knew Thee,  
and these knew That thou  
didst send Me.

26 And I made known,  
and will make known to  
them thy NAME; so that  
‡the LOVE with which  
thou didst love me may be  
in them, and I in them."

## CHAPTER XVIII.

1 \*Jesus, saying These  
things, ‡went out with his  
DISCIPLES beyond the  
‡BROOK KEDRON, where

\* VATICAN MANUSCRIPT.—21. one—omit. and—omit. 1. Jesus.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; proba-  
bly derived from an Hebrew root signifying to be darkened, the valley being shaded with  
wood.

‡ 19. 1 Cor. i. 30; Heb. x. 10. ‡ 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5;  
Gal. iii. 28. ‡ 21. John x. 38; xiv. 11. ‡ 22. John xiv. 20; 1 John i. 3; iii. 24.  
‡ 24. John xii. 26; xiv. 3; 1 Thess. iv. 17. ‡ 26. John xv. 9. ‡ 1. Matt. xxvi. 36;  
Mark xiv. 32; Luke xxii. 39.

εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Ἦδει entered himself and the disciples of him. Knew δὲ καὶ Ἰουδᾶς, ὁ παραδιδούς αὐτόν, τὸν and also Judas, he delivering up him, the τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς place; because often met the Jesus ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. <sup>3</sup>Ὁ οὖν there with the disciples of himself. The then Ἰουδᾶς λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται high-priests and Pharisees officers, comes ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὀπλῶν. there with torches and lamps and weapons. <sup>4</sup>Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχό- Jesus therefore knowing all the things com- μενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ing on him, going out said to them; Whom ζητεῖτε; <sup>5</sup>Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν seek you? They answered him; Jesus the Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι. Nazarene. Says to them the Jesus; I am. (Ἐλιστήκει δὲ καὶ Ἰουδᾶς, ὁ παραδιδούς (Was standing and also Judas, the delivering up αὐτόν, μετ' αὐτῶν.) <sup>6</sup>Ὡς οὖν εἶπεν αὐ- him, with them.) When therefore he said to τοῖς· Ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, them; That I am; they went into the behind, καὶ ἔπεσον χαμαί. <sup>7</sup>Πάλιν οὖν αὐτοὺς and fell on the ground. Again then them ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰη- he asked; Whom seek you? They and said; Ἰη- σουν τὸν Ναζωραῖον. <sup>8</sup>Ἀπεκρίθη Ἰησοῦς· Εἰ- sus the Nazarene. Answered Jesus; I πον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, said to you, that I am; if therefore me you seek, ἄφετε τοὺτους ὑπάγειν. <sup>9</sup>ἵνα πληρωθῇ suffer these to go. So that might be fulfilled ὁ λόγος, ὃν εἶπεν· «Ὅτι οὓς δέδω- the word, which he said; "That whom thou hast κὰς μοι, οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα.» given to me, not I lost of them no one.» <sup>10</sup>Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἰλκυσεν Simon then Peter having a sword, drew αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, her, and struck the of the high-priest slave, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. <sup>11</sup>Ἦν and cut off of him the ear the right. Was δὲ ὄνομα τῷ δούλῳ Μάλχος. <sup>12</sup>Εἶπεν οὖν now a name to the slave Malchus. Said therefore ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιραν the Jesus to the Peter; Put up the sword εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι into the sheath; the cup which has given to me ὁ Πατήρ, οὐ μὴ πίω αὐτό; the Father, not not should I drink it?

was †a Garden, into which he entered, and his DISCIPLES.

2 NOW THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because \*JESUS often met there with his DISCIPLES.

3 †Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and \*PHARISEES, comes there with TORCHES, and Lamps, and Weapons.

4 JESUS, therefore, knowing ALL THINGS that were COMING upon him, going out, \*says to them, "Whom do you seek?"

5 They answered him, "JESUS the NAZARENE." \*He says to them, "I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.

6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.

7 Then he asked them again, "Whom do you seek?" And THEY said, "JESUS, the NAZARENE."

8 JESUS answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

9 That the WORD might be fulfilled which he said, †"Of those whom thou hast given me, I lost no one."

10 †Then Simon Peter having a SWORD, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT \*EARTIP. Now the SERVANT'S Name was Malchus.

11 JESUS, therefore, said to PETER, "Put the SWORD into the SCABBARD; †the CUP which the FATHER has given me, shall I not drink it?"

\* VATICAN MANUSCRIPT.—2. JESUS. 3. PHARISEES. 4. says. 5. He says to them, "I am JESUS." 10. EARTIP.

† 1. Gethsemane.

‡ 3. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16. † 9. John xvii. 12. † 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50. † 11. Matt. xx. 22; xxvii. 39, 42.

<sup>12</sup>Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπη-  
 The then band and the commander and the offi-  
 ρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν,  
 cers of the Jews apprehended the Jesus,  
 καὶ ἔδρασαν αὐτόν, <sup>13</sup>καὶ ἀπήγαγον αὐτὸν πρὸς  
 and bound him, and led him to  
 Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ  
 Annas first; he was for father-in-law of the  
 Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ  
 Caiaphas, who was high-priest of the year  
 ἐκείνου. <sup>14</sup>Ἦν δὲ Καϊάφας ὁ συμβουλευσας  
 that. Was now Caiaphas he having advised  
 τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον  
 the Jews, that it is better one man  
 ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. <sup>15</sup>Ἠκολούθει  
 to be destroyed in behalf of the people. Followed  
 δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος  
 and the Jesus Simon Peter, and the other  
 μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς  
 disciple. The and disciple that was known  
 τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ  
 to the high-priest, and went in with the Jesus  
 εἰς τὴν αὐλήν τοῦ ἀρχιερέως. <sup>16</sup>Ὁ δὲ  
 into the palace of the high-priest. The but  
 Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλ-  
 Peter stood at the door without. Went  
 θεν οὖν ὁ μαθητῆς ὁ ἄλλος, ὃς ἦν  
 out therefore the disciple the other, who was  
 γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρω-  
 known to the high-priest, and spoke to the door-  
 ρῷ, καὶ εἰσήγαγε τὸν Πέτρον. <sup>17</sup>Λέγει οὖν  
 keeper, and brought in the Peter. Says then  
 ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ·  
 the female-servant the door-keeper to the Peter;  
 Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώ-  
 Not also thou of the disciples art the man  
 που τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμί. <sup>18</sup>Εἰστή-  
 this? Says he; Not I am. Stood  
 κεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἄνθρα-  
 and the slaves and the officers a coal  
 κιάν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ  
 having made, because cold it was, and  
 ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος  
 warmed themselves; was and with them the Peter  
 ἑστὼς καὶ θερμαινόμενος. <sup>19</sup>Ὁ οὖν  
 standing and warming himself. The therefore  
 ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν  
 high-priest asked the Jesus concerning the  
 μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς  
 disciples of him, and concerning the teaching  
 αὐτοῦ. <sup>20</sup>Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ  
 of him. Answered him the Jesus; I  
 παρορησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε  
 publicly spoke to the world; I always  
 ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου  
 taught in a synagogue and in the temple, where  
 πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν  
 all the Jews come together, and in  
 κρυπτῷ ἐλάλησα οὐδέν· <sup>21</sup>Τί με ἐπερωτᾷς;  
 secret I said nothing. Why me dost thou ask?

12 Then the BAND, and the COMMANDER, and the OFFICERS of the JEWS apprehended JESUS, and bound him.

13 and led him first to Annas, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

14 ‡Now Caiaphas was the one HAVING ADVISED the JEWS, "That it is expedient that One Man be destroyed in behalf of the PEOPLE."

15 ‡And Simon Peter followed JESUS; also the OTHER Disciple. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

16 ‡but PETER stood at the DOOR without. Therefore, \*THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH-PRIEST, went out, and spoke to the DOOR-KEEPER, and brought in PETER.

17 Then THAT FEMALE SERVANT, the DOOR-KEEPER, says to PETER, "Art thou also of this MAN'S DISCIPLES?" He says, "I am not."

18 And the SERVANTS and OFFICERS having made a Fire of coals, Because it was cold, stood and warmed themselves. And PETER \*also was standing with them, and warming himself.

19 Then the HIGH-PRIEST asked JESUS about his DISCIPLES, and about his TEACHING.

20 JESUS answered him, "I \*have spoken publicly to the WORLD; I always taught in a Synagogue and in the TEMPLE, where ALL the JEWS come together; and in secret I said nothing.

\* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH-PRIEST, and. 18. also. 20. have spoken.

‡ 14. John xi. 50. ‡ 14. Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 54. ‡ 16. Matt. xxvi. 69; Mark xiv. 66; Luke xxii. 54.

ἐπερώτησον τοὺς ἀκηκοτάς, τί ἐλάλησα  
ask those having heard, what I said

αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.  
to them; lo, they know what things said I.

22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν  
These things and of him having said, one of the  
ὑπηρετῶν παρεστηκώς ἔδωκε ῥάπισμα τῷ  
officers having stood by gave a blow to the

Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνη τῷ  
Jesus, saying; Thus dost thou answer the

ἀρχιερεῖ; 23 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ  
high-priest? Answered him the Jesus; If

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ·  
evil I spoke, testify concerning the evil;

εἰ δὲ καλῶς, τί με δέξεις;  
if but well, why me dost thou beat?

24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον  
Sent him the Annas having been bound

πρὸς Καϊάφαν τὸν ἀρχιερέα. 25 Ἦν δὲ Σίμων  
to Caiaphas the high-priest. Was and Simon

Πέτρος ἐστὼς καὶ θερμαινόμενος. Εἶπον  
Peter standing and warming himself. They said

οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν  
therefore to him; Not also thou of the disciples

αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν·  
of him thou art? Denied he, and said;

Οὐκ εἰμί. 26 Λέγει εἰς ἐκ τῶν δούλων τοῦ  
Not I am. Says one of the slaves of the

ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψε  
high-priest, a relative being of whom cut off

Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ  
Peter the ear; Not I thee saw in the

κήπῳ μετ' αὐτοῦ; 27 Πάλιν οὖν ἠρνήσατο  
garden with him? Again therefore denied

ὁ Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.  
the Peter; and immediately a cock crew.

28 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊά-  
They led then the Jesus from of the Caia-

φα εἰς τὸ πραιτώριον· ἦν δὲ πρωῒα.  
phas into the judgment hall; it was and morning.

Καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,  
And they not went into the judgment hall,

ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγω-  
that not they might be defiled, but that they might

σι τὸ πάσχα. 29 Ἐξῆλθεν οὖν ὁ Πιλάτος  
eat the passover. Went out therefore the Pilate

πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε  
to them, and said; What accusation bring you

κατὰ τοῦ ἀνθρώπου τούτου; 30 Ἀπεκρίθησαν καὶ  
against the man this? They answered and

εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ  
said to him; If not was this an evil-doer, not

21 Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said."

22 And he having said these things, †one of the OFFICERS standing by gave JESUS a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

23\*Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

24 ††(ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

25 And Simon Peter was standing and warming himself. †Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

26 One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

27 Then \*Peter again denied, †and immediately †a Cock crew.

28 †Then they led JESUS from CAIAPHAS into the †PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but †that they might eat the PASSOVER.

29 PILATE, therefore, went out to them, and \*said, "What Accusation do you bring \*against this MAN?"

30 They answered and said to him, "If he was

\* VATICAN MANUSCRIPT.—23. Jesus. 27. Peter. 29. says. 29. of this MAN.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock-crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 28. It was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

† 22. Jer. xx. 2; Acts xxiii. 2. † 24. Matt. xxvi. 57. † 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 58. † 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 38. † 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii. 15.

ἀν σοὶ παρεδώκαμεν αὐτόν. <sup>31</sup>Εἶπεν οὖν  
would to thee we delivered up him. Said then  
αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ  
to them the Pilate; Take him you, and  
κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον  
according to the law of you judge him. Said  
\*οὖν] αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξε-  
[therefore] to him the Jews; To us not it is  
στιν ἀποκτεῖναι οὐδένα. <sup>32</sup>Ἰνα ὁ λόγος  
lawful to kill no one. So that the word  
τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε,  
of the Jesus might be fulfilled, which he said,  
σημαίνων ποῖῳ θανάτῳ ἤμελλεν ἀπο-  
pointing out by what death he was about to  
θνήσκειν.  
die.

<sup>33</sup>Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ  
Went then into the judgment hall again the  
Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν  
Pilate, and called the Jesus, and said  
αὐτῷ· Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων;  
to him; Thou art the king of the Jews?

<sup>34</sup>Ἀπεκρίθη \* [αὐτῷ] ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ  
Answered [him] the Jesus; From thyself  
σὺ τοῦτο λέγεις, ἢ ἄλλοι σοὶ εἶπον πε-  
thou this sayest, or others to thee told concern-  
ρὶ ἐμοῦ; <sup>35</sup>Ἀπεκρίθη ὁ Πιλάτος· Μῆτι ἐγώ  
ing me? Answered the Pilate, Not I

Ἰουδαῖος εἰμὶ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιε-  
a Jew am? the nation the thine and the high-  
ρεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;  
priests delivered up thee to me; what didst thou do?

<sup>36</sup>Ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ  
Answered Jesus; The kingdom the mine not  
ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου  
is of the world this; if of the world

τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται  
this was the kingdom the mine, the officers  
ἀν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παρα-  
would those for me contend, that not I might be  
δοθῶ τοῖς Ἰουδαίοις, νῦν δὲ ἡ βασιλεία  
delivered up to the Jews, now but the kingdom  
ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. <sup>37</sup>Εἶπεν οὖν  
the mine not is from this place. Said then

αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἰ σὺ;  
to him the Pilate; Not then a king art thou?  
Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις· ὅτι βα-  
Answered the Jesus; Thou sayest; that a  
σιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι  
king am I. I for this have been born,  
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,  
and for this I have come into the world,

ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ  
that I may testify to the truth. Everyone who  
ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.  
being of the truth, hears of me the voice.

<sup>38</sup>Λέγει αὐτῷ ὁ Πιλάτος· Τί ἔστιν ἀλή-  
Says to him the Pilate; What is truth?  
θεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς  
And this saying, again he went out to

not \*one who does evil, we would not have de-  
livered him up to thee."

31 Then \*Pilate said to them, "Take you him, and judge him according to your LAW." The JEWS said to him, "It is not law-ful for us to kill any one;"

32 ‡that the word of JESUS might be verified, which he spoke, intimating by What Death he was about to die.

33 ‡PILATE, therefore, went into the PRETORIUM again, and called JESUS, and said to him, "Art thou the KING of the JEWS?"

34 Jesus answered, "Dost thou say this from thyself, or did others tell thee concerning me?"

35 PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?"

36 ‡Jesus answered, "My KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence."

37 PILATE, therefore, said to him, "Art thou not a King then?" JESUS answered, "Thou sayest; \*I am a King. For this I have been born; and for this I have come into the WORLD, that I may testify to the TRUTH. ‡EVERY ONE who is of the TRUTH, hears My VOICE."

38 PILATE says to him, "What is Truth?" ‡And saying This, he went out again to the JEWS, and

\* VATICAN MANUSCRIPT.—30. one who does evil, we would. 31. Pilate. 31. therefore—omit. 34. him—omit. 37. I am.  
‡ 32. Matt. xx. 19; John xii. 32, 33. ‡ 33. Matt. xxvii. 11. ‡ 36. 1 Tim. vi. 1, 3. ‡ 37. John viii. 47; 1 John iii. 19; iv. 6. ‡ 38. Matt. xxvii. 24; Luke xxiii. 4; John xix. 4, 6.

τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐ-  
the Jews, and says to them; I not  
δεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. <sup>39</sup>Ἔστι δὲ  
one fault find in him. It is but  
συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν  
a custom for you, that one to you I release in  
τῷ πάσχα· θούλεσθε οὖν, ὑμῖν  
the passover; are you willing therefore, to you  
ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; <sup>40</sup>Ἐ-  
I release the king of the Jews? They  
κραύγασαν οὖν πάλιν \* [πάντες,] λέγοντες·  
cried out then again [all] saying;  
Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. Ἦν δὲ ὁ  
Not this, but the Barabbas. Was now the  
Βαραββᾶς ληστής.  
Barabbas a robber.

## ΚΕΦ. ιθ'. 19.

<sup>1</sup>Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν  
Then therefore took the Pilate the  
Ἰησοῦν, καὶ ἐμαστίγωσε. <sup>2</sup>Καὶ οἱ στρατιῶται  
Jesus, and scourged. And the soldiers  
πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν  
braiding a crown of thorns, placed  
αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν  
of him the head, and a mantle purple  
περιέβαλον αὐτόν, <sup>3</sup>καὶ ἔλεγον· Χαῖρε ὁ βα-  
threw about him, and said; Hail the king  
σιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ  
of the Jews; and they gave him  
ραπίσματα. <sup>4</sup>Ἐξῆλθεν πάλιν ἔξω ὁ Πιλά-  
blows. Went again out the Pilate,  
τος καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν  
and says to them; Lo, I bring to you  
αὐτόν ἔξω, ἵνα γνῶτε, ὅτι ἐν αὐτῷ οὐ-  
him out, that you may know, that in him not  
δεμίαν αἰτίαν εὐρίσκω. <sup>5</sup>(Ἐξῆλθεν οὖν ὁ  
one fault I find. (Came then the  
Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον,  
Jesus out, wearing the thorny crown,  
καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐ-  
and the purple mantle.) And he says to  
τοῖς· Ἴδε, ὁ ἄνθρωπος. <sup>6</sup>Οτε οὖν εἶδον  
them; See, the man. When therefore saw  
αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύ-  
him the high-priests and the officers, they  
γασαν λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.  
cried out saying; Cruelly, crucify him.  
Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτόν ὑμεῖς,  
Says to them the Pilate; Take him you,  
καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν  
and crucify; I for not find in  
αὐτῷ αἰτίαν. <sup>7</sup>Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαί-  
him a fault. Answered him the Jews;  
οι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν  
We a law have, and according to the  
νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἔαυ-  
law of us he ought to die, because him-

says to them, "I find No Fault in him.

39 ‡But it is custom-  
ary for you that I release  
to you One during the  
PASSOVER; are you will-  
ing, therefore, that I re-  
lease to you the KING of  
the JEWS?"

40 Then they cried out  
again, saying ‡"Not him,  
but BARABBAS." ‡Now  
BARABBAS was a Robber.

## CHAPTER XIX.

1 ‡Then PILATE, there-  
fore took and scourged  
JESUS.

2 And the SOLDIERS,  
wreathling a Crown of Ac-  
anthus, placed it on His  
HEAD; and they threw  
around him a purple Man-  
tle,

3 \*and they came to  
him and said, "Hail, KING  
of the JEWS!" And they  
gave him Blows.

4 \*And PILATE went  
out again, and says to  
them, "Behold, I bring  
him out to you, That you  
may know that I find ‡No  
Fault in him."

5 Then \*Jesus came  
out, wearing the ACAN-  
THINE Crown and the  
PURPLE Mantle. And he  
says to them, "Behold, the  
MAN!"

6 ‡When, therefore, the  
HIGH-PRIESTS and the OF-  
FICERS saw him, they cried  
out, saying, "Crucify, cruci-  
fy him!" PILATE says  
to them, "Take him your-  
selves, and crucify him;  
for I find no Fault in him."

7 The JEWS answered  
him. ‡"We have a Law,  
and by \*the LAW he ought  
to die, because ‡he made

\* VATICAN MANUSCRIPT.—40. all—omit. 3. they came to him and said. 4. And PILATE went. 5. Jesus. 7. the LAW.

‡ 39. Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17. ‡ 40. Acts iii. 14. ‡ 40. Luke xxiii. 19. ‡ 1. Matt. xx. 19; xxvii. 26; Mark xv. 15; Luke xviii. 33. ‡ 4. John xviii. 38; v. 6. ‡ 6. Acts iii. 13. ‡ 7. Lev. xxiv. 16. ‡ 7. Matt. xxvi. 65; John v. 18; x. 33.



τὸν, υἱὸν Θεοῦ ἐποίησεν. <sup>8</sup> Ὅτε οὖν ἤκου-  
self, a son of God he made. When therefore heard  
σεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον  
the Pilate this the word, more  
ἐφοβήθη. <sup>9</sup> καὶ εἰσῆλθεν εἰς τὸ πραιτώρι-  
he was afraid; and went into the judgment-  
ον πάλιν, καὶ λέγει τῷ Ἰησοῦ. Πόθεν εἰ  
hall again, and says to the Jesus; Whence art  
σύ; Ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν  
thou? The but Jesus an answer not gave  
αὐτῷ. <sup>10</sup> Λέγει οὖν αὐτῷ ὁ Πιλάτος. Ἐμοὶ  
to him; Says then to him the Pilate; To me  
οὐ λαλεῖς; οὐκ οἶδας, ὅτι ἔξου-  
not thou dost speak? not knowest thou, that au-  
σίαν ἔχω σταυρῶσαί σε; καὶ ἔξουσίαν  
thority I have to crucify thee, and authority  
ἔχω ἀπολῦσαί σε; <sup>11</sup> Ἀπεκρίθη Ἰησοῦς. Οὐκ  
I have to release thee? Answered Jesus; Not  
εἶχες ἔξουσίαν οὐδεμίαν κατ' ἐμοῦ,  
thou couldst have authority not any against me,  
εἰ μὴ ἦν σοι δεδομένον ἄνω-  
if not it was to thee having been given from  
θεν. διὰ τοῦτο ὁ παραδιδούς μέ  
above; on account of this he delivering up me  
σοι, μείζονα ἁμαρτίαν ἔχει. <sup>12</sup> Ἐκ τούτου  
to thee, greater sin has. From this  
ἐζητεῖ ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ  
seeks the Pilate to release him. The but  
Ἰουδαῖοι ἔκραζον, λέγοντες. Ἐάν τοῦτον ἀπο-  
Jews cried out, saying; If this thou  
λύσης, οὐκ εἰ φίλος τοῦ Καίσαρος.  
release, not thou art a friend of the Caesar;  
πᾶς ὁ βασιλεὺς ἑαυτὸν ποιῶν, ἀντιλέγει  
every one the king himself making, speaks against  
τῷ Καίσαρι. <sup>13</sup> Ὁ οὖν Πιλάτος ἀκούσας  
the Caesar. The therefore Pilate having heard  
τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν,  
this the word, brought out the Jesus,  
καὶ ἐκάθισεν ἐπὶ τοῦ θήματος εἰς τόπον λεγό-  
and sat down on the tribunal into a place being  
μενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ.  
called Pavement, in Hebrew but Gabbatha;  
<sup>14</sup> (ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ  
(it was and a preparation of the passover, hour and  
ᾧσε ἕκτη.) καὶ λέγει τοῖς Ἰουδαίοις. Ἴδε  
about sixth;) and he says to the Jews; See  
ὁ βασιλεὺς ὑμῶν. <sup>15</sup> Οἱ δὲ ἐκραύγασαν. Ἄρον,  
the king of you. They but cried out; Away,  
ἄρον· σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ  
away; crucify him. Says to them the  
Πιλάτος. Τὸν βασιλεὺς ὑμῶν σταυρώσω;  
Pilate; The king of you shall I crucify?  
Ἀπεκρίθησαν οἱ ἀρχιερεῖς. Οὐκ ἔχομεν βα-  
Answered the high-priests; Not we have a  
σιλεῖα, εἰ μὴ Καίσαρα.  
king, if not Caesar.

himself a Son of God."

8 When PILATE, there-  
fore, heard This word, he  
was more afraid,

9 and went again into  
the PRÆTORIUM, and  
says to JESUS, "Whence  
art thou?" ‡ But JESUS  
gave him no Answer.

10 PILATE then says to  
him, "Dost thou not speak  
to me? Dost thou not  
know That I have Author-  
ity \* to release thee, and  
I have Authority to crucify  
thee?"

11 \*Jesus answered  
him, ‡ "Thou wouldst  
have no Authority against  
me, if it had not been given  
thee from above. On  
this account HE WHO DELIV-  
ERED me to thee has a  
Greater Sin."

12 From this time, PI-  
LATE sought to release  
him; but the JEWS cried  
out, saying, ‡ "If thou re-  
lease him, thou art not a  
Friend of CÆSAR; ‡ EVERY  
ONE who MAKES Himself  
a King speaks against  
CÆSAR."

13 PILATE, therefore,  
having heard \* these  
WORDS, brought JESUS  
out, and sat down on † the  
\* Tribunal, in a Place called  
† The Pavement, but in  
Hebrew, Gabbatha.

14 ‡ (Now it was the  
Preparation of the PASS-  
OVER, and the Hour was  
about the † Sixth;) and he  
says to the JEWS, "Be-  
hold your KING!"

15 \* Then they cried out,  
"Away, away, crucify  
him!" PILATE says to  
them, "Shall I crucify your  
KING?" The HIGH-PRIESTS  
answered, ‡ "We have no  
king, except Cæsar."

\* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee?  
11. Jesus answered him, Thou. 13. These words, brought. 13. Tribunal, in a Place.  
15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Jose-  
phus says of Herod, when he tried his two sons; "He came to the tribunal, and that was  
placed in the stadium, (the circus, or place for races,) behind which his soldiers kept  
guard unseen."—Pearce. † 13. A spot paved with stones, enclosed and elevated, where the  
judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

‡ 9. Isa. liii. 7; Matt. xxvii. 12, 14. ‡ 11. Luke xxii. 53; John vii. 30. ‡ 12.  
Luke xxiii. 2. ‡ 12. Acts xvii. 7. ‡ 14. Matt. xxvii. 62. ‡ 15. Gen. xlix. 10.

<sup>16</sup>Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, Then therefore he delivered up him to them, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν \* [καὶ ἤγαγον.] <sup>17</sup>Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ. <sup>18</sup>Οπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. <sup>19</sup>Ἐγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ. Ἦν δὲ γεγραμμένον· «Ἰησοῦς ὁ Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων.» <sup>20</sup>Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. <sup>21</sup>Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· Βασιλεὺς εἰμι τῶν Ἰουδαίων. <sup>22</sup>Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα. <sup>23</sup>Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος,) καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν ὕφαντός δι' ὅλου· <sup>24</sup>ἔλεγον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ·

16 †Then, therefore, he delivered him to them that he might be crucified.

17 †\*Then they took JESUS, and putting the CROSS on him, he went out into WHAT IS CALLED A Place of Skull, which signifies in Hebrew Golgotha;

18 where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 †And PILATE wrote a Title and placed it on the CROSS. Now that having been written was, "JESUS, the NAZARENE, the KING of the JEWS."

20 This TITLE, therefore, many of the JEWS read because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, \*Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write, The KING of the JEWS, but That he said, I am King of the JEWS."

22 PILATE answered, "What I have written, I have written."

23 †Then the SOLDIERS, when they had nailed JESUS to the CROSS, took his GARMENTS, and made Four Parts, to Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the SCRIPTURE might be verified, †"They di-

\* VATICAN MANUSCRIPT.—16. And led.—omit. 17. Then they took JESUS, and putting the CROSS on him. 20. Latin and Greek.

† 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24. † 17. Matt. xxvii. 31, 33; Mark xv. 21, 22; Luke xxiii. 26, 33. † 19. Matt. xxvii. 37; Mark xv. 26; Luke xxiii. 38. † 23. Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34. † 24. Ps. xxii. 18.

\*[ἡ λέγουσα:] «Διεμερίσαντο τὰ ἱμάτιά μου [that saying:] "They divided the mantles of me  
ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβα-  
for themselves, and on the raiment of me they  
λον κλήρον.»  
cast a lot."

Οἱ μὲν οὖν στρατιῶται ταῦτα  
The indeed therefore soldiers these things  
ἐποίησαν. <sup>25</sup>Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ  
did. Stood now by the cross  
τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ  
of the Jesus the mother of him, and the sister  
τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ,  
of the mother of him, Mary that of the Klopas,  
καὶ Μαρία ἡ Μαγδαληνὴ. <sup>26</sup>Ἰησοῦς οὖν  
and Mary the Magdalene. Jesus therefore  
ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶ-  
seeing the mother, and the disciple standing  
τα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐ-  
ly, whom he loved, he says to the mother of  
τοῦ· Γύναι, ἴδε, ὁ υἱός σου. <sup>27</sup>Εἰτα λέ-  
himself; O woman, lo, the son of thee. Then he  
γει τῷ μαθητῇ· Ἴδου ἡ μήτηρ σου. Καὶ  
says to the disciple; Lo the mother of thee. And  
ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν  
from that the hour took the disciple her  
εἰς τὰ ἴδια. <sup>28</sup>Μετὰ τούτου εἰδὼς ὁ Ἰη-  
into the own. After this knowing the Je-  
σοῦς ὅτι πάντα ἤδη τετέλεστοι ἵνα  
sus, that all things already had been finished that  
τελειωθῇ ἡ γραφή, λέγει· Διψῶ.  
might be finished the writing, says; I thirst.  
<sup>29</sup>Σκεῦος \*[οὖν] ἔκειτο ὄξους μεστόν· οἱ  
A vessel [therefore] stood of vinegar full; they  
δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσώ-  
and filling a sponge of vinegar, and to a hyssop-  
πῶ περιθέντες, προσήνεγκον αὐτοῦ τῷ  
stalk putting round, brought of him to the  
στόματι. <sup>30</sup>Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ  
mouth. When therefore took the vinegar the  
Ἰησοῦς, εἶπε· Τετέλεστοι· καὶ κλί-  
Jesus, he said; It has been finished; and having  
νας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.  
inclined the head, he gave up the spirit.

<sup>31</sup>Οἱ οὖν Ἰουδαῖοι (ἵνα μὴ μείνῃ ἐπὶ  
The then Jews (that not might remain on  
τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ· ἐπεὶ  
the cross the bodies in the sabbath; since  
παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα  
a preparation it was; was for great the day  
ἐκείνου τοῦ σαββάτου) ἠρώτησαν τὸν Πιλά-  
that of the sabbath) asked the Pilate,

"divided MY GARMENTS  
"among themselves, and  
"upon my RAIMENT they  
"cast a Lot." The SOL-  
DIERS, therefore, did these  
things.

<sup>25</sup> ‡ And there were  
standing by the CROSS of  
JESUS his MOTHER, and  
his MOTHER'S SISTER,  
‡ Mary, the MOTHER of  
‡ CLOPAS, and Mary of  
MAGDALA.

<sup>26</sup> Jesus, therefore, see-  
ing his MOTHER, and ‡ the  
DISCIPLE whom he loved  
standing near, says to his  
MOTHER, "Woman, behold  
thy SON!"

<sup>27</sup> He then says to the  
DISCIPLE, "Behold thy  
MOTHER!" And from that  
HOUR the DISCIPLE took  
her to his OWN [house.]

<sup>28</sup> After this, \* Jesus  
knowing That all things  
had already been finished,  
‡ that the SCRIPTURE  
might be fully accom-  
plished, says, "I thirst."

<sup>29</sup> A Vessel was placed  
full of Vinegar; ‡ \* then a  
Sponge full of the VINE-  
GAR, having been attached  
to a Hyssop-stalk, they  
brought to his MOUTH.

<sup>30</sup> When therefore, \* Je-  
sus took the VINEGAR, he  
said, "It has been fin-  
ished!" And inclining his  
HEAD, he expired.

<sup>31</sup> Then the JEWS,  
(‡ that the BODIES might  
not remain upon the CROSS  
during the SABBATH, since  
it was the Preparation; for  
the DAY of That SABBATH  
was a great one;) asked  
PILATE that their LEGS

\* VATICAN MANUSCRIPT.—24. that saying—omit. 23. Jesus. 29. therefore—omit.  
29. then a Sponge full of VINEGAR having been attached to a Hyssop-stalk, they  
brought to His MOUTH. 30. Jesus.

‡ 25. The Greek does not state the relationship between Mary and Clopas, and we must  
supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother  
of James; and Clopas was probably another name for James, being a Greek translation of  
the Hebrew Jacob or James, a *thief*. Paul tells us that the Savior after his resurrection  
was seen by James (1 Cor. xv. 7.) which is not mentioned in the gospels or Acts, unless  
we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv.  
18.—*Sharpe*.

‡ 25. Matt. xxvii. 55; Mark xv. 40; Luke xxiii. 49. ‡ 25.  
Luke xxiv. 18. ‡ 26. John xiii. 23; xx. 2; xxi. 7, 20, 24. ‡ 28. Psal. lxxix. 21.  
‡ 29. Matt. xxvii. 48. ‡ 31. Deut. xxi. 23.

τον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη,  
that might be broken of them the legs,  
καὶ ἀρθῶσιν. <sup>32</sup>Ἦλθον οὖν οἱ  
and they might be taken away. Came therefore the  
στρατιῶται, καὶ τοῦ μὲν πρώτου, κατέα-  
soldiers, and of the indeed first, they  
ξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συστει-  
broke the legs, and of the other that having  
ρωθέντος αὐτῷ. <sup>33</sup>Ἐπὶ δὲ τὸν Ἰησοῦν  
been crucified with him. To but the Jesus  
ἐλθόντες, ὡς εἶδον αὐτόν ἤδη τεθνη-  
having come, when they saw him already having  
κότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. <sup>34</sup>Ἄλλ'  
died, not they broke of him the legs; but  
εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν  
one of the soldiers with a spear of him the  
πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα  
side pierced, and immediately came out blood  
καὶ ὕδωρ. <sup>35</sup>Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ  
and water. And he having seen has testified, and  
ἀληθινὴν αὐτοῦ ἐστὶν ἡ μαρτυρία· κάκεινος  
true of him is the testimony; and he  
οἶδεν, ὅτι ἀληθὴ λέγει, ἵνα καὶ  
knows, that true things he says, so that also  
ὑμεῖς πιστεύσητε. <sup>36</sup>Ἐγένετο γὰρ ταῦτα,  
you may believe. Occurred for these things,  
ἵνα ἡ γραφὴ πληρωθῇ· «Ὅσοῦν οὐ  
that the writing might be fulfilled; "A bone not  
συντριβήσεται αὐτοῦ.» <sup>37</sup>Καὶ πάλιν ἑτέρα γρα-  
shall be broken of him." And again another writ-  
φή λέγει· «Ὅσονται εἰς ὃν ἐξεκέν-  
ing says; "They shall look into whom they  
τησαν.»  
pierced."

<sup>38</sup>Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον  
After and these things asked the Pilate  
ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μα-  
the Joseph that from Arimathea, (being a dis-  
θητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν  
ciple of the Jesus, having been hid but through the  
φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ  
fear of the Jews, that he might take away  
τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ  
the body of the Jesus, and permitted the  
Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ  
Pilate. He came therefore and took away the  
σῶμα τοῦ Ἰησοῦ. <sup>39</sup>Ἦλθε δὲ καὶ ὁ Νικόδη-  
body of the Jesus. Came and also Nicodemus,  
μος, (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ  
(he having come to the Jesus by night the  
πρῶτον,) φέρων μίγμα σμύρνης καὶ ἀλόης  
first,) bringing a mixture of myrrh and aloes  
ὡς λίτρας ἑκατόν. <sup>40</sup>Ἐλαβον οὖν τὸ  
about pounds a hundred. They took therefore the  
σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονί-  
body of the Jesus, and bound it with linen  
οῖς μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ  
cloths with the spices, as customary it is

might be broken, and they  
might be taken away.

32 The SOLDIERS there-  
fore came, and did, in-  
deed, break the LEGS of  
the FIRST, and of THAT  
OTHER who was CRUCIFIED  
with him;

33 but having come to  
JESUS, when they saw that  
he had already died, they  
did not break His LEGS,

34 but one of the SOL-  
DIERS pierced His SIDE  
with a Spear, and immedi-  
ately there came out  
Blood and Water.

35 And HE HAVING  
SEEN has testified, and  
His TESTIMONY is true;  
and he knows That he is  
saying true things, so that  
you also may believe.

36 For these things oc-  
curred, that the SCRIP-  
TURE might be verified,  
‡ "A Bone of him shall not  
be broken."

37 And again Another  
SCRIPTURE says, ‡ "They  
shall look on him whom  
they pierced."

38 ‡ And after these  
things, \*Joseph, from Ari-  
mathea, (being a Disciple  
of \*Jesus, but a concealed  
one through FEAR of the  
JEWS,) asked Pilate, that  
he might take away the  
BODY of JESUS; and PI-  
LATE permitted him. He  
came therefore, and took  
away \*his Body.

39 And ‡ Nicodemus  
came also, (he having come  
to \*him by Night at the  
FIRST,) bringing a Mixture  
of Myrrh and Aloes, about  
a hundred Pounds.

40 Then they took the  
BODY of JESUS, and  
‡ bound it with Linen  
cloths, with the AROMA-  
TICS, as it is a Custom

\* VATICAN MANUSCRIPT.—38. Joseph. 38. Jesus. 38. his Body. 39. him by Night.

‡ 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. ‡ 37. Psa. xxii. 16; Zech. xii. 10; Rev. i. 7. ‡ 38. Matt. xxvii. 57; Mark xv. 42; Luke xxiii. 50. ‡ 39. John iii. 1, 2; vii. 50. ‡ 40. Acts v. 6.

τοῖς Ἰουδαίοις ἐνταφιάζειν. <sup>41</sup> Ἦν δὲ ἐν τῷ  
with the Jews to embalm. Was and in the  
τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ  
place, where he was crucified, a garden, and in the  
κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐ-  
garden a tomb new, in which not yet no  
δεῖς ἐτέθη. <sup>42</sup> Ἐκεῖ οὖν διὰ τὴν  
one was laid. There therefore on account of the  
παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγύς ἦν τὸ  
preparation of the Jews, because near was the  
μνημεῖον, ἐθήκαν τὸν Ἰησοῦν.  
tomb, they laid the Jesus.

ΚΕΦ. κ'. 20.

Ἡ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγ-  
The and first of the week Mary the Mag-  
δαληνὴ ἔρχεται πρώτ', σκοτίας ἔτι οὔσης, εἰς  
dalene comes early, dark yet being, into  
τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρ-  
the tomb; and sees the stone having been  
μένον ἐκ τοῦ μνημείου, <sup>2</sup> τρέχει οὖν  
taken away out of the tomb, she runs therefore  
καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς  
and comes to Simon Peter, and to  
τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς,  
the other disciple, whom loved the Jesus,  
καὶ λέγει αὐτοῖς· <sup>3</sup> Ἦσαν τὸν Κύριον  
and says to them; They took away the Lord  
ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν, ποῦ  
out of the tomb, and not we know, where  
ἐθήκαν αὐτόν. <sup>3</sup> Ἐξῆλθεν οὖν ὁ Πέτρος  
they laid him. Went out then the Peter  
καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ  
and the other disciple, and they came into the  
μνημεῖον. <sup>4</sup> Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ  
tomb. Ran and they two together; and  
ὁ ἄλλος μαθητής προέδραμε τάχιον τοῦ  
the other disciple ran before more quickly of the  
Πέτρον, καὶ ἦλθε πρώτος εἰς τὸ μνημεῖον·  
Peter, and came first into the tomb;  
<sup>5</sup> καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια·  
and stooping down he sees lying the linen cloths;  
οὐ μέντοι εἰσῆλθεν. <sup>6</sup> Ἐρχεται οὖν Σίμων  
not however he went in. Comes then Simon  
Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ  
Peter following him, and entered into the  
μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,  
tomb, and sees the linen cloths lying,  
καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς  
and the napkin which was on the head  
αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ  
of him, not with the linen cloths lying, but  
χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.  
apart having been folded up into one place.

with the Jews to embalm.

41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

42 There, therefore, on account of the PREPARATION of the JEWS. Because the TOMB was near, they laid JESUS.

CHAPTER XX.

1 ‡ And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the † OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 ‡ PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees ‡ the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter \*also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying.

7 and ‡ the NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

\* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (eis) into and coming (ek) out of the tomb, makes it very probable that this tomb had chambers, an outer and inner one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 1. ‡ 2. John xiii. 23; xix. 26; xxi. 7. 20, 24. ‡ 3. Luke xxiv. 12. ‡ 5. John xix. 40. ‡ 7. John xi. 44.

8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητής,  
Then therefore went in also the other disciple,  
ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ  
he coming first into the tomb, and saw, and  
ἐπίστευσεν. 9 Οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν,  
believed. Not yet for they knew the writing,  
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀνα-  
that it behooved him out of dead ones to have been  
στῆναι. 10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ  
raised. Went then again to themselves the  
μαθηταί.  
disciples.

11 Μαρία δὲ εἰστίκει πρὸς τῷ μνημείῳ κλαί-  
Mary but stands by the tomb weep-  
ουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυ-  
ing outside. As therefore she wept, she stooped  
ψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέ-  
down into the tomb, and sees two mes-  
λους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ  
sengers in white sitting, one at the  
κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο  
head, and one at the feet, where was laid  
τὸ σῶμα τοῦ Ἰησοῦ. 13 Καὶ λέγουσιν αὐτοῖς  
the body of the Jesus. And say to her  
ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐ-  
they; O woman, why weepest thou? She says to  
τοῖς· Ὅτι ἤραν τὸν Κύριόν μου,  
them; Because they took away the Lord of me,  
καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14 Ταῦτα  
and not I know where they laid him. These things  
εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεω-  
having said, she turned into the behind, and sees  
ρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει, ὅτι  
the Jesus standing; and she knew, that  
Ἰησοῦς ἐστι. 15 Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι,  
Jesus it is. Says to her the Jesus; O woman,  
τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δο-  
why weepest thou? whom seekest thou? She, sup-  
ποῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ·  
posing that the gardener it is, says to him:  
Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ  
O sir, if thou didst carry off him, tell me where  
ἔθηκαν αὐτόν, καὶ γὰρ αὐτόν ἀρῶ.  
thou didst lay him, and I him will take away.  
16 Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα  
Says to her the Jesus; Mary. Turning round  
ἐκείνη λέγει αὐτῷ· Ραββονί, ὃ λέγεται,  
she says to him; Rabboni, which means,  
διδάσκαλε. 17 Λέγει αὐτῇ ὁ Ἰησοῦς· Μὴ μοῦ  
O teacher. Says to her the Jesus; Not me  
ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέ-  
touch; not yet for I have gone up to the Father  
ρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου,  
of me; go but to the brethren of me,  
καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν Πατέρα  
and say to them; I go up to the Father  
μου καὶ Πατέρα ὑμῶν, καὶ Θεὸν μου καὶ  
of me and Father of you, even God of me and

8 Then, therefore, **THAT**  
**OTHER** Disciple, who **CAME**  
first into the **TOMB**, also  
went in, and he saw, and  
believed [her.]

9 For they did not yet  
know **the** **SCRIPTURE**,  
That he must rise from  
the Dead.

10 Then the **DISCIPLES**  
went away by themselves.

11 But Mary was stand-  
ing near the **TOMB** outside,  
weeping. As she was weep-  
ing, therefore, she stooped  
down into the **TOMB**,

12 and sees Two Angels  
in white sitting, one at  
the **HEAD**, and one at  
the **FEET**, where the **BODY**  
of **JESUS** had been laid.

13 And they say to her,  
"Woman, why dost thou  
weep?" \*And she says to  
them, "Because they took  
away my **LORD**, and I know  
not where they laid him."

14 †Having said these  
things, she turned **BACK-**  
**WARD**, and beholds **JESUS**  
standing, and †knew not  
That it was **JESUS**.

15 \*Jesus says to her,  
"Woman, why dost thou  
weep? Whom dost thou  
seek?" She, supposing  
that he was the **GARDENER**,  
says to him, "Sir, if thou  
didst carry him off, tell me  
where thou didst lay him,  
and I will take Him away."

16 \*Jesus says to her,  
"Mary!" She, having  
turned, says to him \*in  
Hebrew, "Rabboni!" which  
signifies, Teacher.

17 \*Jesus says to her,  
"Touch me not; for I have  
not yet ascended to my  
**FATHER**; but go to †my  
**BRETHREN**, and tell them,  
I ascend to my **FATHER**,  
and your Father; even my  
God, and your God."

\* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabboni. 17. Jesus.

† 9. **Psa.** xvi. 10; **Acts** ii. 25-31; xiii. 34, 35. † 14. **Matt.** xxviii. 9; **Mark** xvi. 9. † 14. **Luke** xxiv. 16, 31; **John** xxi. 4. † 17. **Psa.** xxii. 22; **Matt.** xxviii. 10; **Rom.** viii. 29; **Heb.** ii. 11.

Θεὸν ὑμῶν. <sup>18</sup>Ἐρχεται Μαρία ἡ Μαγδαληνὴ  
God of you. Comes Mary the Magdalene  
ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε  
telling the disciples, that she had seen  
τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.  
the Lord, and these things he said to her.

<sup>19</sup>Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ  
Being then evening in the day that the  
μῇ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλει-  
first of the week, and the doors having been  
σμένων, ὅπου ἦσαν οἱ μαθηταὶ \* [συνηγ-  
shut, where were the disciples [having been  
μένοι,] διὰ τὸν φόβον τῶν Ἰουδαίων,  
assembled,] through the fear of the Jews,  
ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέσον, καὶ  
came the Jesus, and stood into the midst, and  
λέγει αὐτοῖς· Εἰρήνη ὑμῖν. <sup>20</sup>Καὶ τοῦτο εἰ-  
says to them; Peace to you. And this having  
πῶν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν  
said, he showed to them the hands and the  
πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μα-  
side of himself. Were glad therefore the dis-  
θηταί, ἰδόντες τὸν Κύριον. <sup>21</sup>Εἶπεν οὖν αὐ-  
ciples, seeing the Lord. Said then to  
τοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς  
them the Jesus again; Peace to you; as  
ἀπέσταλκέ με ὁ Πατήρ, καὶ γὰρ πέμπω ὑμᾶς.  
sent me the Father, also I send you.

<sup>22</sup>Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ  
And this having said, he breathed on, and  
λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον. <sup>23</sup>Ἄν  
says to them; Receive you a spirit holy. If  
τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται  
of whom you may forgive the sins, they are forgiven  
αὐτοῖς· ἂν τινων κρατῆτε, κεκράτην-  
them; if of whom you may retain, they have been  
ται.  
retained.

<sup>24</sup>Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγό-  
Thomas but, one of the twelve, he being  
μενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν  
called a twin, not was with them when came  
ὁ Ἰησοῦς. <sup>25</sup>Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μα-  
the Jesus. Said then to him the other dis-  
θηταί· Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν  
ciples; We have seen the Lord. He but said  
αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐ-  
to them; If not I may see in the hands of  
τοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν  
him the mark of the nails, and may put the  
δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ  
finger of me into the mark of the nails, and  
βάλω τὴν χειρὰ μου εἰς τὴν πλευρὰν αὐτοῦ,  
may put the hand of me into the side of him,  
οὐ μὴ πιστεύσω.  
not not I will believe.

<sup>26</sup>Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ  
And after days eight again were within the  
μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἐρχε-  
disciples of him, and Thomas with them. Comes

18 ‡ Mary of MAGDALA comes, telling the DISCIPLES That she had seen the LORD, and he said These things to her.

19 ‡ Then being Evening of that DAY, the FIRST of the \* Week, and the DOORS having been closed where the DISCIPLES were, through FEAR of the JEWS, JESUS came into the MIDST, and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them \* his HANDS and his SIDE. The DISCIPLES, therefore, ‡ re-joiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; ‡ as the FATHER has sent me, I also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 ‡ If the SINS \* of any one you may forgive, they are forgiven them; if those of any you may retain, \* they have been retained."

24 But Thomas, THAT one of the TWELVE, ‡ BEING CALLED Didymus, was not with them, when \* Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put \* MY HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having

\* VATICAN MANUSCRIPT.—19. Week. 19. having been assembled—omit. 20. both the HANDS and the SIDE. 23. of any one. 24. Jesus. 25. My HAND.

! 18. Matt. xxviii. 10; Luke xiv. 10. ! 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor. xv. 5. ‡ 20. John xvi. 22. ‡ 21. Matt. xxviii. 18; John xvii. 17-19. ‡ 23. Matt. x. 19; xviii. 18. ‡ 24. John xi. 16.

ται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ  
the Jesus, the doors having been shut, and  
ἔστι εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.  
stood into the midst, and said; Peace to you.  
27<sup>Εἰτα</sup> λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν  
Afterwards he says to the Thomas; Bring the finger  
σου ὧδε, καὶ ἰδὲ τὰς χεῖράς μου, καὶ φέρε  
of thee here, and see the hands of me, and bring  
τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν  
the hand of thee, and put into the side  
μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πι-  
of me; and not be thou unbelieving, but be-  
στός. 28<sup>Ἀπεκρίθη</sup> Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ  
lieving. Answered Thomas and said to him; The  
Κύριός μου καὶ ὁ Θεός μου. 29<sup>Λέγει</sup> αὐτῷ ὁ  
Lord of me and the God of me. Says to him the  
Ἰησοῦς· Ὅτι ἑώρακάς με, πεπίστευ-  
Jesus; Because thou hast seen me, thou hast  
κας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύ-  
believed; blessed they not having seen, and having  
σαντες. 30<sup>Πολλὰ</sup> μὲν οὖν καὶ ἄλλα σημεῖα  
believed. Many indeed then and other signs  
ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν  
did the Jesus in presence of the disciples  
αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν  
of him, which not it is having been written in  
τῷ βιβλίῳ τούτῳ. 31<sup>Ταῦτα</sup> δὲ γέγρα-  
the book this. These things but have been  
πται, ἵνα πιστεῦσητε, ὅτι Ἰησοῦς ἐστιν ὁ  
written, that you may believe, that Jesus is the  
Χριστός, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύον-  
Anointed, the son of the God, and that believ-  
τες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.  
ing ilfe you may have in the name of him.

ΚΕΦ. κα'. 21.

1<sup>Μετὰ</sup> ταῦτα ἐφάνερώσεν ἑαυτὸν πάλιν  
After these things manifested himself again  
ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης  
the Jesus to the disciples on the sea  
τῆς Τιβεριοῦδος. Ἐφάνερώσε δὲ οὕτως. 2<sup>Ἦσαν</sup>  
of the Tiberias. He manifested and thus. Were  
ἄνθρωποι Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος  
together Simon Peter, and Thomas he being called  
Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς  
a twin, and Nathanael he from Cana of the  
Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι  
Galilee, and they of the Zebedee, and others  
ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3<sup>Λέγει</sup> αὐτοῖς  
of the disciples of him two. Says to them  
Σίμων Πέτρος· Ὑπάγω ἀλιεῦν. Λέγουσιν  
Simon Peter; I am going to fish. They say  
αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλ-  
to him; Are going also we with thee. They  
θον, καὶ ἐνέβησαν εἰς τὸ πλοῖον \* [εὐθὺς,]  
went out, and entered into the ship [immediately,]  
καὶ ἐν ἐκείνῃ τῇ νυκτί ἔπιασαν οὐδέν.  
and in that the night they caught nothing.  
4<sup>Πρωῖας</sup> δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς  
Morning but now being come, stood the Jesus

been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says to THOMAS, "Reach here thy FINGER, and behold my HANDS, and reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 JESUS says to him, "Because thou hast seen me, thou hast believed; happy those who see not and believe!"

30 Then, indeed, many Other Signs JESUS performed in the presence of the DISCIPLES, which have not been written in this BOOK.

31 But these have been written, that you may believe That JESUS is the MESSIAH, the SON OF GOD; and that, believing, you may have Life in his NAME.

CHAPTER XXI.

1 After these things \*Jesus manifested himself again to the DISCIPLES, at the LAKE of TIBERIAS; and in this manner he appeared.

2 Simon Peter, and THAT Thomas CALLED Didymus, and THAT Nathanael of Cana in GALILEE, and the SONS of Zebedee, and two others of his DISCIPLES, were together.

3 Simon Peter says to them, "I am going a fishing." They say to him, "We also go with thee." They went out, and entered into the BOAT, and during That NIGHT they caught nothing.

4 But now Morning being come, \*Jesus stood on

\* VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 3. immediately—omit. 4. Jesus.

† 27. 1 John i. 1. † 29. 2 Cor. v. 7; 1 Pet. i. 8. † 30. John xxi. 25. † 31. Luke i. 4. † 31. John iii. 15, 16; v. 24; 1 Pet. i. 9. † 2. John i. 45. † 2. Matt. iv. 21.



εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθη-  
on the shore; not however knew the dis-  
ταί, ὅτι Ἰησοῦς ἐστίν. <sup>5</sup>Λέγει οὖν αὐ-  
ciples, that Jesus it is. Says therefore to  
τοῖς ὁ Ἰησοῦς· Παιδιά, μή τι προσφάγιον  
them the Jesus; Children, not any food  
ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὐ. <sup>6</sup>Ὁ δὲ εἶπεν  
have you? They answered him: No. He and said  
αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου  
to them: Cast you into the right parts of the ship  
τὸ δίκτυον, καὶ εὐρήσετε. Ἔβαλον οὖν, καὶ  
the net, and you will find. They cast then, and  
οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλή-  
no longer it to draw were able from the multi-  
θους τῶν ἰχθύων. <sup>7</sup>Λέγει οὖν ὁ μαθητὴς  
tude of the fishes. Says therefore the disciple  
ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ·  
that whom loved the Jesus, to the Peter;  
Ὁ Κύριός ἐστι· Σίμων οὖν Πέτρος, ἀκούσας  
The Lord it is; Simon then Peter, having heard  
ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διε-  
that the Lord it is, the upper garment he  
ζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν  
girded; he was for naked; and threw himself  
εἰς τὴν θάλασσαν. <sup>8</sup>Οἱ δὲ ἄλλοι μαθηταὶ τῷ  
into the sea. The but other disciples by the  
πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ  
little ship came (not for they were far from  
τῆς γῆς, ἀλλ' ὥς ἀπὸ πηχῶν διακοσίων,)  
the land, but about from cubits two hundred.)  
οὐραντες τὸ δίκτυον τῶν ἰχθύων. <sup>9</sup>Ὡς οὖν  
dragging the net of the fishes. When therefore  
ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν  
they went up to the land, they see a fire of coals  
κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.  
lying, and a fish lying on, and bread.  
<sup>10</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν  
Says to them the Jesus; Bring you from the  
ὀψαρίων, ὧν ἐπιάσατε νῦν. <sup>11</sup>Ἀνέβη  
fishes, which you caught just now. Went up  
Σίμων Πέτρος, καὶ εἴλκυσε τὸ δίκτυον ἐπὶ  
Simon Peter, and drew the net to  
τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεν-  
the land, full of fishes, great a hundred fifty-  
τηκοντατριῶν· καὶ τοσοῦτων ὄντων, οὐκ ἐσχί-  
three; and so many being, not was  
σθη τὸ δίκτυον. <sup>12</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς·  
torn the net. Says to them the Jesus;  
Δεῦτε, ἀριστήσατε. Οὐδεὶς [\*δὲ] ἐτόλμα τῶν  
Come, breakfast you. No one [but] presumed of the  
μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες,  
disciples to ask him; Thou who art? knowing,  
ὅτι ὁ Κύριός ἐστιν. <sup>13</sup>Ἐρχεται ὁ Ἰησοῦς,  
that the Lord it is. Comes the Jesus,  
καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς,  
and takes the bread, and gives to them,  
καὶ τὸ ὀψάριον ὁμοίως. <sup>14</sup>Τοῦτο ἤδη  
and the fish in like manner. This already

the SHORE. The DISCI-  
PLES, however, †knew not  
That it was Jesus.

5 Then ‡\*Jesus says to  
them, "Children, have you  
any food?" They answered  
him, "No."

6 And HE said to them,  
‡"Throw the NET on the  
RIGHT side of the BOAT,  
and you will find." Then  
they threw it, and were no  
longer able to draw it, from  
the MULTITUDE of FISHES.

7 ‡That DISCIPLE there-  
fore, whom Jesus loved,  
says to PETER, "It is the  
LORD." Then Simon Peter  
having heard that it was  
the LORD, girded on his  
UPPER GARMENT, (for he  
was †naked,) and threw  
himself into the LAKE.

8 But the OTHER Dis-  
ciples came by the BOAT;  
(for they were not far from  
the LAND, but about two  
hundred Cubits off.) drag-  
ging the NET with the  
FISHES.

9 When, therefore, they  
went out to the LAND, they  
see a Fire of coals lying,  
and a Fish lying on it,  
and Bread.

10 \*Jesus says to them,  
"Bring of the FISHES  
which you just now  
caught."

11 \*Simon Peter went  
on board and drew the  
NET to the LAND, full of  
great Fishes, a hundred  
and fifty-three; and though  
there were so many, the  
NET was not torn.

12 \*Jesus says to them,  
‡"Come and breakfast."  
No one of the DISCIPLES  
presumed to ask him,  
"Who art thou?" knowing  
that it is the Lord.

13 \*Jesus comes, and  
takes the BREAD, and gives  
to them, and the FISH in  
like manner.

14 This ‡third time now

\* VATICAN MANUSCRIPT.—5. Jesus. 10. Jesus. 11. Then Simon Peter. 12. Jesus. 12. and—omit. 13. Jesus.

† 7. So the Jews called those who were clothed in their under garments only.—*Neu come.*

‡ 4. John xx. 14. ‡ 5. Luke xxiv. 41. ‡ 6. Luke v. 5, 6, 7. ‡ 7. John xii. 23; xx. 2. ‡ 12. Acts x. 41. ‡ 14. See John xx. 19, 26.

τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς  
third was manifested the Jesus to the disciples  
αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.  
of himself, having been raised out of dead ones.

15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ  
When therefore they had breakfasted, says to the  
Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ,  
Simon Peter the Jesus; Simon of Jona,  
ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ· Ναί,  
lovest thou me more of these? He says to him; Yes,  
Κύριε, σὺ οἶδας, ὅτι φιλῶ σε.  
O lord, thou knowest, that I dearly love thee.  
Λέγει αὐτῷ· Βόσκει τὰ ἀρνία μου. 16 Λέ-  
He says to him; Feed the lambs of me. He  
γει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ,  
says to him again a second time; Simon of Jona,  
ἀγαπᾷς με; Λέγει αὐτῷ· Ναί, Κύριε, σὺ  
lovest thou me? He says to him; Yes, O lord, thou  
οἶδας, ὅτι φιλῶ σε. Λέγει αὐτῷ·  
knowest, that I dearly love thee. He says to him;  
Ποίμαινε τὰ προβάτιά μου. 17 Λέγει αὐτῷ  
Tend thou the sheep of me. He says to him  
τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με;  
the third; Simon of Jona, dearly lovest thou me?  
Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ  
Was grieved the Peter, because he said to him the  
τρίτον, Φιλεῖς με; καὶ εἶπεν \* [αὐτῷ·]  
third, Dearly lovest thou me? and he said [to him;]  
Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις,  
O lord, thou all things knowest; thou knowest,  
ὅτι φιλῶ σε· Λέγει αὐτῷ ὁ Ἰησοῦς·  
that I dearly love thee; Says to him the Jesus;  
Βόσκει τὰ πρόβατά μου. 18 Ἀμὴν ἀμὴν λέγω  
Feed the sheep of me. Indeed indeed I say  
σοι, ὅτε ἡς νεώτερος, ἐξώννυες  
to thee, when thou wast younger, thou didst gird  
σεαυτὸν, καὶ περιεπάτεις ὅπου ἠθελες·  
thyself, and didst walk where thou didst wish;  
ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς  
when but thou art old, thou wilt stretch out the  
χειράς σου, καὶ ἄλλος σὲ ζώσει, καὶ  
hands of thee, and another thee will gird, and  
οἴσει ὅπου σὺ θέλεις. 19 Τοῦτο δὲ εἰ-  
will carry where not thou wishest. This now he  
πε, σημαίνων, ποίῳ θανάτῳ δοξάσει  
said, signifying, by what death he will glorify  
τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ·  
the God. And this having said, he says to him;  
Ἀκολούθει μοι. 20 Ἐπιστραφεὶς \* [δὲ] ὁ  
Follow me. Having turned about [and] the  
Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ  
Peter sees the disciple, whom loved the  
Ἰησοῦς, ἀκολουθοῦντα (ὃς καὶ ἀνέπεσεν ἐν  
Jesus, following (who also reclined at

was \*Jesus manifested to  
\*the DISCIPLES, having  
been raised from the Dead.

15 When, therefore, they  
had breakfasted, JESUS  
says to SIMON Peter, "Si-  
mon, son of Jonas, lovest  
thou me more than these?"  
He says to him, "Yes,  
Lord; thou knowest That  
I affectionately love thee."  
He says to him, "Feed  
my LAMBS."

16 He says to him again,  
a second time, "Simon, son  
of Jonas, lovest thou me?"  
He says to him. "Yes,  
Lord; thou knowest That  
I affectionately love thee."  
He says to him, † "Tend my  
SHEEP."

17 He says to him the  
THIRD time, "Simon, son of  
Jonas, dost thou affection-  
ately love me?" Peter was  
grieved, Because he said to  
him the THIRD time, "Dost  
thou affectionately love  
me?" And he said, "Lord,  
thou knowest All things;  
† thou knowest That I af-  
fectionately love thee."  
\* Jesus says to him, "Feed  
my SHEEP."

18 † Indeed, I truly say  
to thee, When thou wast  
younger, thou didst gird  
thyself, and walk where  
thou didst wish; but when  
thou art old, † thou wilt  
extend thy HANDS, and an-  
other will gird thee, and  
carry thee where thou  
dost not wish."

19 Now this he said, in-  
timating † by † What Death  
he would glorify God. And  
having said this, he says  
to him, "Follow me."

20 Peter, having turned  
about sees the DISCIPLE,  
following, † whom JESUS  
loved; (who also reclined

\* VATICAN MANUSCRIPT.—14. Jesus. 14. the DISCIPLES. 17. to him—omit. 17. Jesus. 20. and—omit.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke and to stretch out their hands, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—Clarke. † 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

† 16. Acts xx. 28; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. † 17. John ii. 24, 25; xvi. 30. † 18. John xiii. 36; Acts xii. 3, 4. † 19. 2 Pet. i. 14. † 20. John xiii. 23, 25; xx. 2.

τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπε·  
 the supper on the breast of him, and said;  
 Κύριε, τίς ἐστὶν ὁ παραδιδούς σε; <sup>21</sup>Τοῦτον  
 O lord, who is he betraying thee? Him  
 ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος  
 seeing the Peter says to the Jesus; O lord, this  
 δὲ τί; <sup>22</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν  
 and what? Says to him the Jesus; If him  
 θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σὺ  
 I wish to abide till I come, what to thee? thou  
 ἀκολούθει μοι. <sup>23</sup>Ἐξῆλθεν οὖν ὁ λόγος  
 follow me. Went out therefore the word  
 οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς  
 this among the brethren, that the disciple  
 ἐκεῖνος οὐκ ἀποθνήσκει. Καὶ οὐκ εἶπεν αὐτῷ  
 that not dies. And not said to him  
 ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ'· Ἐὰν  
 the Jesus, that not he dies; but; If  
 αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς  
 him I wish to abide till I come, what to  
 σέ; <sup>24</sup>Οὗτός ἐστιν ὁ μαθητὴς, ὁ μαρτυρῶν  
 thee? This is the disciple, he testifying  
 περὶ τούτων, καὶ γράψας ταῦ-  
 concerning these things, and having written these  
 τα· καὶ οἶδαμεν, ὅτι ἀληθὴς ἐστὶν ἡ μαρ-  
 things; and we know, that true is the testi-  
 τυρία αὐτοῦ. <sup>25</sup>Ἔστι δὲ καὶ ἄλλα πολλὰ  
 mony of him. Is and also other many  
 ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γρά-  
 things did the Jesus, which if they should  
 φηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν  
 be written every one, not even him I suppose the  
 κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.  
 world to contain the being written books.

at the supper on his  
 BREAST, and said, "Lord,  
 who is HE BETRAYING  
 thee?")

<sup>21</sup> \*PETER, therefore,  
 seeing him, says to JESUS,  
 "Lord, and what of this  
 man?"

<sup>22</sup> JESUS says to him,  
 "If I wish him to abide  
 †till I come, what is it to  
 thee? follow thou me."

<sup>23</sup> \*THIS REPORT, there-  
 fore, went out among the  
 BRETHREN, That that DIS-  
 CIPLE would not die;  
 \*but JESUS did not say to  
 him, "That he shall not  
 die;" but, "If I wish him  
 to abide till I come, what  
 is it to thee?"

<sup>24</sup> This is THAT DISCI-  
 PLE, who \*BOTH TESTIFIES  
 of these things and WROTE  
 these things; and †we  
 know That \*HIS TESTI-  
 MONY is true.

<sup>25</sup> †And there are many  
 other things which JESUS  
 performed, which, if they  
 should be written, every  
 one, †I suppose that not  
 even the WORLD itself  
 would contain the WRIT-  
 TEN BOOKS.

### \*ACCORDING TO JOHN.

\* VATICAN MANUSCRIPT.—<sup>21</sup> PETER therefore. <sup>23</sup> This. <sup>23</sup> but. <sup>24</sup> both.  
<sup>24</sup> His. *Subscription*—ACCORDING TO JOHN.

† <sup>25</sup> This is a very strong eastern expression, to represent the great number of mira-  
 cles which Jesus wrought. But however strong and strange this expression may seem to us  
 of the western world we find sacred and other authors using hyperboles of the like kind  
 and signification; some instances of which it may be proper to lay before the reader. In  
 Num. xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw  
 giants there of such a prodigious size, that they were "in their own sight as grasshoppers."  
 In Deut. i. 28, cities with high walls round about them are said to be "walled up to  
 heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto  
 the heaven, and the sight therefore unto the end of the earth;" and the author of  
 Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered  
 the whole earth, and thou filledst it with parables;" as the world is there said to be  
 filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that  
 the world would not contain all the books which should be written concerning Jesus' mira-  
 cles, if the particular account of every one of them were given.—*Pearce*.

‡ <sup>22</sup> Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; iii. 11; xxii.  
 7, 20. ‡ <sup>24</sup> John xix. 35; 3 John 12.

\*ACTS OF APOSTLES

ΚΕΦ. α'. 1.

ἸΤὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ  
The indeed first account I made concerning  
πάντων, ᾧ Θεόφιλε, ὃν ᾤξετο ὁ Ἰησοῦς  
all things, O Theophilus, which began the Jesus  
ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας,  
to do and also to teach, even to which day,  
ἐντειλάμενος τοῖς ἀποστόλοις, διὰ  
having given charge to the apostles, through  
πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελή-  
spirit holy whom he chose, he was taken  
φθῇ. <sup>3</sup>Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα  
up. To whom also he presented himself living  
μετὰ τὸ παθεῖν αὐτόν, ἐν πολλοῖς τεκμη-  
after the to suffer him, in many clear  
ρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπιανό-  
proofs, through days forty being  
μενος αὐτοῖς, καὶ λέγων τὰ περὶ  
seen by them, and saying the things concerning  
τῆς βασιλείας τοῦ Θεοῦ. <sup>4</sup>Καὶ συναλιζόμενος  
the kingdom of the God. And assembling them  
παρήγγειλεν αὐτοῖς, ἀπὸ Ἱεροσολύμων μὴ  
he commanded them, from Jerusalem not  
χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν  
to depart, but to wait for the promise  
τοῦ Πατρὸς, ἣν ἠκούσατέ μου· ὅτι  
of the Father, which you heard from me; that  
Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ  
John indeed dipped in water, you but  
βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ  
shall be dipped in spirit holy, not after  
πολλὰς ταύτας ἡμέρας. <sup>6</sup>Οἱ μὲν οὖν  
many these days. They indeed therefore  
συνελθόντες, ἐπηρώτων αὐτόν· λέγοντες·  
having come together, asked him; saying;  
Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις  
O lord, if in the time this thou restorest  
τὴν βασιλείαν τῷ Ἰσραὴλ; <sup>7</sup>Εἶπε δὲ πρὸς  
the kingdom to the Israel? He said and to  
αὐτούς· Οὐχ ὑμῶν ἐστι γινῶναι χρόνους ἢ  
them; Not for you it is to know times or  
καιροὺς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ  
seasons, which the Father placed in the own  
ἐξουσίᾳ. <sup>8</sup>Ἀλλὰ λήψεσθε δύναμιν ἐπελ-  
authority. But you shall receive power having  
θόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ  
come the holy spirit upon you; and  
ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ,  
you shall be to me witnesses in both Jerusalem,  
καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ  
and in all the Judea and in Samaria, and  
ἕως ἐσχάτου τῆς γῆς. <sup>9</sup>Καὶ ταῦ-  
even to farthest part of the land. And these

CHAPTER I.

1 The FORMER History I compiled, †O Theophilus, concerning all things which \*Jesus began both to do and to teach,

2 †even to the Day in which, †having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

3 †to whom also he presented himself living, after his SUFFERING; by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of God.

4 †And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, † which you heard from me;

5 †that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

6 THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, †re-store the KINGDOM to ISRAEL?"

7 \*Then he said to them, "It is not for you to know the Times or Seasons, which the FATHER appointed by his own Authority.

8 But you shall receive Power by the HOLY Spirit coming upon you; and †you shall be My Witnesses both in Jerusalem and in All JUDEA, and in Samaria, and even to the remotest parts of the EARTH."

\* VATICAN MANUSCRIPT.—Title—ACTS OF APOSTLES. 1. Jesus. 7. Then he said.

† 1. Luke i. 31. † 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 16. † 2. Matt. xxviii. 19; Mark xvi. 15; John xx. 21; Act: x. 41, 42. † 3. Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5. † 4. Luke xxiv. 43, 49. † 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33. † 5. Matt. iii. 11; Acts xi. 16; xix. 4. † 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. † 8. Luke xxiv. 48; John xv. 27; Acts ii. 32.

τα εἰπὼν, βλέπόντων αὐτῶν ἐπὶ ἑ-  
things having said, beholding of them he was  
θη· καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν  
lifted up; and a cloud withdrew him from the  
ὀφθαλμῶν αὐτῶν. <sup>10</sup>Καὶ ὡς ἀτενίζοντες ἦ-  
eyes of them. And as fixedly gazing they  
σαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ,  
were into the heaven, going away of him,  
καὶ ἰδού, ἄνδρες δύο παρεστήκεισαν αὐτοῖς  
and lo, men two were standing by them  
ἐν ἐσθῇτι λευκῇ, <sup>11</sup>οἱ καὶ εἶπον· Ἄνδρες Γα-  
in raiment white, they and said; Men of  
λιλαίοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν  
Galilee, why stand you looking into the  
οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ'  
heaven? this the Jesus, he being taken up from  
ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται, ὃν  
you into the heaven, thus will come, which  
τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς  
manner you saw him going into  
τὸν οὐρανόν. <sup>12</sup>Τότε ὑπέστρεψαν εἰς Ἱερου-  
the heaven. Then they returned into Jerusa-  
λήμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶ-  
lem from a mountain that being called of olive  
νος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ, σαβ-  
trees, which is near Jerusalem, a sab-  
βάτου ἔχον ὁδόν. <sup>13</sup>Καὶ ὅτε εἰσῆλ-  
bath being distant journey. And when they  
θον, ἀνέβησαν εἰς τὸ ὑπερῶον,  
came into, they went up into the upper room,  
οὗ ἦσαν καταμένοντες, ὃ, τε Πέτρος καὶ  
where were remaining, the, both Peter and  
Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιπ-  
James, and John and Andrew, Philip  
πος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος,  
and Thomas, Bartholomew and Matthew,  
Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ  
James of Alphaeus also Simon the zealot and  
Ἰούδας Ἰακώβου. <sup>14</sup>Οὗτοι πάντες ἦσαν προσ-  
Judas of James. These all were being  
καρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ,  
constantly engaged with one mind in the prayer,  
σὺν γυναῖξί, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰη-  
with women, and Mary the mother of the Je-  
σοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.  
sus, and with the brothers of him.

<sup>15</sup>Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς  
And in the days these having stood up  
Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν  
Peter in middle of the disciples, he said; (was  
τε ὄχλος ὀνομάτων, ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν  
and a crowd of names, in the same about a hundred  
εἰκοσίν·) <sup>16</sup>Ἄνδρες ἀδελφοί, ἔδει  
twenty;) Men brethren, it was necessary  
πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖ-  
to be fulfilled the writing this, which spoke  
πε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος  
before the spirit the holy through mouth  
Δαυΐδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ  
of David, about Judas that having become a guide

9 And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their sight.

10 And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, ‡shall so come in the manner in which you saw him go into the HEAVENS."

12 ‡Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and \*John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of \*Jesus, and with his BROTHERS.

15 And in these DAYS Peter standing up in the Midst of the \*BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 "Brethren, it was necessary for \*the SCRIPTURE to be fulfilled. ‡which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas ‡who BECAME a Guide

\* VATICAN MANUSCRIPT.—13. John, and James and Andrew. 14. Jesus. 15. BRETHREN, said. 16. The SCRIPTURE.

‡ 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. ‡ 12. Luke xxiv. 52. ‡ 16. Psa. xii. 9; John xiii. 18. ‡ 16. Luke xxii. 47; John xviii. 3.

τοῖς συλλαβοῦσι τὸν Ἰησοῦν· <sup>17</sup>ὅτι κατη-  
to those having seized the Jesus; because having  
ριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε τὸν  
been numbered he was among us, and obtained the  
κληρὸν τῆς διακονίας ταύτης. <sup>18</sup>Οὗτος μὲν  
lot of the service this. This, indeed  
οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς  
therefore bought a field out of a reward of the  
ἀδικίας· καὶ προηὴς γενόμενος, ἐλά-  
wickedness; and head-foremost having fallen, he  
κῆσε μέσος, καὶ ἐξεχύθη πάντα τὰ  
burst in middle, and were poured out all the  
σπλάγχχνα αὐτοῦ· <sup>19</sup>καὶ γνωστὸν ἐγένετο πᾶσι  
bowels of him; and known became to all  
τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι  
those dwelling in Jerusalem, so as to be called  
τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐ-  
the field that in the own language of  
τῶν, Ἀκελδαμά, τοῦτ' ἔστι, χωρίον αἵματος.  
them, Aceldama, this is, a field of blood.  
<sup>20</sup>Γέγραπται γάρ ἐν βίβλῳ ψαλμῶν· Γεννηθή-  
It is written for in book of Psalms; Let be  
τω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ  
the dwelling of him desolate, and not let be the  
κατοικὼν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν αὐτοῦ  
dwelling in her; and, The charge of him  
λάβοι ἕτερος. <sup>21</sup>Δεῖ οὖν τῶν  
let take another. It is necessary therefore of those  
συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν  
having associated with us men in all time, in  
ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ  
which went in and went out among us the  
Κύριος Ἰησοῦς, <sup>22</sup>ἀρξάμενος ἀπὸ τοῦ βαπτί-  
Lord Jesus, beginning from the dip-  
σματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνε-  
ping of John to the day which he was  
λήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως  
taken up from us, a witness of the resurrection  
αὐτοῦ γενέσθαι σὺν ἡμῖν ἓνα τούτων. <sup>23</sup>Καὶ  
of him to become with us one of these. And  
ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρ-  
they set forth two, Joseph that being called Bar-  
σαβᾶν, ὃς ἐπεκλήθη Ἰουστὸς, καὶ Ματθί-  
sabab, who was surnamed Justus, and Matthias.  
αν. <sup>24</sup>Καὶ προσευξάμενοι εἶπον· Σὺ, Κύριε,  
And praying they said; Thou, O Lord,  
καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξε-  
heart-knower of all, show which thou  
λέξῃς ἐκ τούτων τῶν δύο ἓνα, <sup>25</sup>λαβεῖν  
didst select out of these the two one, to take  
τὸν κληρὸν τῆς διακονίας ταύτης καὶ ἀποστο-  
the lot of the service this and apostleship,  
λῆς ἐξ ἧς παρέβη Ἰούδας, πορευ-  
from which stepped aside Judas, to go  
θῆναι εἰς τὸν τόπον τὸν ἰδίον. <sup>26</sup>Καὶ ἔδωκαν  
into the place the own. And they gave  
κλήρους αὐτῶν· καὶ ἔπεσεν ὁ κληρὸς ἐπὶ  
lots of them; and fell the lot on

to THOSE who APPREHEND-  
ED \*JESUS.

17 For †he was num-  
bered among us, and ob-  
tained the LOT of this  
SERVICE."

18 (†This man, there-  
fore, purchased a Field  
with the WAGES of the  
WICKEDNESS, and falling  
head foremost, he burst in  
the middle, and All his  
BOWELS were poured out ;

19 and it was known to  
all those DWELLING at  
Jerusalem ; so that that  
FIELD is called in their  
OWN LANGUAGE, \*Acelda-  
mach, which is, a Field of  
Blood.)

20 "For it is written in  
the Book of Psalms, †'Let  
his DWELLING be deso-  
late, and let no one  
'DWELL in it;' and †'Let  
'another take his OFFICE.'

21 It is necessary, there-  
fore, that from those MEN  
HAVING ASSOCIATED with  
us all the Time in which  
the LORD Jesus went in  
and out among us,

22 †beginning from the  
IMMERSION of John, to  
the DAY on which he was  
taken up from us, one of  
these BECOME with us a  
Witness of his RESURREC-  
TION."

23 And they set forth  
two, THAT Joseph, CALLED  
†\*Barsabbas, who was sur-  
named Justus, and Mat-  
thias,

24 And praying, they  
said, "Thou Lord, †who  
knowest the hearts of all,  
show which one of These  
two thou didst select

25 to take \*the PLACE  
of this SERVICE and Apos-  
tleship, from which Judas  
stepped aside, to go into  
his OWN PLACE."

26 And they gave \*the  
Lots to them ; and the LOT

\* VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 23. Barsabbas. 25. the  
PLACE of this. 26. the Lots to them; and.

† 17. Matt. x. 4; Luke vi. 16. † 18. Matt. xxvii. 5, 7, 8. † 20. Psal. lxxix. 25.  
† 20. Psal. cix. 8. † 22. John xv. 27; ver. 8; Acts iv. 33. † 23. Acts xv. 22.  
† 24. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xl. 20; xvii. 10; Acts xv. 8;  
Rev. ii. 23.

Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑν-  
Matthias, and he was counted with the eleven  
δεκα ἀποστόλων.  
apostles.

ΚΕΦ. 6'. 2.

<sup>1</sup>Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς  
And in the to be fully come the day of the  
πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ  
Pentecost, were all with one mind in the  
αὐτό. <sup>2</sup>Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ  
same. And were suddenly from the heaven  
ἤχος ὥστερ φερομένης πνοῆς διαίας, καὶ  
a sound as of a rushing wind violent, and  
ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθή-  
it filled whole the house, where they were sit-  
μενοι. <sup>3</sup>καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι  
ting; and they saw with them being divided  
γλῶσσαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ' ἓνα ἑκα-  
tongues like fire; sat and on one each  
στον αὐτῶν, <sup>4</sup>καὶ ἐπλήσθησαν ἅπαντες πνεύμα-  
one of them, and they were filled all spirit  
τος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέροις  
holy, and they began to speak with other  
γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς  
tongues, as the spirit gave to them  
ἀποφθέγγεσθαι. <sup>5</sup>Ἦσαν δὲ ἐν Ἱερουσαλὴμ  
to speak. Were now in Jerusalem  
κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ  
dwelling Jews, men pious, from  
παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. <sup>6</sup>Γε-  
every nation of those under the heaven. Hav-  
νομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε  
ing happened and the sound this, came together  
τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον  
the multitude, and were perplexed; because heard  
εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων  
one each in the own language speaking  
αὐτῶν. <sup>7</sup>Ἐξίσταντο δὲ \* [πάντες] καὶ  
of them. Were astonished and [all] and  
ἐθαύμαζον, λέγοντες \* [πρὸς ἀλλήλους·] Οὐκ  
wondered, saying [to each other;] Not  
ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γα-  
lo all these are who are speaking Ga-  
λιλαῖοι; <sup>8</sup>Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ  
lileans? And how we hear each one in the  
ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν,  
own language of us, in which we were born,  
<sup>9</sup>Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ  
Parthians and Medes and Elamites, and those  
κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν  
dwelling the Mesopotamia, Judea  
τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,  
both and Cappadocia, Pontus and the Asia,  
<sup>10</sup>Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ  
Phrygia both and Pamphylia, Egypt and

fell on Matthias, and he  
was counted with the ELE-  
VEN Apostles.

CHAPTER II.

1 And when the †DAY  
of PENTECOST was FULLY  
COME, ‡they were all with  
one mind in the same  
place.

2 And suddenly there  
came a Sound from HEA-  
VEN, like a violent Wind  
rushing; and it filled the  
Whole HOUSE where they  
were sitting.

3 And Divided Tongues  
appeared to them, like  
Fire, and one rested on  
each one of them.

4 And they were ‡all  
filled with holy Spirit and  
began to speak †in Other  
Languages, as the SPIRIT  
gave them utterance.

5 Now there were so-  
journing in Jerusalem,  
Jews, pious Men, from  
Every Nation under HEA-  
VEN.

6 And †this REPORT hav-  
ing been circulated, the  
MULTITUDE came togeth-  
er, and were perplexed,  
Because every one heard  
them speaking in his OWN  
Language.

7 And they were aston-  
ished and wondered, say-  
ing, "Behold, are not all  
THESE who are SPEAK-  
ING, ‡Galileans?"

8 And how do we hear  
each one in our OWN Lan-  
guage, in which we were  
born:—

9 Parthians and Medes  
and Elamites, and those  
DWELLING in MESOPOTA-  
MIA, both in †Judea and  
Cappadocia, in Pontus  
and ASIA,

10 both in Phrygia and

\* VATICAN MANUSCRIPT.—7. all—omit. 7. to each other—omit.

† 6. It is difficult to determine whether it was the voice of those speaking in foreign languages; the report or rumor of the transaction; or the supernatural "rushing sound," which is indicated here. † 9. Pearce renders Judea as an adjective thus; "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text, changing *Idoumiou*, Idumea, to *Ioudian*, Judea.

‡ 1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 16. ‡ 1. Acts i. 14. ‡ 4. Acts i. 4. ‡ 4. Mark xvi. 17; Acts x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2. ‡ 7. Acts i. 11.

τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ  
the parts of the Lybia that upon Cyrene, and  
οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ  
those sojourning Romans, Jews both and  
προσέλυτοι, <sup>11</sup>Κρητὲς καὶ Ἀραβες, ἀκούομεν  
proselytes, Cretans and Arabians, we hear  
λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ  
speaking them in the our tongues the  
μεγαλεῖα τοῦ Θεοῦ; <sup>12</sup>Ἐξίσταντο δὲ πάν-  
great things of the God? Were astonished and all  
τες καὶ διηπόροιν, ἄλλος πρὸς ἄλλον λέγοντες·  
and perplexed, one to another saying;  
Τι ἂν θέλοι τοῦτο εἶναι; <sup>13</sup>Ἄλλοι δὲ διαχλευ-  
What will this to be? Others but deriding  
άζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι  
said; That sweet wine having been filled  
εἰσὶ.  
they are.

<sup>14</sup>Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα,  
Standing up but Peter with the eleven,  
ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγε-  
lifted up the voice of himself, and said  
το αὐτοῖς. Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοί-  
to them. Men Jews, and those dwell-  
κοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν  
ing in Jerusalem all, this to you  
γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά  
known let be, and listen you the words  
μου. <sup>15</sup>Οὐ γάρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι  
of me. Not for, as you suppose, these  
μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας·  
are drunk; it is for hour third of the day;  
<sup>16</sup>ἀλλὰ τοῦτο ἔστι τὸ εἰρημένον διὰ  
but this is that having been spoken through  
τοῦ προφήτου Ἰωήλ· <sup>17</sup>Καὶ ἔσται ἐν ταῖς  
the prophet Joel; And it shall be in the  
ἐσχάταις ταῖς ἡμέραις, λέγει ὁ Θεός, ἐκ-  
last the days, says the God, I will  
χεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν  
pour out from of the spirit of me upon all  
σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ  
flesh; and shall prophesy the sons of you and  
αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν  
the daughters of you, and the young men of you  
ὁράσεις ὁφονται, καὶ οἱ πρεσβύτεροι ὑμῶν  
visions shall see, and the old men of you  
ἐνυπνίους ἐνυπνιασθήσονται· <sup>18</sup>καὶ γὰρ ἐπὶ τοὺς  
dreams shall dream; and even on the  
δούλους μου καὶ ἐπὶ τὰς δούλας μου  
male-slaves of me and on the female-slaves of me  
ἐν ταῖς ἡμέραις ἐκεῖναις ἐκχεῶ ἀπὸ τοῦ  
in the days those I will pour out from of the  
πνεύματός μου, καὶ προφητεύσουσι. <sup>19</sup>Καὶ  
spirit of me, and they shall prophesy. And  
δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ  
I will give prodigies in the heaven above, and  
σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ  
signs on the earth below, blood and fire and  
ἀτμίδα καπνοῦ· <sup>20</sup>ὁ ἥλιος μεταστραφήσεται εἰς  
a cloud of smoke; the sun shall be turned into

Pamphylia, in Egypt and the PARTS of THAT Lybia about Cyrene, and the Roman STRANGERS, both Jews and Proselytes,

11 Cretans and Arabians; we hear them speaking in OUR Tongues the GREAT THINGS of God."

12 And they were all astonished and perplexed, saying one to another, "What can this be?"

13 But others scoffing, said, "They are full of Sweet wine."

14 But Peter standing with the ELEVEN, lifted up his VOICE, and said to them, "Jews! and all who are SOJOURNING in Jerusalem! let this be known to you, and listen to my WORDS.

15 For these are not drunk as you suppose, for it is the third Hour of the DAY;

16 but this is WHAT was SPOKEN through the PROPHET Joel;

17 † And it shall be \*in 'the LAST Days, says God, 'I will pour out of my 'Spirit upon All Flesh; 'and your SONS and your 'DAUGHTERS shall pro- 'phesy; and your YOUNG 'MEN shall see Visions, 'and your OLD MEN shall 'dream Dreams.

18 'And indeed on my 'MEN-SERVANTS and †on 'my WOMEN-SERVANTS in 'those DAYS I will pour 'out of my SPIRIT, and 'they shall prophecy.

19 'And I will give Pro- 'digies in the HEAVENS 'above, and Signs on the 'EARTH below; Blood, and 'Fire and a Cloud of 'Smoke.

20 † 'The SUN shall be 'turned into Darkness, and

\* VATICAN MANUSCRIPT.—17. after these things, says God.

† 15. 1 Thess. v. 7. † 17. Joel ii. 28, 29. † 18. Acts xxi. 4, 9, 10; 1 Cor. xii. 10, 28; xvi. 1. † 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25.



σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανή. <sup>21</sup>Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται. call upon the name of Lord, shall be saved.

<sup>22</sup>Ἄνδρες Ἰσραελίται, ἀκούσατε τοὺς λόγους Men Israelites, hear you the words τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς διὰ τῶν ἐνδοξίων καὶ τέρασιν καὶ σημείοις, (οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς \* [καὶ] αὐτοὶ οἴδατε,) <sup>23</sup>τούτον τὴν ὁρισμένην βουλὴν καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλατε. <sup>24</sup>Ὁν ὁ Θεὸς ἀνέστησε· λύσας τὰς ὀδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. him under it.

<sup>25</sup>Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προωρώ· David for says concerning him; I saw μὴ τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. <sup>26</sup>Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι· <sup>27</sup>ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. <sup>28</sup>Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. with the face of thee.

<sup>29</sup>Ἄνδρες ἀδελφοί, ἔξον εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ David, that both he died and was buried, and the

'the MOON into Blood, before THAT great and illustrious Day of the Lord come.

<sup>21</sup>And it shall be, every one who may invoke 'the NAME of the Lord, 'shall be saved.'

<sup>22</sup> Israelites! hear these WORDS. Jesus, the NAZARENE, a Man from GOD, celebrated among you by Miracles, and Prodigies, and Signs, which GOD wrought through him in the Midst of you, as you yourselves know;

<sup>23</sup> him, given up by the FIXED Counsel and Foreknowledge of GOD, \*by the Hand of Lawless ones, you nailed to the cross, and killed;

<sup>24</sup> whom GOD raised up, having loosed the PAINS of DEATH; as it was impossible to hold him under it.

<sup>25</sup> For David says concerning him, †I saw the 'LORD always before me, 'Because he is at my Right 'hand, so that I may not 'be moved.

<sup>26</sup> 'On account of this \*My heart rejoiced, and 'my TONGUE exulted; and 'moreover, my FLESH also 'shall repose in Hope;

<sup>27</sup> 'because thou wilt 'not abandon my SOUL in 'Hades, nor give up thine 'HOLY ONE to see Corruption.

<sup>28</sup> 'Thou didst make 'known to me the Ways of 'Life; thou wilt make 'me full of JOY with thy 'COUNTENANCE.'

<sup>29</sup> Brethren! I may speak to you, with freedom, concerning the PATRIARCH David, that he both died and was buried,

\* VATICAN MANUSCRIPT.—22. also—omit. 23. by the Hand of Lawless ones, you nailed to the cross and killed. 26. My HEART.

† 21. Rom. x. 13. † 22. John iii. 2; xiv. 10, 11; Acts x. 38. † 23. Matt. xxvi. 24; Luke xxii. 22; xxiv. 44; Acts iii. 18; iv. 28. † 23. Acts v. 30. † 24. ver. 32. † 25. Psal. xvi. 8.

μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας  
tomb of him is among us till of the day  
ταύτης. <sup>30</sup> Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς  
this. A prophet therefore being, and knowing  
ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ Θεός, ἐκ  
that with an oath swore to him the God, out of  
καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι ἐπὶ  
fruit of the loins of him to cause to sit on  
τοῦ θρόνου αὐτοῦ, <sup>31</sup> προῖδὼν ἐλάλησε περὶ  
the throne of him, foreseeing he spoke concerning  
τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατε-  
the resurrection of the Anointed, that not he was  
λείφθη εἰς ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ  
abandoned into invisibility, nor the flesh of him  
εἶδε διαφθοράν. <sup>32</sup> Τοῦτον τὸν Ἰησοῦν ἀνέστη-  
saw corruption. This the Jesus raised up  
σεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμέν  
the God, of which all we are  
μάρτυρες. <sup>33</sup> Τῇ δεξιᾷ οὖν τοῦ Θεοῦ  
witnesses. To the right hand therefore of the God  
ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου  
having been exalted, the and promise of the holy  
πνεύματος λαβὼν παρὰ τοῦ Πατρὸς,  
spirit having received from the Father,  
ἐξέχεε τοῦτο, ὃ ὑμεῖς βλέπετε καὶ  
he poured out this, which you see and  
ἀκούετε. <sup>34</sup> Οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς  
hear. Not for David ascended into the  
οὐρανοῦς· λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος  
heaven; he says but himself; Said the Lord  
τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,  
to the lord of me; Sit thou at right hand of me,  
<sup>35</sup> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον  
till I may place the enemies of thee a footstool  
τῶν ποδῶν σου. <sup>36</sup> Ασφαλῶς οὖν γι-  
for the feet of thee. Certainly therefore let  
νωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον  
know all house of Israel, that both Lord  
αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν  
him and Anointed the God made, this the  
Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε. <sup>37</sup> Ἀκούσαν-  
Jesus, whom you crucified. Having heard  
τες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε  
and they were pierced to the heart, said and  
πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστό-  
to the Peter and the other apostles;  
λους· Τί ποιήσομεν, ἄνδρες ἀδελφοί; <sup>38</sup> Πέτρος  
What shall we do, men brethren? Peter  
δὲ \* [ἔφη] πρὸς αὐτούς· Μετανοήσατε, καὶ βα-  
and [said] to them; Reform you, and be  
πτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰη-  
dipped each one of you in the name of Je-  
σοῦ Χριστοῦ, εἰς ἄφεσιν ἁμαρτιῶν, καὶ λή-  
sus Anointed, for forgiveness of sins, and you  
ψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.  
shall receive the gift of the holy spirit.  
<sup>39</sup> Ὑμῖν γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς  
To you for is the promise and to the

and his TOMB is among us to this DAY.

30 Being, therefore, a Prophet, ‡and knowing That God swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

31 forseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 God raised up this JESUS, ‡of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, ‡and having received from the FATHER the PROMISE of the \*HOLY SPIRIT, ‡he poured out this which you \*both see and hear.

34 For David ascended not to HEAVEN, but he says himself, ‡'JEHOVAH 'said to my LORD, Sit thou at my Right hand,

35 'till I put thine EN- 'EMIES, underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, ‡God made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren, what shall we do?"

38 And Peter said to them; ‡"Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgive-ness \*of your SINS; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is

\* VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both see. 38. said—omit. 38. of the SINS.

‡ 30. 2 Sam. vii. 12, 13; Psa. cxxii. 11; Luke i. 32, 69; Rom. i. 3; 2 Tim. ii. 8. ‡ 32. Acts i. 8. ‡ 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. ‡ 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. ‡ 36. Acts v. 31. ‡ 38. Luke xxiv. 47; Acts iii. 19.

τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακράν,  
children of you, and to all those at a distance  
ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν.  
as many as may call Lord the God of us.

40 Ἐτέρους τε λόγοις πλείοσι διεμαρτύρετο,  
Other and words with many he testified,

καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γε-  
and exhorted, saying; Be saved from the gener-  
νεᾶς τῆς σκολιᾶς ταύτης. 41 Οἱ μὲν οὖν  
ation of the perverse this. They indeed therefore

\*[ἀσμένως] ἀποδεξάμενοι τὸν λόγον αὐτοῦ,  
[gladly] having received the word of him,

ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ  
were dipped; and were added the day

ἐκείνῃ ψυχὰι ὥσει τρισχίλια. 42 Ἦσαν δὲ  
that souls about three thousand. Were and

προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀπο-  
constantly attending to the teachings of the a-

στόλων, καὶ τῇ κοινωνίᾳ, \*[καὶ] τῇ  
postles, and to the distribution, [and] to the

κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. 43 Ἐ-  
breaking of the loaf, and to the prayers. Came

γένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα  
and to every soul fear, many and prodigies

καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.  
and signs through the apostles were done.

44 Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ  
All and those believing were in the

αὐτό, καὶ εἶχον ἅπαντα κοινά, 45 καὶ τὰ  
same, and had all things common, and the

κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ  
possessions and the goods they were selling, and

διεμερίζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν  
they were dividing them to all, as any one need

εἶχε. 46 Καθ' ἡμέραν τε προσκαρτεροῦντες  
had. Every day and constantly attending

ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ'  
with one mind in the temple, breaking and at

οἶκον, ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλ-  
home bread, they were partaking of food in glad-

λιάσει καὶ ἀφελότητι καρδίας, 47 αἰνοῦντες  
ness and singleness of heart, praising

τὸν Θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν  
the God, and having favor with whole the

λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομέ-  
people. The and Lord was adding those being

νοὺς καθ' ἡμέραν \*[τῇ ἐκκλησίᾳ.]  
saved every day [to the congregation.]

### ΚΕΦ. γ'. 3.

1 Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέ-  
In the same now Peter and John were

βαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς  
going up into the temple at the hour of the

προσευχῆς τὴν ἐνάτην. 2 Καὶ τις ἀνὴρ  
prayer the ninth. And a certain man

to you and ‡to your  
CHILDREN, and ‡to ALL  
who are far off, as many  
as the Lord our God may  
call."

40 And with many Other  
Words he testified and  
\*exhorted them, saying,  
"Be you saved from this  
PERVERSE GENERATION."

41 Then THOSE who RE-  
CEIVED his WORDS were  
immersed; and on that  
DAY about three thousand  
Souls were added.

42 ‡And they were const-  
antly attending to the  
TEACHING of the APOS-  
TLES, and to the ‡CON-  
TRIBUTION, and to the  
BREAKING of the LOAF,  
and to the PRAYERS.

43 And Fear came upon  
Every Soul; and ‡Many  
Prodigies and Signs were  
done through the APOS-  
TLES.

44 And ALL the BE-  
LIEVERS ‡\*had all things  
common together;

45 and sold their POS-  
SESSIONS and GOODS, and  
divided them to all, as  
any one had Need.

46 And constantly at-  
tending with one mind ‡in  
the TEMPLE every day,  
and breaking Bread at  
Home, they partook of  
Food in Joyfulness and  
Simplicity of Heart;

47 praising God, and  
having Favor with all the  
PEOPLE. And ‡the LORD  
daily added THOSE BEING  
SAVED to the CONGREGA-  
TION.

### CHAPTER III.

1 Now Peter and John  
were going up TOGETHER  
into the TEMPLE, at the  
HOUR of PRAYER, being  
the NINTH hour.

\* VATICAN MANUSCRIPT.—40. exhorted them, saying. 42 and—omit. 44. had all things common together; and sold. 47. to the congregation—omit.

† 42. See the following passages where the same original word is used:—Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Phil. i. 5; Heb. xiii. 16. Also Appendix.

‡ 39. Acts iii. 25. ‡ 39. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17. ‡ 42. Heb. x. 25. ‡ 43. Mark xvi. 17; Acts iv. 33; v. 12. ‡ 44. Acts iv. 32. ‡ 40. Luke xxiv. 53; Acts v. 42. ‡ 47. Acts v. 14; xi. 24.

χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὕπαρ-  
lame from womb of mother of himself being,  
χων, ἐβαστάζετο· ὃν ἐτίθουν καθ'  
was being carried; whom they placed every  
ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγο-  
day at the door of the temple that being  
μένην ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ  
called beautiful, the to ask alms from  
τῶν εἰσπορευομένων εἰς τὸ ἱερόν. <sup>3</sup>Ὁς ἰδὼν  
those entering into the temple. Who seeing  
Πέτρον καὶ Ἰωάννην μέλλοντας εἰσελθεῖν εἰς  
Peter and John being about to go into  
τὸ ἱερόν, ἥρωτα ἐλεημοσύνην λαβεῖν. <sup>4</sup>Ἀτε-  
the temple, asked alms to receive. Look-  
νίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ  
ing steadily and Peter on him with the  
Ἰωάννῃ, εἶπε· δλέσθον εἰς ἡμᾶς. <sup>5</sup>Ὁ δὲ ἐπεὶ  
John, said; Look on us. He and gave  
χεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λα-  
heed to them, expecting something from them to  
βεῖν. <sup>6</sup>Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσί-  
receive. Said and Peter; Silver and gold  
ον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτο  
not are possessed by me; what but I have, this  
σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ  
to thee I give; In the name of Jesus Anointed  
τοῦ Ναζωραίου \* [ἔγειραι καὶ] περιπάτει.  
the Nazarene [do thou arise and] walk.  
<sup>7</sup>Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἡ-  
And having taken him the right hand he  
γειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐ-  
rose up; immediately and were strengthened of  
τοῦ αἰ δάσεις καὶ τὰ ῥυρά. <sup>8</sup>Καὶ ἐξαλλό-  
him the feet and the ankle-bones. And leaping  
μενος, ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε  
up. he stood, and walked; and entered  
σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλό-  
with them into the temple, walking and leap-  
μενος, καὶ αἰνῶν τὸν Θεόν. <sup>9</sup>Καὶ εἶδεν  
ing, and praising the God. And saw  
αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα  
him all the people walking and praising  
τὸν Θεόν· <sup>10</sup>ἐπεγίνωσκόν τε αὐτόν, ὅτι οὗτος  
the God; they knew and him, that he  
ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ  
was who for the alms sitting at  
τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθη-  
the beautiful gate of the temple; and they were  
σαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβε-  
filled with wonder and amazement at that having  
βηκότι αὐτῷ. <sup>11</sup>Κρατοῦντος δὲ αὐτοῦ τὸν  
happened to him. Holding fast and of him the  
Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς  
Peter and John, ran together to them  
πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σο-  
all the people to the porch that being called of

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at †THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK Alms of THOSE ENTERING into the TEMPLE;

3 who seeing Peter and John being about to go into the TEMPLE, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And HE gave heed to them, expecting to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, THIS I give thee; ‡in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT Hand he raised \*him up; and immediately \*his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising GOD.

9 ‡And ALL the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 And while he held fast to PETER and John, All the PEOPLE ran together to them, into THAT PORTICO ‡which is CALL-

\* VATICAN MANUSCRIPT.—6. rise up and—omit. 7. him. 7. his FEET.

† 2. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

‡ 6. Acts iv. 10. ‡ 9. Acts iv. 16, 21. ‡ 11. John x. 23; Acts v. 12.

λομῶνος, ἔκθαμβοι. <sup>12</sup>Ἰδὼν δὲ Πέτρος ἀπε-  
Solomon, awe-struck. Seeing and Peter an-  
κρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλίται,  
swered to the people; Men Israelites,  
τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτε-  
why do you wonder at this? or to us why look  
νίζετε, ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ  
you earnestly, as by own power or piety  
πεποιηκόσι τοῦ περιπατεῖν αὐτόν; <sup>13</sup>Ὁ  
having been made of the to walk him? The  
Θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ  
God of Abraam and Isaac and Jacob, the  
Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα  
God of us the fathers of us, glorified the servant  
αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε,  
of himself Jesus, whom you indeed delivered up,  
καὶ ἡρνήσασθε \* [αὐτόν] κατὰ πρόσωπον Πι-  
and denied [him] in face of  
λάτου, κρίναντος ἐκείνου ἀπολύειν. <sup>14</sup>Ὑμεῖς  
Pilate, having judged he to release. You  
δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ  
but the holy and righteous denied, and  
ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,  
asked a man a murderer to be granted to you,  
<sup>15</sup>τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν  
the and prince of the life you killed; whom  
ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς  
the God raised out of dead ones, of whom we  
μάρτυρές ἐσμεν· <sup>16</sup>καὶ ἐπὶ τῇ πίστει τοῦ ὀνό-  
witnesses are; and by the faith of the name  
ματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε,  
of him, this whom you behold and know,  
ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ  
strengthened the name of him; and the faith that  
δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν  
through him gave to him the perfect soundness  
ταύτην ἀπέναντι πάντων ὑμῶν. <sup>17</sup>Καὶ νῦν,  
this in presence of all of you. And now,  
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοϊαν ἐπράξατε,  
brethren, I know that in ignorance you did,  
ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. <sup>18</sup>Ὁ δὲ Θεὸς  
as also the rulers of you. The but God  
ᾧ προκατήγγειλε διὰ στόματος πάντων τῶν  
what he foretold through mouth of all of the  
προφητῶν αὐτοῦ, παθεῖν τὸν Χριστόν, ἐπλή-  
prophets of himself, to suffer the Anointed, he  
ρωσεν οὕτω. <sup>19</sup>Μετανοήσατε οὖν καὶ ἐπιστρέ-  
fulfilled thus. Reform you therefore and turn you,  
ψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν  
in order that the to be wiped out of you  
τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύ-  
the sins, that may come seasons of  
ξεως ἀπὸ προσώπου τοῦ Κυρίου, <sup>20</sup>καὶ ἀπο-  
refreshing from face of the Lord, and he  
στείλῃ τὸν προκεχειρισμένον ὑμῖν  
may send him having been before destined for you

ED Solomon's, greatly as-  
tonished.

12 And \*PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk.

13 ‡The GOD of Abra- ham, and of Isaac, and of Jacob, the GOD of our FA- THERS, glorified his SER- VANT Jesus, whom you indeed delivered up, and ‡rejected in the Presence of Pilate, when he resolv- ed to release him:

14 But you rejected the HOLY and Righteous one, and asked a murderer to be given you,

15 and killed the PRINCE of LIFE; whom GOD raised from the Dead, of which we are Witnesses.

16 And by the FAITH of his NAME, ‡this NAME strengthened This Man, whom you behold and know; and THAT FAITH, through him, gave him this PERFECT SOUNDNESS in the presence of you all,

17 And now, Brethren, I know That in ‡Ignorance you did it, as also your RULERS.

18 But GOD thus fulfil- led ‡what he foretold by the Mouth of All \*the PROPHETS, ‡that his AN- OINTED should suffer.

19 ‡Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refresh- ment may come from the Presence of the LORD.

20 And he may send him HAVING BEEN BEFORE

\* VATICAN MANUSCRIPT.—12. PETER. 13. him—omit. 18. the PROPHETS his ANOINTED.

‡ 13. Acts v. 30. ‡ 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts xiii. 28. ‡ 16. Acts iv. 10. ‡ 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13. ‡ 18. Luke xxiv. 44; Acts xxvi. 22. ‡ 18. Ps. xxiii. 1; Isa. liii. Dan. ix. 26; 1 Pet. i. 10, 11. ‡ 19. Acts ii. 38.

Ἰησοῦν Χριστόν· <sup>21</sup>ὃν δεῖ οὐρανὸν μὲν  
Jesus Anointed; whom must heaven indeed  
δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάν-  
to receive till times of restoration of all  
των, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόμα-  
things, which spoke the God through mouth  
τος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.  
of the holy of himself prophets from an age.

<sup>22</sup>Μωϋσῆς μὲν \* [πρὸς τοὺς πατέρας] εἶπεν·  
Moses indeed [to the fathers] said;

Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ  
That a prophet to you shall raise up Lord the  
Θεὸς ὑμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν ὥς ἐμέ·  
God of you, from of the brethren of you; like me;  
αὐτοῦ ἀκούσεσθε κατὰ πάντα, ὅσα ἂν λα-  
of him you shall hear in all things, which he may  
λήσῃ πρὸς ὑμᾶς. <sup>23</sup>Ἔσται δέ, πᾶσα ψυχὴ  
speak to you. It shall be and, every soul

ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου,  
whatever not may hear the prophet that,

ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. <sup>24</sup>Καὶ πάν-  
shall be destroyed out of the people. Also all

τες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν  
and the prophets from Samuel and those

καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν  
succeeding as many as spoke also told

τὰς ἡμέρας ταύτας. <sup>25</sup>Ὑμεῖς ἐστέ οἱ υἱοὶ τῶν  
of the days these. You are the sons of the

προφητῶν, καὶ τῆς διαθήκης, ἥς διέθετο ὁ  
prophets, and of the covenant, which ratified the

Θεὸς πρὸς τοὺς πατέρας ἡμῶν λέγων πρὸς  
God to the fathers of us, saying to

Ἀβραάμ· Καὶ ἐν τῷ σπέρματι σου ἐνευλο-  
Abraam; And in the seed of thee shall be

γηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. <sup>26</sup>Ὑμῖν  
blessed all the families of the earth. To you

πρῶτον ὁ Θεός, ἀναστήσας τὸν παῖδα αὐ-  
first the God, having raised up the servant of

τοῦ, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν  
himself, sent him blessing you, in

τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν  
the to turn each one from the evil deeds

\*[ὑμῶν.]

[of you.]

#### ΚΕΦ. δ'. 4.

<sup>1</sup>Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, καὶ  
Speaking and of them to the people, and

ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγός  
came upon them the priests and the captain

τοῦ ἱεροῦ καὶ οἱ Σαδουκαῖοι, <sup>2</sup>διαπονούμενοι  
of the temple and the Sadducees, being grieved

διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ κα-  
through the to teach them the people, and to

ταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν  
announce in the Jesus the resurrection that

ἐκ νεκρῶν. <sup>3</sup>Καὶ ἐπέβαλον αὐτοῖς τὰς  
out of dead ones. And they laid on them the

χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον·  
hands, and put into keeping to the morrow:

\* VATICAN MANUSCRIPT.—21. of HIS HOLY. 22. to the FATHERS—omit. 25. the Sons of. 26. of you—omit. 1. HIGH-PRIESTS and.

† 22. Deut. xviii. 15, 18, 19; Acts vii. 37. ‡ 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. † 25. Gen. xii. 3; xxii. 18; Gal. iii. 8. ‡ 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 46. † 2. Matt. xxii. 23; Acts xxiii. 8.

DESTINED for you, Jesus Christ;

21 whom, indeed, Heaven must retain till the Times of Restoration of all things which God spoke by the Mouth\* of HIS HOLY Prophets, from of Old.

22 Moses indeed said, †'The Lord your God shall raise up to you, from your BRETHREN, a Prophet, like me; Him you shall hear in all things which he may speak to you;

23 'and it shall be, Every Soul which may not hear that PROPHET, shall be destroyed from among the PEOPLE.'

24 And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

25 †You are \*Sons of the PROPHETS, and of the COVENANT which God ratified with our FATHERS, saying to Abraham, ‡'And in thy SEED shall all the FAMILIES of the EARTH be blessed.'

26 God having raised up his SERVANT, sent him †first to you, to bless each one who shall turn from his EVIL WAYS."

#### CHAPTER IV.

1 And while they were speaking to the PEOPLE, the \*HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 ‡being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in Custody till the NEXT

ἦν γὰρ ἑσπέρα ἤδη. <sup>4</sup>Πολλοὶ δὲ τῶν ἀκου-  
it was for evening now. Many but of those having  
σάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ  
heard the word believed; and became the  
ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.  
number of the men about thousand five.  
<sup>5</sup>Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐ-  
It happened and on the morrow to be assembled of  
τῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ  
them the rulers and elders and  
γραμματεῖς εἰς Ἱερουσαλὴμ· <sup>6</sup>καὶ Ἀνναν τὸν  
scribes at Jerusalem; also Annas the  
ἀρχιερέα, καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀ-  
high-priest, and Caiaphas and John and Alexan-  
λέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρ-  
der, and as many as were of a family of  
χειρατικοῦ. <sup>7</sup>Καὶ στήσαντες αὐτοὺς ἐν μέσῳ,  
high-priesthood. And having placed them in middle  
ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ  
they asked; By what power, or in what  
ὀνόματι ἐποιήσατε τούτο ὑμεῖς; <sup>8</sup>Τότε Πέτρος  
name did this you? Then Peter  
πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς·  
being filled with spirit holy, said to them;  
<sup>9</sup>Ἀρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι \* [τοῦ  
Rulers of the people, and elders [of the  
Ἰσραὴλ,] <sup>10</sup>εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ  
Israel,] if we to-day be examined to  
εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος  
for kindness a man sick, by what he  
σέσωσται· <sup>11</sup>Γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ  
has been saved; Known be it all to you and  
παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι  
to all the people of Israel, that in the name  
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς  
of Jesus Anointed the Nazarene, whom you  
ἔσταυρώσατε ὃν ὁ Θεὸς ἤγειρεν ἐκ νε-  
crucified whom the God raised out of dead  
κρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον  
ones, by him this has stood in presence  
ὑμῶν ὑγιής. <sup>12</sup>Οὗτός ἐστιν ὁ λίθος ὁ ἐξου-  
of you sound. This is the stone that having  
θηνθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ  
been despised by you the builders, the  
γενόμενος εἰς κεφαλὴν γωνίας. <sup>13</sup>Καὶ οὐκ  
having been made into a head of a corner. And not  
ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὐδὲ  
is in another to any one the salvation; not even  
γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανόν,  
for a name is another under the heaven,  
τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ  
that having been given among men, in which  
δεῖ σωθῆναι ἡμᾶς.  
must to be saved us.

<sup>13</sup>Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησί-  
Seeing and the of the Peter boldness  
αν καὶ Ἰωάννου, καὶ καταλαβόμενοι, ὅτι  
and of John, and having perceived, that  
ἀνθρώποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύ-  
men unlearned they are and ungifted, they

DAY; for it was now Even-  
ing.

<sup>4</sup> But many of THOSE  
HAVING HEARD the WORD  
believed; and the NUM-  
BER of the MEN became  
about five Thousand.

<sup>5</sup> And it occurred on  
the NEXT DAY, that Their  
RULERS, and \*the ELDERS,  
and the SCRIBES assem-  
bled at Jerusalem;

<sup>6</sup> and ‡Annas, the HIGH-  
PRIEST, and Caiaphas, and  
John, and Alexander, and  
as many as were of the  
family of the High-Priest-  
hood;

<sup>7</sup> and having placed  
them in the Midst, they  
asked, ‡“By What Power,  
or in What Name, have  
you done this?”

<sup>8</sup> ‡Then Peter being  
filled with holy Spirit,  
said to them, “Rulers of  
the PEOPLE, and Elders of  
ISRAEL!

<sup>9</sup> if we are to-day ex-  
amined about a Good  
Deed conferred on the  
sick Man, by what means  
he has been cured;

<sup>10</sup> be it known to you  
all, and to All the PEOPLE  
of Israel, ‡That by the  
NAME of Jesus Christ, the  
NAZARENE, whom you  
crucified, ‡w h o m God  
raised from the Dead, by  
him has this man stood  
before you whole.

<sup>11</sup> ‡This is ‘THAT STONE  
‘which HAS BEEN REJECT-  
ED by You, the BUILDERS,  
‘THAT which HAS BECOME  
‘the Head of the Corner.’

<sup>12</sup> And there is no SAL-  
VATION in any other; for  
there is no other Name  
under HEAVEN, which HAS  
BEEN GIVEN among Men,  
by which we can be saved.”

<sup>13</sup> And seeing the BOLD-  
NESS of PETER and John,  
‡and perceiving that they  
were illiterate and ungift-

\* VATICAN MANUSCRIPT.—5. and the ELDERS and the SCRIBES. 8. of ISRAEL—omit.  
‡ 6. Luke iii. 2; John xi. 49; xviii. 13. ‡ 7. Matt. xxi. 23. ‡ 8. Luke xii.  
11, 12. ‡ 10. Acts iii. 6, 16. ‡ 10. Acts ii. 24. ‡ 11. Ps. cxviii. 22; Isa.  
xxviii. 16; Matt. xxi. 42. ‡ 13. Matt. xi. 25; 1 Cor. i. 27.

μαζον, ἐπεγίνωσκόν τε αὐτούς, διὰ τὸν  
wondered, they knew and them, that with  
τῷ Ἰησοῦ ἦσαν. <sup>14</sup>τὸν δὲ ἄνθρωπον βλέπον-  
the Jesus they were; the and man behold-  
τες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον,  
ing with them standing that having been healed,  
οὐδὲν εἶχον ἀντελεῖν. <sup>15</sup>Κελεύσαντες  
nothing they had to say against. Having ordered  
δὲ αὐτούς ἔξω τοῦ συνεδρίου ἀπελθεῖν,  
and them outside of the high-council to go,

συνέβαλον πρὸς ἀλλήλους, <sup>16</sup>λέγοντες. Τί  
they consulted with each other, saying; What  
ποιήσομεν τοῖς ἀνθρώποις τοῖς; διὰ μὲν  
shall we do to the men these? that indeed  
γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν,  
for known a sign has been done by them,  
πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν,  
to all those dwelling in Jerusalem manifest,  
καὶ οὐ δυνάμεθα ἀρνήσασθαι. <sup>17</sup>Ἀλλ' ἵνα μὴ  
and not we were able to deny. But that not

ἐπὶ τὸ πλεῖον διανεμηθῇ εἰς τὸν λαόν,  
to more it may spread among the people,  
\* [ἀπειλῇ] ἀπειλησώμεθα αὐτοῖς, μηκέτι λα-  
[with a threat] let us threaten them, no longer to  
λεῖν ἐπὶ τῷ ὀνόματι τοῦτῳ μηδενὶ ἀνθρώπων.  
speak in the name this to any man.

<sup>18</sup>Καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς  
And having called them, they charged them

τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν  
not at all not to speak nor to teach  
ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>19</sup>Ὁ δὲ Πέτρος  
in the name of the Jesus. The but Peter  
καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον·  
and John answering to them said;

Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν  
If just it is in presence of the God, you  
ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. <sup>20</sup>Οὐ  
to hearken rather than the God, judge you. Not  
δυνάμεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἠκού-  
are able for we, what we saw and heard,

σαμεν, μὴ λαλεῖν. <sup>21</sup>Οἱ δὲ προσαπειλησά-  
not to speak. They and having again threat-  
μενοι ἀπέλυσαν αὐτούς, μηδὲν εὗρισκοντες  
ened them dismissed them, nothing finding

τὸ πῶς κολάσονται αὐτούς, διὰ τὸν  
the how they might punish them, on account of the  
λαόν· διὰ πάντες ἐδόξαζον τὸν Θεὸν  
people; because all glorified the God

ἐπὶ τῷ γεγονότι. <sup>22</sup>Ἐτῶν γὰρ ἦν  
on account of that having been done. Years for was  
πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν  
more, forty the man, on whom

ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.  
was wrought the sign this of the cure.

<sup>23</sup>Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς  
Having been dismissed and they came to the  
ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς  
own friends, and related what things to them  
οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup>Οἱ  
the high-priests and the elders said. They

ed Men, they wondered, and recognized them That they had been with JESUS.

<sup>14</sup> And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

<sup>15</sup> But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

<sup>16</sup> saying, ‡ "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

<sup>17</sup> But that it may spread no further among the PEOPLE, let us threaten them, to speak no more to any Man in this NAME."

<sup>18</sup> And having called them, they commanded \*that they should not speak at all nor teach in the NAME of JESUS.

<sup>19</sup> But PETER and John answering, said to them, ‡ "Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

<sup>20</sup> ‡for we cannot forbear to speak of the things we have seen and heard."

<sup>21</sup> And THEY, having again threatened them, dismissed them, finding Nothing how they might punish them, ‡on account of the PEOPLE; because all glorified GOD for WHAT was DONE;

<sup>22</sup> for the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

<sup>23</sup> And being dismissed, they went to their own friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

\* VATICAN MANUSCRIPT.—17. with a threat—omit. 18. that they should not speak at all nor.

‡ 16. John xi. 47. ‡ 19. Acts v. 29. ‡ 20. Acts i. 8. ‡ 20. Acts ii. 32. ‡ 21. Matt. xxi. 26; Luke xx. 6, 19; xxii. 2; Acts v. 26.



δὲ ἀκούσαντες, ὁμοθυμαδὸν ᾤσαν φωνὴν  
and having heard, with one mind lifted up a voice  
πρὸς τὸν Θεόν, καὶ εἶπον· Δέσποτα, σὺ \* [ὁ  
to the God, and said; O Sovereign, thou [the  
Θεός,] ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν  
God,] that having made the heaven and the  
γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν  
earth and the sea, and all the things in  
αὐτοῖς· <sup>25</sup>ὁ διὰ στόματος Δαυὶδ παιδός  
them; who through mouth of David a servant  
σου εἰπὼν· "Ἰνα τὶ ἐφρούραξεν ἔθνη,  
of thee having said; Why raged nations,  
καὶ λαοὶ ἐμελέτησαν κενά; <sup>26</sup>Παρέστησαν  
and peoples devised vain things? Stood up  
οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνή-  
the kings of the earth, and the rulers were  
χθησαν ἐπὶ τὸ αὐτό, κατὰ τοῦ Κυρίου, καὶ  
assembled in the same, against the Lord, and  
κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>27</sup>Συνήχθησαν γὰρ  
against the Anointed of him. Were gathered for  
ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν  
in truth in the city this against the  
ἅγιον παῖδά σου Ἰησοῦν, ὃν ἐχού-  
holy servant of thee Jesus, whom thou didst  
σας, Ἡρώδης τε καὶ Πόντιος Πιλάτος,  
anoint, Herod both and Pontius Pilate,  
σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, <sup>28</sup>ποιῆσαι ὅ-  
with Gentiles and peoples of Israel, to do what  
σα ἢ χεὶρ σου καὶ ἡ βουλή \* [σου]  
things the hand of thee and the will [of thee]  
προώρισε γενέσθαι. <sup>29</sup>Καὶ τανῦν, Κύριε,  
before marked out to be done. And now, O Lord,  
ἐπίδε ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δός  
look thou upon the threats of them, and grant  
τοῖς δούλοις σου μετὰ παρρησίας πάσης λα-  
to the slaves of thee, with freedom all to  
λεῖν τὸν λόγον σου, <sup>30</sup>ἐν τῷ τὴν χεῖρά σου  
speak the word of thee, in the hand of thee  
ἐκτείνειν σε εἰς ἱάσιν, καὶ σημεῖα καὶ  
to stretch out thee for healing, and signs and  
τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ  
prodigies to do through the name of the  
ἀγίου παιδός σου Ἰησοῦ. <sup>31</sup>Καὶ δεηθέντων  
holy child of thee Jesus. And having prayed  
αὐτῶν ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν  
of them was shaken the place, in which they were  
συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες πνεύμα-  
assembled; and they were filled all of a  
τος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ  
spirit holy, and spoke the word of the God  
μετὰ παρρησίας.  
with freedom.

<sup>32</sup>Τοῦ δὲ πλήθους τῶν πιστευσάντων  
Of the and multitude of those having believed  
ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ οὐδὲ  
was the heart and the soul one; and not even  
εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶ-  
one any of the possessions to him said his own to

24 And THEY, having heard it, lifted up their voice to God with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 who didst say \*by the Mouth of thy SERVANT David, †'Why did 'the Nations rage, and 'the Peoples devise vain 'things?

26 'The KINGS of the 'EARTH stood up, and 'the RULERS assembled to- 'gether, against the LORD, 'and against his ANOINT- 'ED.'

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Israel were gathered together against thy HOLY Servant Jesus, whom thou hast anointed,

28 †to do what thy HAND and COUNSEL before appointed to be done.

29 And NOW, O Lord, look upon their THREATS; and grant to thy SERVANTS to speak thy WORD with all Freedom,

30 while thou art EXTENDING thy HAND for healing; †and while performing Signs and Prodigies through the NAME of thy HOLY Servant Jesus."

31 And while they were praying, †the PLACE was shaken where they were assembled; and they were all filled with \*the HOLY Spirit, and they spoke the WORD of GOD with Free- dom.

32 And of the MULTI- TUDE of those HAVING BE- LIEVED †the HEART and the SOUL was one; and no one said that any thing of his POSSESSIONS was his

\* VATICAN MANUSCRIPT.—24. the God—omit. 25. through the holy spirit, by the mouth of our FATHER David thy Servant hast SAID. 28. of thee—omit. 31. the HOLY Spirit.

† 25. Psa. ii. 1. † 28. Acts ii. 23; iii. 18. † 30. Acts ii. 43; v. 12. † 31. Acts ii. 2, 4; xvi. 25. † 31. ver. 29. † 32. Acts v. 12; Rom. xv. 5, 6; 2 Cor. xiii. 11; Phil. i. 27; ii. 2; 1 Pet. iii. 8. † 32. Acts ii. 44.

ναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. <sup>33</sup>Καὶ μεγάλη δύναμις ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις οὖν ἐπὶ πάντας αὐτοὺς. <sup>34</sup>Οὐδὲ γὰρ ἐνδεὴς τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πωρουμένων, <sup>35</sup>καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ, καθότι ἂν τις χρεῖαν εἶχεν. <sup>36</sup>Ἰωσὴς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἐστὶ μεθερμηνεύμενον, υἱὸς παρακλήσεως,) Λευῖτης, Κύπριος τῷ γένει, <sup>37</sup>ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

ΚΕΦ. ε'. 5.

<sup>1</sup>Ἀνὴρ δὲ τις Ἀνανίας ὀνόματι, σὺν ἑαυτῇ γυναίκί αὐτοῦ, ἐπώλησε κτήνην· καὶ ἐκ τῆς τιμῆς, συνείσχετο ἀπὸ τῆς τιμῆς, ἔκρυπτον· καὶ τῆς γυναίκος αὐτοῦ· καὶ ἐνέγκας μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>2</sup>Εἶπε δὲ Πέτρος· Ἀνανίας, διατί ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ νοσήσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; <sup>3</sup>Οὐχὶ μένον, σοὶ ἔμενε, καὶ πρᾶξαι ὅτι ἐν τῇ σὴ ἐξουσίᾳ ὑπῆρχε; <sup>4</sup>τί οὖν ἐπὶ τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώπους, ἀλλὰ τῷ θεῷ.

own; ‡but all things were common among them.

<sup>33</sup> And with \*great Power the APOSTLES delivered the TESTIMONY of the RESURRECTION of the LORD Jesus; and great Favor was upon them all.

<sup>34</sup> For no one among them was in want; ‡for such as were Owners of Lands or Houses were constantly selling and bringing the VALUE of WHAT WAS SOLD,

<sup>35</sup> and placing it at the FEET of the APOSTLES; and it was distributed to each as any one might have necessity.

<sup>36</sup> And THAT Joses who by the APOSTLES was SURNAMED Barnabas, (which signifies, being translated, a Son of Exhortation) a Levite, a Cyprian by birth,

<sup>37</sup> having a Field, sold it, and brought the MONEY and laid it at the FEET of the APOSTLES.

CHAPTER V.

<sup>1</sup> And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

<sup>2</sup> and appropriated a part of the PRICE, \*his WIFE also knowing of it; and having brought a certain part, ‡laid it at the FEET of the APOSTLES.

<sup>3</sup> ‡But Peter said, "Ananias, why has the ‡ADVERSARY, filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?

<sup>4</sup> While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

\* VATICAN MANUSCRIPT.—33. great Power. 2. the WIFE.

‡ 34. Acts ii. 45. ‡ 2. Acts iv. 37. ‡ 3. Num. xxx. 2; Deut. xxi. 1. 21; Eccl. .. 4. ‡ 3. Luke xxi. 3.

ΘΕΩ. ὁ Ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους  
 God. Having heard and the Ananias the words  
 ταύτων, πεσὼν ἐξέφηνε. Καὶ ἐγένετο  
 these, falling down breathed out. And came  
 φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦ-  
 a fear great on all those having heard these.  
 τα. Ὁ Ἀναστάντες δὲ οἱ νεώτεροι συνέστει-  
 Having arisen and the younger ones wrapped  
 λαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν.  
 up him, and having carried out they buried.  
 Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ  
 It happened and about hours three apart, and the  
 γυνὴ αὐτοῦ μὴ εἰδὴ τὸ γεγονός  
 wife of him not having known that having been done  
 εἰσηλθεν. Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ  
 came in. Answered and to her the Peter; Tell  
 μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ  
 me, if for so much the land you sold? She and  
 εἶπε· Ναὶ τοσούτου. Ὁ δὲ Πέτρος εἶπε πρὸς  
 said: Yes for so much. The and Peter said to  
 αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν  
 her; Why that it has been agreed upon by you  
 πειράσαι τὸ πνεῦμα Κυρίου; Ἴδου οἱ πόδες  
 to tempt the spirit of Lord? Lo the feet  
 τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ  
 of those having buried the husband of thee, at the  
 θύρᾳ, καὶ ἐξοίσουσίν σε. <sup>10</sup> Ἐπεσε δὲ  
 door, and they will carry out thee. She fell and  
 παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέφ-  
 immediately at the feet of him, and breathed  
 ξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτήν  
 out; having come in and the younger ones found her  
 νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς  
 dead, and having carried out they buried with  
 τὸν ἄνδρα αὐτῆς. <sup>11</sup> Καὶ ἐγένετο φόβος μέγας  
 the husband of her. And came a fear great  
 ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς  
 on whole the assembly, and on all those  
 ἀκούοντας ταῦτα.  
 having heard these things.

<sup>12</sup> Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγί-  
 Through and the hands of the apostles were  
 νετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ  
 done signs and prodigies among the people  
 πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν  
 many; and they were with one mind all in  
 τῇ στοᾷ Σολομῶνος. <sup>13</sup> τῶν δὲ λοιπῶν οὐδεὶς  
 the porch of Solomon; of the and others no one  
 ἐτόλμα κολλᾶσθαι αὐτοῖς. Ἀλλ' ἐμεγάλυνεν  
 presumed to join himself to them. But magnified  
 αὐτοὺς ὁ λαός· <sup>14</sup> (μᾶλλον δὲ προσετίθεντο  
 them the people; (more and were added  
 πιστεύοντες τῷ Κυρίῳ πλήθι ἀνδρῶν τε  
 believing to the Lord multitudes of men both  
 καὶ γυναικῶν) <sup>15</sup> ὥστε κατὰ τὰς πλατείας  
 and women;) so that in the open squares  
 ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ  
 to bring out the sick ones, and to place on  
 κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου  
 beds and couches, that coming of Peter

5 And ANANIAS, hav-  
 ing heard these WORDS,  
 ‡fell down, and expired.  
 And great FEAR came on all  
 THOSE who HEARD these  
 things.

6 Then the YOUNGER  
 disciples arising, ‡wrap-  
 ped him up, and carrying  
 him out, buried him.

7 And it occurred after  
 an interval of about three  
 Hours, his WIFE also came  
 in, not knowing WHAT had  
 been DONE.

8 And \*Peter answered  
 her, "Tell me whether  
 you sold the LAND for so  
 much?" and SHE said,  
 "Yes, for so much."

9 And Peter said to her,  
 "Why have you agreed to-  
 gether ‡to try the SPIRIT  
 of the Lord? Behold, the  
 FEET of THOSE who have  
 been BURYING thy HUS-  
 BAND are at the DOOR, and  
 they will carry thee out."

10 And she fell down  
 immediately at his FEET,  
 and expired, and the  
 YOUNG MEN coming in,  
 found her dead, and hav-  
 ing carried her out, buried  
 her by her HUSBAND.

11 ‡And great Fear  
 came on the WHOLE ASSEM-  
 BLY, and on all THOSE who  
 HEARD these things.

12 ‡And many Signs and  
 Prodigies were performed  
 among the PEOPLE by the  
 HANDS of the APOSTLES—  
 (and they were all with  
 one mind in Solomon's  
 PORTICO;

13 and of the REST, no  
 one presumed to unite  
 himself to them; ‡but the  
 PEOPLE magnified them;

14 and Believers were  
 added the more to the  
 LORD, Multitudes both of  
 Men and Women;—

15 so that they brought  
 out the SICK \*even into  
 the OPEN SQUARES, and

\* VATICAN MANUSCRIPT.—8. Peter. 15. even into.

‡ 5. ver. 10, 11. ‡ 6. Judges xix. 40. ‡ 9. Matt. iv. 7. ‡ 11. Acts ii. 43;  
 xix. 17. ‡ 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 4.  
 ‡ 13. Acts ii. 47; iv. 21.

καὶ ἡ σκιά ἐπισκιάσῃ τινὶ αὐτῶν.  
If even the shadow might overshadow some of them.

<sup>16</sup> Συνήχετο δὲ καὶ τὸ πλῆθος τῶν  
Came together and also the multitude from the  
περίξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες  
surrounding cities into Jerusalem, bringing  
ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων  
sick ones and those being troubled by spirits  
ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.  
impure; whom were healed all.

<sup>17</sup> Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ  
Having arisen and the high priest and all those  
σὺν αὐτῷ, ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων,  
with him, the being sect of the Sadducees,  
ἐπλήσθησαν ζήλου. <sup>18</sup> Καὶ ἐπέβαλον τὰς χεῖρας  
were filled of anger. And laid the hands

\* [αὐτῶν] ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο  
[of them] on the apostles, and placed  
αὐτοὺς ἐν τηροῦσι δημοσίᾳ. <sup>19</sup> Ἀγγελος δὲ Κυ-  
them in prison public. A messenger but of a  
ρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς  
Lord by the night opened the doors of the  
φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε·  
prison, having brought out and them said;

<sup>20</sup> πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ  
Go, and standing speak you in the

ιερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς  
temple to the people all the words of the life

ταύτης. <sup>21</sup> Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν  
this. Having heard and they entered at the  
ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον.  
dawn into the temple, and taught.

Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ  
Having come and the high-priest and those

σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον  
with him, they called together the high council

καὶ πᾶσαν τὴν γερονσίαν τῶν υἱῶν Ἰσραὴλ,  
even all the senate of the sons of Israel,

καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον, ἄχθῃ-  
and sent into the prison, to have

ναι αὐτοὺς. <sup>22</sup> Οἱ δὲ ὑπηρέται παραγενόμενοι  
brought them. The but officers having gone

οὐχ εὑρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαν-  
not found them in the prison; having returned

τες δὲ ἀπήγγειλαν, <sup>23</sup> λέγοντες· "Ὅτι τὸ \* [μὲν]  
and reported, saying; That the [indeed]

δεσμοτήριον εὑρομεν κεκλεισμένον ἐν πά-  
prison we found having been closed with all

σῇ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἐστῶτας πρὸ  
safety, and the guards standing before

τῶν θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα  
the doors; having opened but, within no one

εὑρομεν. <sup>24</sup> Ὡς δὲ ἤκουσαν τοὺς λόγους τού-  
we found. When and they heard the words these

τους \* [ὁ τε ἱερεὺς καὶ] ὁ στρατηγὸς τοῦ  
[the, both priest and] the commander of the

ιεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν, πε-  
temple and the high-priests, they doubted concern-

laid them on Beds and  
Couches, that at least the  
SHADOW of Peter, coming  
along, might overshadow  
some of them.

16 And the MULTITUDE  
came together even from  
the CITIES surrounding  
Jerusalem, bringing Sick  
persons, and those troubl-  
ed by impure Spirits; all  
of whom were cured.

17 And the HIGH-  
PRIEST arising, and All  
THOSE who were with him,  
—being the SECT of the  
SADDUCEES,—were filled  
with Anger.

18 and laid HANDS on  
the APOSTLES, and put  
them into the public Pri-  
son.

19 ‡ But an Angel of  
the Lord, in the NIGHT,  
opened the DOORS of the  
PRISON, and bringing them  
out said,

20 "Go, stand and  
speak in the TEMPLE to  
the PEOPLE All the words  
of this LIFE."

21 And having heard  
this, they entered into the  
TEMPLE, early in the  
MORNING, and taught.  
‡ And the HIGH-PRIEST  
coming, and THOSE with  
him, called the SANHE-  
DRIM together, even All  
the SENATE of the SONS  
of Israel, and sent to the  
PRISON to have them  
brought.

22 But the OFFICERS  
going did not find them in  
the PRISON; and having  
returned, they reported,

23 saying, "We found  
the PRISON closed with All  
Safety, and the GUARDS  
standing \* at the DOORS;  
but having opened them,  
we found no one within."

24 And when they heard  
these WORDS, ‡ both the  
COMMANDER of the TEM-  
PLE, and the HIGH-  
PRIESTS were perplexed

\* VATICAN MANUSCRIPT.—18. of them—omit. 23. indeed—omit. 23. at the  
DOORS. 24. both the PRIEST, and—omit.

‡ 19. Acts xii. 7; xvi. 26. ‡ 21. Acts iv. 5, 6. ‡ 24. Luke xxii. 4; Acts iv. 1.

οὐ αὐτῶν, τί ἂν γένοιτο τοῦτο. <sup>25</sup> Παραγε-  
ing them, what might be this. Having  
νόμενος δέ τις ἀπήγγειλεν αὐτοῖς· Ὅτι ἰδοῦ,  
come but one told them; That lo,  
οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν  
the men whom you put in the prison, are in  
τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.  
the temple standing and teaching the people.

<sup>26</sup> Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς  
Then having gone the commander with the  
ὑπηρέταις, ἤγαγεν αὐτούς, οὐ μετὰ βίας·  
officers, they brought them, not with violence;  
ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶ-  
they feared for the people, that not they might be  
σιν. <sup>27</sup> Ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν  
stoned. Having brought and them they stood in  
τῷ συνεδρίῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιε-  
the sanhedrim. And asked them the high-  
ρεὺς, <sup>28</sup> λέγων· Οὐ παραγγελία παρηγγείλαμεν  
priest, saying; Not with a charge we charged

ὑμῖν, μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ  
ing of you, and you wish to bring on us  
ἰδοῦ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδα-  
lo, you have filled the Jerusalem of the teach-  
χῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς  
ing of you, and you wish to bring on us  
τὸ αἷμα τοῦ ἀνθρώπου τούτου. <sup>29</sup> Ἀποκριθεὶς  
the blood of the man this. Answering

δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον· Πει-  
and the Peter and the apostles, said; To  
θαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώ-  
obey it is necessary God rather than men.  
ποις. <sup>30</sup> Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν  
The God of the fathers of us raised up  
'Ιησοῦν, ὃν ὑμεῖς διεχειρίσασθε, κρεμά-  
Jesus, whom you laid violent hands upon, having  
σαντες ἐπὶ ξύλου· <sup>31</sup> τοῦτον ὁ Θεὸς ἀρχηγὸν  
hanged on a cross; him the God a prince  
καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐ-  
and a savior has lifted up to the right hand of  
τοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ  
himself, to give reformation to the Israel, and  
ἄφεσιν ἁμαρτιῶν. <sup>32</sup> Καὶ ἡμεῖς ἐσμεν αὐτοῦ  
forgiveness of sins. And we are of him  
μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ  
witnesses of the matters these, and the  
πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς  
spirit also the holy, which gave the God

τοῖς πειθαρχοῦσιν αὐτῷ. <sup>33</sup> Οἱ δὲ ἀκούσαντες  
to those submitting to him. They and having heard  
διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.  
were sawn through, and took counsel to kill them.  
<sup>34</sup> Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φα-  
Having arisen and one in the high council a  
ρισσαῖος, ὀνόματι Γαμαλιήλ νομοδιδάσκαλος,  
Pharisee, by name Gamaliel a teacher of law,  
τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἕξω  
honored by all the people, ordered without

concerning them, how this  
thing could be.

<sup>25</sup> But some one having  
come, told them, "Behold,  
the MEN whom you put in  
the PRISON are standing  
in the TEMPLE, and teach-  
ing the PEOPLE."

<sup>26</sup> Then the COMMAN-  
DER going away with the  
OFFICERS, brought them  
without Violence; ‡for  
they feared the PEOPLE,  
lest they should be stoned.

<sup>27</sup> And having brought  
them, they stood before  
the SANHEDRIM; and the  
HIGH-PRIEST asked them,  
saying,

<sup>28</sup> \*† "We charged you  
strictly not to teach in  
this NAME, and behold,  
you have filled JERUSA-  
LEM with your TEACHING,  
and ‡wish to bring this  
MAN'S BLOOD on us."

<sup>29</sup> And PETER answer-  
ing, and the APOSTLES,  
said, ‡ "It is necessary to  
obey God, rather than  
Men.

<sup>30</sup> ‡ The GOD of our  
FATHERS raised up \*JE-  
SUS, whom having hanged  
on a Cross, you killed.

<sup>31</sup> Him, a Prince and a  
Savior, GOD has lifted up  
to his own RIGHT-HAND,  
‡\*to GIVE Reformation to  
ISRAEL, and Forgiveness  
of Sins.

<sup>32</sup> And we are Wit-  
nesses \*in him of these  
THINGS; ‡and GOD gave  
the HOLY SPIRIT to THOSE  
who SUBMIT to him."

<sup>33</sup> And THEY, having  
heard this, were enraged,  
and took counsel to kill  
them.

<sup>34</sup> But a certain Phari-  
see in the SANHEDRIM,  
named Gamaliel, a teach-  
er of the law, honored by  
All the PEOPLE, standing  
up ordered\*the MEN to be

\* VATICAN MANUSCRIPT.—28. We charged you strictly not. 31. to GIVE. 32. in him of these THINGS; and GOD gave the HOLY SPIRIT to THOSE who SUBMIT to him. 34. the MEN.

‡ 26. Matt. xxi. 26. ‡ 28. Acts iv. 18. ‡ 28. Acts ii. 23, 36; iii. 15; vii. 52. ‡ 29. Acts iv. 19. ‡ 30. Acts iii. 13, 15; xxii. 14. ‡ 31. Luke xxiv. 47; Acts iii. 26; xiii. 38. ‡ 32. Acts ii. 4; x. 44.

δραχὺ τι τοὺς ἀποστόλους ποιῆσαι. <sup>35</sup>Εἰπέ  
a little while the apostles to be put. He said  
τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλίται, προσέ-  
and to them; Men Israelites, take  
χετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τι  
heed to yourselves, to the men these, what  
μέλλετε πράσσειν. <sup>36</sup>Πρὸ γὰρ τούτων τῶν  
you are about to do. Before for these the  
ἡμερῶν ἀνέστη Θεودᾶς, λέγων εἶναί τινα  
days stood up Theudas, saying to be some one  
ἑαυτόν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν  
himself, to whom adhered a number of men  
ὥσει τετρακοσίων· ὃς ἀνηρέθη, καὶ πάν-  
about four hundred; who was put to death, and all  
τες ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ  
as many as listened to him, were dispersed, and  
ἐγένοντο εἰς οὐδέν. <sup>37</sup>Μετὰ τοῦτον ἀνέστη  
came to nothing. After this stood up  
Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς  
Judas the Galilean, in the days of the  
ἀπογραφῆς, καὶ ἀπέστησε λαόν \* [ικανόν]  
registering, and drew away people [much]  
ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάν-  
behind himself; and he was destroyed, and all  
τες ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίστη-  
as many as listened to him, were dispersed.  
σαν. <sup>38</sup>Καὶ τανῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ  
And now I say to you, withdraw from  
τῶν ἀνθρώπων τούτων, καὶ ἑάσατε αὐτούς,  
the men these, and let alone them,  
ὅτι ἂν ἢ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη  
because if may be from men the counsel this  
ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. <sup>39</sup>εἰ δέ  
or the work this, it will be overthrown; if bu-  
ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι  
from God it is, not you are able to overthrow  
αὐτούς, μήποτε καὶ θεομάχοι εὗρε-  
them, not and fighters against God you  
θῆτε. <sup>40</sup>Επείσθησαν δὲ αὐτῷ·  
should be found. They were persuaded and by him;  
καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δει-  
and having called the apostles, hav-  
ραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ  
ing beaten they commanded not to speak in the  
ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.  
name of the Jesus, and released them.  
<sup>41</sup>Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ  
They indeed therefore went rejoicing from  
προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ  
presence of the high-council, because in behalf  
τοῦ ὀνόματος κατηξιώθησαν ἀτιμα-  
of the name they were accounted worthy to be  
σθῆναι. <sup>42</sup>Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ  
dishonored. Every and day in the temple  
καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ  
and at home not they ceased teaching and  
εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.  
announcing glad tidings of Jesus the Anointed.

put out for a little time.

35 And he said to them, "Israelites! take heed to yourselves what you are about to do to these MEN.

36 For before These DAYS Theudas stood up, saying that he was somebody; to whom a Number of Men, about four hundred, adhered; who was put to death, and all, as many as obeyed him, were dispersed, and came to nothing.

37 After him stood up Judas the Galilean, in the DAYS of the REGISTERING, and drew away PEOPLE after him; and he was destroyed, and all, as many as obeyed him, were dispersed.

38 And now I say to you, Keep away from these MEN, and let them alone; ‡Because if this COUNSEL or this WORK be from Men, it will be overthrown;

39 but if it be from God, you are not able to overthrow them; be not you found fighters against God."

40 And they were persuaded by him; and having summoned the APOSTLES and ‡scourged them, they charged them not to speak in the NAME of JESUS, and dismissed them.

41 Then indeed THEY went ‡rejoicing from the Presence of the SANHEDRIM, Because they were deemed worthy to be dishonored on account of the NAME.

42 ‡And every Day, in the TEMPLE and at Home, they ceased not teaching and preaching the glad tidings\* of the ANOINTED Jesus.

\* VATICAN MANUSCRIPT.—37. much—omit. 42. of the ANOINTED Jesus.

‡ 38. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13. ‡ 40. Matt. x. 17; xxiii. 34; Mark xiii. 9. ‡ 41. Matt. v. 12; Rom. v. 3; James i. 2; 1 Pet. iv. 13, 16; ‡ 42. Acts ii. 46.

ΚΕΦ. στ'. 6.

<sup>1</sup>Ἐν ταῖς ἡμέραις ταύταις πληθυνόντων  
In and the days those increasing  
τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλλη-  
the disciples, came a murmuring of the Helle-  
νιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρε-  
nists to the Hebrews, because were  
θεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ  
overlooked in the service the daily the  
χῆραι αὐτῶν. <sup>2</sup>Προσκαλεσάμενοι δὲ οἱ δώδεκα  
widows of them. Having called and the twelve  
τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ  
the multitude of the disciples, said; Not  
ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον  
proper it is us having left the word  
τοῦ Θεοῦ, διακονεῖν τραπέζαις. <sup>3</sup>Ἐπισκέ-  
of the God, to serve tables. Look you  
ψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν  
out therefore, brethren, men from of you  
μαρτυρουμένους ἑπτὰ, πλήρεις πνεύματος καὶ  
being attested seven, full of spirit and  
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας  
wisdom, whom we will appoint to the need  
ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακο-  
this; we but to the prayer and to the service  
νίᾳ τοῦ λόγου προσκαρτερήσομεν. <sup>5</sup>Καὶ  
of the word will constantly attend. And  
ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆ-  
pleased the word in presence of all of the multi-  
θους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη  
tude; and they chose Stephen, a man full  
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον,  
of faith and spirit holy, and Philip,  
καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα,  
and Prochorus, and Nicanor, and Timon,  
καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀν-  
and Parmenas, and Nicolaus a proselyte of  
τιοχείᾳ· οὓς ἔστησαν ἐνώπιον τῶν  
Antioch; whom they placed in presence of the  
ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐ-  
apostles; and having prayed they put to  
τοῖς τὰς χεῖρας. <sup>7</sup>Καὶ ὁ λόγος τοῦ Θεοῦ  
them the hands. And the word of the God  
ἤϋξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μα-  
grew, and was multiplied the number of the dis-  
θητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος  
ciples in Jerusalem greatly; great and a crowd  
τῶν ἱερέων ὑπήκουον τῇ πίστει. <sup>8</sup>Στέφα-  
of the priests were obedient to the faith. Stephen  
νος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει  
and full of favor and of power performed  
τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
prodigies and signs great among the people.

<sup>9</sup>Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς  
Stood up and some of those from the  
συναγωγῆς τῆς λεγομένης Λιθερτίνων, καὶ  
synagogue of that being called of Libertines, and

CHAPTER VI.

1 And in those DAYS, the DISCIPLES increasing there arose a Complaint of the †‡ HELLENISTS against the HEBREWS, Because their WIDOWS were neglected in the †DAILY SERVICE.

2 And the TWELVE, having summoned the MULTITUDE of the DISCIPLES, said, "It is not proper for us to leave the WORD of GOD and serve TABLES.

3 \*Therefore, Brethren, look out from among yourselves, seven Men of good reputation, full of Spirit and Wisdom, whom we may set over this BUSINESS;

4 but we will constantly attend to PRAYER, and to the MINISTRY of the WORD."

5 And the PROPOSITION was pleasing to All the MULTITUDE; and they selected Stephen, a man full of Faith and holy Spirit; and †Philip, and Prochorus, Nicanor, and Timon and Parmenas, and Nicolaus, a Proselyte of Antioch;

6 whom they set before the APOSTLES; ‡and they, having prayed, †laid HANDS on them.

7 ‡And the WORD of GOD grew; and the NUMBER of the DISCIPLES was greatly multiplied in Jerusalem; and a great CROWD of the †PRIESTS obeyed the FAITH.

8 And Stephen, full of Favor and Power, performed Prodigies and great Signs among the PEOPLE.

9 And there arose some of THAT SYNAGOGUE which

\* VATICAN MANUSCRIPT.—3. But, Brethren, we will look out among you.

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.  
‡ 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36-39 that 4289 priests returned from the captivity.

‡ 1. Acts ix. 29. ‡ 1. Acts iv. 35. ‡ 5. Acts viii. 5, 26; xxi. 8. ‡ 6. Acts i. 24. ‡ 6. Acts xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. ‡ 7. Acts xii. 24; xix. 20.

Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν  
of Cyrenians, and of Alexandrians, and of those  
ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ  
from Cilicia and Asia, disputing with the  
Στεφάνῳ· <sup>10</sup>καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ  
Stephen; and not were able to resist the  
σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. <sup>11</sup>Τότε  
wisdom and the spirit with which he spoke. Then  
ὑπέβαλον ἄνδρας, λέγοντας· Ὅτι ἀκηκόα-  
they thrust under men, saying; That we have  
μεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς  
heard him speaking words blasphemous against  
Μωϋσὴν καὶ τὸν Θεόν. <sup>12</sup>Συνέκίνησάν τε τὸν  
Moses and the God. They stirred up and the  
λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμμα-  
people and the elders and the scribes,  
τεῖς, καὶ ἐπιστάντες συνέλαβαν αὐτόν,  
and having come upon they seized him,  
καὶ ἤγαγον εἰς τὸ συνέδριον, <sup>13</sup>ἔστησάν τε  
and led into the high council, stood up and  
μάρτυρας ψευδεῖς, λέγοντας· Ὁ ἄνθρωπος  
witnesses false, saying; The man  
οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ  
this not ceases words speaking against the  
τόπου τοῦ ἁγίου καὶ τοῦ νόμου. <sup>14</sup>Ἀκηκόα-  
place of the holy and the law. We have  
μεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ  
heard for him saying; That Jesus the  
Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον,  
Nazarene this will destroy the place this,  
καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν  
and will change the customs, which delivered to us  
Μωϋσῆς. <sup>15</sup>Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες  
Moses. And having gazed on him all  
οἱ καθηζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ  
those being seated in the high-council, saw the  
πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.  
face of him like a face of a messenger.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Εἶπε δὲ ὁ ἀρχιερεὺς, Εἰ \*[ἄρα] ταῦ-  
Said and the high-priest, If [then] these  
τα οὕτως ἔχει; <sup>2</sup>Ὁ δὲ ἔφη· Ἄνδρες  
things thus are? He and said; Men  
ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς  
brethren and fathers, hear you. The God  
τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ  
of the glory appeared to the father of us Abraham  
ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι  
being in the Mesopotamia, before to dwell  
αὐτόν ἐν Χαρράν. <sup>3</sup>Καὶ εἶπε πρὸς αὐτόν· Ἔ-  
him in Charran; And said to him; Go

is CALLED of the †Liber-  
tines, and of the Cyren-  
ians and Alexandrians,  
and of THOSE from Cilicia  
and Asia, disputing with  
STEPHEN;

<sup>10</sup> and †they were not  
able to resist the WISDOM  
and the SPIRIT with which  
he spoke.

<sup>11</sup> Then they bribed  
Men to say, "We have  
heard him speak blasphem-  
ous Words against  
Moses and God."

<sup>12</sup> And they excited the  
PEOPLE, and the ELDERS,  
and the SCRIBES; and com-  
ing suddenly, they seized  
him, and led him into the  
SANHEDRIM;

<sup>13</sup> and introduced false  
Witnesses, saying, "This  
MAN is incessantly speak-  
ing against the HOLY  
PLACE, and the LAW;

<sup>14</sup> †for we have heard  
him say, That this Jesus,  
the NAZARENE, †will de-  
stroy this PLACE, and will  
change the CUSTOMS which  
Moses delivered to us."

<sup>15</sup> And ALL those BEING  
SEATED in the SANHE-  
DRIM, looking steadily at  
him, saw his FACE like  
the Face of an Angel.

CHAPTER VII.

<sup>1</sup> Then the HIGH-PRIEST  
said, "Are these things  
so?"

<sup>2</sup> And HE said, †"Breth-  
ren and Fathers, hearken!  
The GLORIOUS GOD ap-  
peared †to our FATHER  
Abraham, when in MESO-  
POTAMIA, before he re-  
sided in Haran,

<sup>3</sup> and said to him, †"De-

\* VATICAN MANUSCRIPT.—1. then—omit.

† 9. These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became *freed-men*. Some think that they received their name from the place where they lived.—*Owen*. † 2. It seems probable that Stephen here followed the Jewish tradition (adopted by Philo,) that God appeared *twice* to Abraham,—1st, when living in Chaldea, and 2dly, when resident in Haran. He left *Ur* at the first call, and came to *Haran* with his father Terah. (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord *had said* unto Abraham," &c.

† 10. Luke xxi. 15. v. 39. † 14. Acts xxv. 8. † 14. Dan. ix. 26; Matt. xxii. 7. † 2. Acts xxii. 1. † 3. Gen. xii. 1.



ξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενεί-  
out from the land of thee, and from the kindred  
ας σου, καὶ δεῦρο εἰς γῆν, ἣν ἂν σοὶ  
of thee, and come into a land, which to thee  
δείξω. Ὅτε ἐξελθὼν ἐκ γῆς Χαλδαίων,  
I may show. Then going out from land of Chaldeans,  
κατώκησεν ἐν Χαρράν· κάκειθεν, μετὰ τὸ  
he dwelt in Charran; and thence, after the  
ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκησεν  
to have died the father of him, he caused to remove  
αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν  
him into the land this, in which you now  
κατοικεῖτε· καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν  
dwell; and not he gave to him inheritance  
ἐν αὐτῇ, οὐδὲ δῖμα ποδός· καὶ ἐπηγ-  
in her, not even a foot-breadth; and he  
γέιλαιτο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτήν,  
promised to him to give for a possession her,  
καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος  
and to the seed of him after him, not being  
αὐτῷ τέκνου. Ὁ Ἐλάλησε δὲ οὕτως ὁ Θεός·  
to him a child. Spoke and thus the God;  
Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροις ἐν  
That shall be the seed of him a stranger in  
γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ  
a land foreign, and they will enslave it and  
κακώσουσιν ἔτη τετρακόσια· καὶ τὸ  
they will oppress years four hundred; and the  
ἔθνος, ᾧ ἂν δουλεύωσι, κρινῶ ἐγώ,  
nation, to which they may be enslaved, will I judge,  
εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύ-  
said the God; and after these things they shall  
σονται, καὶ λατρεύσουσί μοι ἐν τῷ  
come out, and shall render service to me in the  
τόπῳ τούτῳ. <sup>8</sup>(Καὶ ἔδωκεν αὐτῷ διαθήκην πε-  
place this. (And he gave to him a covenant of  
ριτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαάκ,  
circumcision; and thus he begot the Isaac,  
καὶ περιέτεμεν αὐτόν τῇ ἡμέρᾳ τῇ ὀγδόῃ·  
and circumcised him the day the eighth;  
καὶ ὁ Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς  
and the Isaac the Jacob, and the Jacob the  
δώδεκα πατριάρχας. <sup>9</sup>Καὶ οἱ πατριάρχαι ζηλώ-  
twelve patriarchs. And the patriarchs envy-  
σαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον·  
ing the Joseph sold into Egypt;  
καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, <sup>10</sup>καὶ ἐξείλετο  
and was the God with him, and delivered  
αὐτόν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ  
him out of all of the afflictions of him, and  
ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φα-  
gave to him favor and wisdom in presence of  
ραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐ-  
Pharaoh king of Egypt, and placed him

part from thy COUNTRY, and from thy KINDRED, and come into \*the LAND which I will show thee.'

4 Then †going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, †after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;

5 and gave him †no INHERITANCE in it, not even the breadth of his Foot; †but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.

6 And God spoke thus, †That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it †four hundred years;

7 and the NATION to which they shall be enslaved †I will judge,' said God. 'and after that, they shall come out and serve me in this PLACE.'

8 †And he gave him a Covenant of Circumcision; †and thus he begot ISAAC, and circumcised him the EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

9 †And the PATRIARCHS envying JOSEPH, sold him into Egypt; †but God was with him,

10 and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight †of Pharaoh, King of Egypt, who constituted him Ruler

\* VATICAN MANUSCRIPT.—3. the LAND.

† 4. By recurring to Gen. xi. 26, 32 and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditional account of the transaction.—Owen. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

† 4. Gen. xi. 31; xii. 4, 5. † 5. Heb. xi. 13. † 5. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 3; Heb. xi. 8, 9. † 6. Gen. xv. 13, 16. † 6. Exod. xii. 40; Gal. iii. 17. † 7. See. Exod. vii.—xi. † 8. Gen. xvii. 9-11. † 8. Gen. xxi. 2-4. † 9. Gen. xxvi. 4, 11, 28; Psal. cv. 17. † 9. Gen. xxxix. 2, 21, 23. † 10. Gen. xii. 37; xlii. 6.

τὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.  
ruling over Egypt and whole the house of himself.

11<sup>¶</sup> Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰ-  
Came and a famine on whole the land of  
γύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ  
Egypt and Canaan, and affliction great; and  
οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν.  
not found provisions the fathers of us.

12<sup>¶</sup> Ἀκούσας δὲ Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ,  
Having heard and Jacob being grain in Egypt,  
ἔξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. 13<sup>¶</sup> Καὶ  
he sent the fathers of us first. And

ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς  
in the second was made known Joseph to the  
ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ  
brothers of himself, and shown became to the  
Φαραῶ τὸ γένος τοῦ Ἰωσήφ. 14<sup>¶</sup> Ἀποστείλας  
Pharaoh the family of the Joseph. Having sent

δὲ Ἰωσήφ μετεκολέσατο τὸν πατέρα αὐτοῦ  
and Joseph called for the father of himself  
Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν, ἐν ψυχαῖς  
Jacob, and all the kindred, in souls  
ἑβδομήκοντα πέντε. 15<sup>¶</sup> Κατέβη δὲ Ἰακώβ \* [εἰς  
seventy five. Went down and Jacob [into  
Αἴγυπτον,] καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ  
Egypt,] and died he and the

πατέρες ἡμῶν. 16<sup>¶</sup> Καὶ μετετέθησαν εἰς Συχέμ,  
fathers of us. And they were carried into Sychem,  
καὶ ἐτέθησαν ἐν τῷ μνήματι, ᾧ ὠνήσατο  
and were placed in the tomb, which bought  
Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν  
Abraam for a price of silver from the sons  
Ἐμμὸρ τοῦ Συχέμ.) 17<sup>¶</sup> Καθὼς δὲ ἤγγιζεν  
of Emmor of the Sychem.) When but drew near  
ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὤμοσεν ὁ  
the time of the promise, which swore the  
Θεὸς τῷ Ἀβραάμ, ἠῤῥξηνεν ὁ λαὸς καὶ  
God to the Abraam, grew the people and  
ἐπληθύνθη ἐν Αἰγύπτῳ. 18<sup>¶</sup> ἄχρις οὗ  
were multiplied in Egypt; till for whom

ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν  
stood up a king another, who not knew the  
Ἰωσήφ. 19<sup>¶</sup> Οὗτος κατασοφισάμενος τὸ γένος  
Joseph. This having dealt deceitfully the family  
ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποι-  
of us, ill-treated the fathers of us, of the to

over Egypt, and All his HOUSE.

11 † And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

12 † But Jacob, having heard that there was Grain \* in Egypt, sent our FATHERS the first time;

13 † and at the SECOND time, Joseph was made known to his BROTHERS; and \* Joseph's FAMILY was shown to PHARAOH.

14 † And Joseph sent and invited his FATHER Jacob to him, and † All his KINDRED, † seventy-five Souls.

15 And Jacob went down into Egypt, and died, he and our FATHERS;

16 and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of Hamor \* in SHECHEM.

17 But when † the TIME of the PROMISE drew near, which God † \* solemnly made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt,

18 till another King \* arose, who did not acknowledge Joseph.

19 He having outwitted our RACE, ill-treated \* our FATHERS, causing their

\* VATICAN MANUSCRIPT.—12. for Egypt. 13. Joseph's FAMILY. 15. into Egypt. —omit. 16. in Shechem. 17. solemnly made to ABRAHAM. 18. rose up in Egypt, who knew. 19. the FATHERS.

† 14. It states in Gen. xlii. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his kindred, as Stephen expresses it, being related to him by marriage. † 16. In Gen. 1. 13, it is stated "that Jacob was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that Joseph was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that Abraham, as found in the text, is spurious, and has been inserted by some officious transcriber. The word Jacob ought to be supplied.

† 11. Gen. xli. 54. † 12. Gen. xlii. 1. † 13. Gen. xlv. 4, 16. † 14. Gen. xlv. 9, 27. † 14. Gen. xlv. 27; Deut. x. 22. † 17. Gen. xv. 13. 17. Exod. 1. 7-9.

εἰν ἐκθετα τὰ βρέφη αὐτῶν, εἰς  
cause to be exposed the babes of them, in order  
τὸ μὴ ζωογονεῖσθαι. <sup>20</sup> Ἐν ᾧ  
that not they might be preserved. In which  
καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστεῖος τῷ  
season was born Moses, and was beautiful to the  
Θεῷ· ὃς ἀνετρέφετο μῆνας τρεῖς ἐν τῷ οἴκῳ  
God; who was nursed months three in the house  
τοῦ πατρὸς. <sup>21</sup> Ἐκτεθέντα δὲ αὐτόν, ἀνεί-  
of the father. Having exposed and him, took  
λετο αὐτόν ἡ θυγάτηρ Φαραώ, καὶ ἀνεθρέ-  
up him the daughter of Pharaoh, and nursed  
ψατο αὐτόν ἑαυτῇ εἰς υἱόν. <sup>22</sup> Καὶ ἐπαιδεύθη  
him herself for a son. And was taught  
Μωϋσῆς πάση σοφίᾳ Αἰγυπτίων· ἦν δὲ  
Moses in all wisdom of Egyptians; was and  
δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις αὐτοῦ. <sup>23</sup> Ὡς  
powerful in words and in works of himself. When  
δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος,  
but was completed to him forty years of time,  
ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι  
it came up in the heart of him to visit  
τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραὴλ.  
the brethren of himself, the sons of Israel.  
<sup>24</sup> Καὶ ἰδὼν τινα ἀδικοῦμενον, ἡμύνατο, καὶ  
And seeing one being wronged, he defended, and  
ἐποίησεν ἐκδίκησιν τῷ καταπονομένῳ, πα-  
did justice to him being oppressed, having  
τάξας τὸν Αἰγύπτιον. <sup>25</sup> Ἐνόμιζε δὲ συ-  
smitten the Egyptian. He thought and to  
νιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς  
understand the brethren of himself, that the God  
διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν·  
by hands of him gives to them salvation;  
οἱ δὲ οὐ συνῆκαν. <sup>26</sup> Τῇ δὲ ἐπιούσῃ  
they but not understood. In the but next  
ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνή-  
day he appeared to those contending, and urged  
λασεν αὐτοὺς εἰς εἰρήνην, εἰπών· Ἄνδρες,  
them to peace, saying; Men,  
ἀδελφοί ἐστε ὑμεῖς· ἵνα τι ἀδικεῖτε ἀλλήλους;  
brethren are you; why wrong you each other?  
<sup>27</sup> Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτόν,  
He but wronging the neighbor, thrust away him,  
εἰπών· Τίς σε κατέστησεν ἄρχοντα καὶ δι-  
saying; Who thee has appointed a ruler and a  
καστὴν ἐφ' ἡμᾶς; <sup>28</sup> Μὴ ἀνελεῖν με σὺ θέλεις  
judge over us? Not to kill me thou wishest,  
ὃν τρόπον ἀνείλες χθὲς τὸν  
in which manner thou didst kill yesterday the  
Αἰγύπτιον; <sup>29</sup> Ἐφυγε δὲ Μωϋσῆς ἐν τῷ λόγῳ  
Egyptian? Flew and Moses at the word  
τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,  
this, and became a sojourner in land of Midian,  
οὗ ἐγέννησεν υἱοὺς δύο. <sup>30</sup> Καὶ πληρωθέντων  
where he begot sons two. And being completed  
ἐτῶν τεσσαράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ  
years forty, appeared to him in the desert

INFANTS to be EXPOSED  
in order that they might  
not LIVE.

<sup>20</sup> ‡ At which period  
Moses was born, and ‡ was  
DIVINELY beautiful; and  
he was nursed in his FA-  
THER'S HOUSE three  
Months;

<sup>21</sup> ‡ but having exposed  
him, the DAUGHTER of  
Pharaoh took him up, and  
cherished him for her own  
Son.

<sup>22</sup> And Moses was edu-  
cated in All the Wisdom  
of the Egyptians, and was  
‡ Powerful in his Words  
and Works.

<sup>23</sup> ‡ And when he was  
full ‡ forty years of age,  
it came into his HEART to  
visit his BRETHREN, the  
Sons of Israel.

<sup>24</sup> And observing one  
wronged, he defended and  
executed judgment for  
HIM who was OPPRESSED,  
smiting the EGYPTIAN.

<sup>25</sup> Now he thought that  
his BRETHREN understood  
That GOD by his Hand  
would give them Deliver-  
ance; but they did not  
understand.

<sup>26</sup> ‡ And on the FOL-  
LOWING Day, he presented  
himself to them as they  
were contending, and  
urged them to peace, say-  
ing, 'Men, \*you are breth-  
ren; why do you injure  
each other?'

<sup>27</sup> But HE INJURING  
his NEIGHBOR, thrust him  
away, saying, ‡ 'Who made  
Thee a Ruler and a Judge  
over us?'

<sup>28</sup> Wilt thou kill me as  
thou didst the Egyptian  
yesterday?'

<sup>29</sup> ‡ And Moses fled at  
that SAYING, and became  
a Sojourner, in the Land  
of Midian, where he be-  
got two Sons.

<sup>30</sup> ‡ And forty Years be-

\* VATICAN MANUSCRIPT.—26. you are.

‡ 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—Clarke.

‡ 20. Exod. ii. 2. ‡ 20. Heb. xi. 23. ‡ 21. Exod. ii. 3-10. ‡ 22. Luke xxiv. 19.

‡ 23. Exod. ii. 11, 12. ‡ 26. Exod. ii. 13. ‡ 27. See Luke xii. 14; Acts iv. 7.

‡ 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. ‡ 30. Exod. iii. 2.

τοῦ ὄρους Σινᾶ ἄγγελος \* [Κυρίου] ἐν  
of the mountain Sinai a messenger [of Lord] in  
φλογὶ πυρὸς δάτου. <sup>31</sup>Ὁ δὲ Μωϋσῆς ἰδὼν  
a flame of fire of a bush. The but Moses having seen  
ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ  
admired the sight; coming near and of him  
κατανοῆσαι, ἐγένετο φωνὴ Κυρίου \* [πρὸς  
to observe, came a voice of Lord [to  
αὐτόν·] <sup>32</sup>Εγὼ ὁ Θεὸς τῶν πατέρων σου,  
him;] I the God of the fathers of thee,  
ὁ Θεὸς Ἀβραάμ, καὶ \* [ὁ Θεὸς] Ἰσαάκ,  
the God of Abrahā, and [the God] of Isaac,  
καὶ \* [ὁ Θεὸς] Ἰακώβ. Ἐντρομος δὲ γενό-  
and [the God] of Jacob. Terrified and being  
μενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. <sup>33</sup>Εἶπε  
Moses not dared to look. Said  
δὲ αὐτῷ ὁ Κύριος· Λύσον τὸ ὑπόδημα τῶν  
and to him the Lord; Loose the sandals of the  
ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἔστη-  
feet of thee; the for place in which thou  
κας, γῆ ἁγία ἐστίν. <sup>34</sup>Ἰδὼν εἶδον τὴν  
standest, ground holy is. Having seen I saw the  
κάκωσιν τοῦ λαοῦ μου τοῦ ἐν  
evil treatment of the people of me of that in  
Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκου-  
Egypt, and the groaning of them I have  
σα, καὶ κατέβην ἐξελεῖσθαι αὐτούς·  
heard, and am come down to deliver them;  
καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.  
and now come, I will send thee into Egypt.

<sup>35</sup>Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰ-  
This the Moses whom they denied, say-  
πόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δι-  
ing; Who thee appointed a ruler and a  
καστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν  
judge; this the God a ruler and a redeemer  
ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέν-  
sent by hand of a messenger of that having  
τος αὐτῷ ἐν τῇ δάτῳ. <sup>36</sup>Οὗτος ἐξήγαγεν  
appeared to him in the bush. This led out  
αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ  
them, having done prodigies and signs in the  
Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ  
Egypt, and in red sea, and in the  
ἐρήμῳ, ἔτη τεσσαράκοντα. <sup>37</sup>Οὗτός ἐστιν ὁ  
desert, years forty. This is the  
Μωϋσῆς, ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προ-  
Moses, he saying to the sons of Israel; A  
φήτην ὑμῖν ἀναστήσει \* [Κύριος] ὁ Θεὸς  
prophet for you will raise up [Lord] the God  
ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· \* [αὐ-  
from of the brethren of you, like me; [him  
τοῦ ἀκούσεσθε.] <sup>38</sup>Οὗτός ἐστιν ὁ γενόμενος,  
you shall hear.] This is he being,  
ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἁγ-  
in the congregation in the desert, with the mes-

ing completed, there ap-  
peared to him in the DE-  
SERT of MOUNT Sinai, an  
Angel in a Flame of Fire,  
in a Bush.

31 And Moses having  
seen, admired the SIGHT;  
and coming near to look  
at it, a Voice came from  
the Lord, saying,

32 †I am the GOD of  
thy FATHERS,—the GOD of  
Abraham, and Isaac, and  
Jacob.' And Moses being  
afraid dared not look at it.

33 †And the LORD said  
to him, 'Loose thy SAN-  
DALS from \*Thy FEET;  
for the PLACE on which  
thou standest is holy  
Ground.

34 †I have surely seen  
the EVIL TREATMENT of  
THAT PEOPLE of mine in  
Egypt, and I have heard  
their GROANING and am  
come down to deliver  
them; and now, come, I  
will send thee into Egypt.'

35 This is the MOSES  
whom they renounced, say-  
ing, 'Who made Thee a  
Ruler and a Judge? \*even  
I Him GOD sent to be a Ru-  
ler and a Redeemer,\* with  
the Hand of †THAT Angel  
which appeared to him in  
the BUSH.

36 †He led them out,  
having †performed Prodi-  
gies and Signs in EGYPT,  
†and in the Red Sea. †and  
in the DESERT forty years.

37 This is THAT MOSES,  
who SAID to the SONS of  
Israel, †'A Prophet will  
GOD raise up for you from  
among your BRETHREN,  
like me.'

38 †This is HE who WAS  
in the CONGREGATION in  
the DESERT, with †THAT

\* VATICAN MANUSCRIPT.—30. of the Lord—omit. 31. to him—omit. 32. the  
GOD—omit. 32. the GOD—omit. 33. Thy FEET, 35. even. 35. with the Hand.  
37. Lord—omit. 37. him you shall hear—omit.

† 32. Matt. xxii. 32; Heb. xi. 16. † 33. Exod. iii. 5; Josh. v. 15. † 34.  
Exod. iii. 7. † 35. Exod. xiv. 19; Num. xx. 16. † 36. Exod. xii. 41; xxxiii. 1.  
† 36. Exod. vii-xi. xiv. Psal. cv. 27. † 36. Exod. xiv. 21, 27-29. † 26. Exod.  
xvi. 1, 35. † 37. Deut. xviii. 15. † 38. Exod. xix. 3, 17. † 38. Isa. lxiii. 9;  
Gal. iii. 19; Heb. ii. 2.

γέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ  
 senger that speaking to him in the mountain Sinai  
 καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια  
 and of the fathers of us, who received oracles  
 ζῶντα δοῦναι ἡμῖν·<sup>39</sup> οὐκ ᾔθελήσαν  
 living to give to us; to whom not were willing  
 ὑπακούειν γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώ-  
 obedient to become the fathers of us, but thrust  
 σαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν  
 away, and turned back in the hearts of them  
 εἰς Αἴγυπτον, <sup>40</sup>εἰπόντες τῷ Ἀαρὼν· Ποίη-  
 into Egypt, saying to the Aaron; Make  
 σον ἡμῖν θεοὺς, οἱ προπορεύονται ἡμῶν·  
 for us gods, who shall go before us;  
 ὁ γὰρ Μωϋσῆς οὗτος ὃς ἐξήγαγεν ἡμᾶς ἐκ  
 the for Moses this who led out us from  
 γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐ-  
 land Egypt, not we know what has happened to  
 τῷ. <sup>41</sup>Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις  
 him. And they made a calf in the days  
 ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ,  
 those, and offered a sacrifice to the idol,  
 καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν  
 and rejoiced in the works of the hands  
 αὐτῶν. <sup>42</sup>Ἐστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν  
 of them. Turned and the God, and gave up  
 αὐτοὺς λατρεῖν τῇ στρατιᾷ τοῦ οὐρανοῦ·  
 them to serve the host of the heaven;  
 καθὼς γέγραπται ἐν βιβλῳ τῶν προφητῶν·  
 as it is written in book of the prophets;  
 Μὴ σφάγια καὶ θυσίας προσηγάγκατε μοι  
 Not victims and sacrifices did you offer to me  
 ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;  
 years forty in the desert, house of Israel?  
<sup>43</sup>Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ  
 And you took up the tabernacle of the Moloch and  
 ἄστρον τοῦ θεοῦ ὑμῶν Ρεμφάν, τοὺς τύπους,  
 star of the god of you Remphan, the images,  
 οἷς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοι-  
 which you made to worship them; and I will  
 κῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.  
 cause to remove you beyond Babylon.  
<sup>44</sup>Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς  
 The tabernacle of the testimony was with the  
 πατεράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο  
 fathers of us in the desert, as directed  
 ὁ λαλῶν τῷ Μωϋσῇ, ποιῆσαι αὐτὴν κα-  
 he speaking to the Moses, to make her accord-  
 τὰ τὸν τύπον ὃν ἑώρακει· <sup>45</sup>ἦν καὶ  
 ing to the form which he had seen; which also  
 εἰσάγαγον διαδεξάμενοι οἱ πατέρες  
 brought having received by succession the fathers  
 ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν  
 of us with Jesus in to the possession of the

ANGEL who SPOKE to him  
 on MOUNT Sinai, and with  
 our FATHERS; †who re-  
 ceived the living †Oracles  
 to give to us;

39 to whom our FATH-  
 ERS would not become obe-  
 dient, but thrust away,  
 and in their HEARTS turned  
 back into Egypt,

40 †saying to AARON,  
 'Make us Gods to go be-  
 fore us; for this MOSES,  
 who led us out of the Land  
 of Egypt, we know not  
 what has happened to him.'

41 †And they made a  
 Calf in those DAYS, and  
 offered a Sacrifice to the  
 IDOL, and rejoiced in the  
 WORKS of their own HANDS.

42 †But God turned,  
 and gave them up to serve  
 †the HOST of HEAVEN; as  
 it is written in the Book  
 of the PROPHETS, †'Did  
 you not offer Victims and  
 Sacrifices to me forty  
 Years in the DESERT, O  
 House of Israel?

43 And yet you took up  
 the TABERNACLE of MO-  
 LOCH, and the star of \*the  
 GOD †Remphan, the FIG-  
 URES which you made to  
 worship them; I will even  
 cause you to remove be-  
 yond †Babylon.'

44 Our FATHERS had  
 the TABERNACLE of the  
 TESTIMONY in the DESERT,  
 as HE who SPOKE to MO-  
 SES directed him †to make  
 it according to the PAT-  
 TERN which he had seen;

45 †Which also our FA-  
 THERS, having received it  
 by succession, brought in  
 with Joshua into the POS-  
 SESSION of the NATIONS,  
 †whom God drove out be-

\* VATICAN MANUSCRIPT.—43. the GOD.

† 43. Remphan or Raiphan was the name of the same idol in Egypt, which was called Chion in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read *Damascus*, instead of *Babylon*, Bloomfield thinks it is a marginal reading which has crept into the text.

† 38. Exod. xxi. 1; Deut. v. 27, 31; xxxiii. 4; John i. 17. † 38. Rom. iii. 3. † 40. Exod. xxxii. 1. † 41. Deut. ix. 16; Ps. cvi. 19. † 42. Ps. lxxxi. 12; Ezek. xx. 25, 39; Rom. i. 24; 2 Thess. ii. 11. † 42. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 13. † 42. Amos v. 25, 26. † 44. Exod. xxv. 40; xxvi. 30; Heb. viii. 5. † 45. Josh. iii. 14. † 45. Neh. ix. 24; Ps. xlv. 2; lxxviii. 55; Acts xiii. 19.

ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου  
nations, which drove out the God from face  
τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαυὶδ·  
of the fathers of us, till the days of David;  
46 ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ  
who found favor in presence of the God, and  
ἠτήσατο εὗρεν σκηνῶμα τῷ Θεῷ Ἰακώβ.  
asked to find a dwelling for the God of Jacob.  
47 Σολομὼν δὲ ὠκοδόμησεν αὐτῷ οἶκον. 48 Ἀλλ'  
Solomon but built for him a house. But  
οὐχ ὁ Ὑψίστος ἐν χειροποιήτοις κατοικεῖ,  
not the Most High in hand made things dwells,  
καθὼς ὁ προφῆτης λέγει· 49 ὁ οὐρανὸς μοι  
as the prophet says: The heaven to me  
θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν  
a throne, the and earth a footstool of the feet  
μου. Ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύ-  
of me. What house will you build for me? says  
ριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 Οὐχί  
Lord; or what place of the dwelling of me? Not  
ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; 51 Σκλη-  
the hand of me made these things all? O stiff-  
ροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ  
necked, and uncircumcised in the heart and  
τοῖς ὠσίν· ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ  
the ears; you always the spirit the holy  
ἀντιπῖπτετε, ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.  
fight against, like the fathers of you also you.  
52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες  
Which of the prophets not persecuted the fathers  
ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας  
of you? and they killed those having foretold  
περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὓς  
concerning the coming of the righteous, of whom  
νῦν ὑμεῖς προδόται καὶ φονεῖς γεγέννησθε;  
now you betrayers and murderers have become;  
53 ὅτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγ-  
who received the law by injunctions of  
γέλων, καὶ οὐκ ἐφυλάξατε. 54 Ἀκούοντες  
messengers, and not you kept. Having heard  
δὲ ταῦτα διεπρίοντο ταῖς  
and these things, they were sawn through the  
καρδίαις αὐτῶν, καὶ ἔβρουχον τοὺς ὀδόντας  
hearts of them, and gnashed the teeth  
ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης πνεύματος  
on him. Being but full of spirit  
ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε  
holy, having gazed intently into the heaven, he saw  
δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν  
glory of God, and Jesus having stood at right  
τοῦ Θεοῦ, 56 καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς  
of the God, and said: Lo, I see the  
οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ  
heavens having been opened, and the son of the  
ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. 57 Κρά-  
man at right having stood of the God. Hav-

fore the Face of our FA-  
THERS, to the DAYS of Da-  
vid;

46 †who found Favor in  
the sight of GOD, and †re-  
quested to find a Dwelling  
for the \*GOD of Jacob.

47 †But Solomon built  
for him a House.

48 Yet †the MOST HIGH  
dwells not in things made  
with hands; as the PRO-  
PHET says,

49 †Heaven is My  
Throne, and the EARTH  
my FOOTSTOOL; What  
House will you build for  
me? says the Lord; or  
what is the PLACE of my  
REST?

50 Has not my HAND  
made all these things?'

51 O stiff-necked and  
uncircumcised in HEART  
and EARS! you always  
fight against the HOLY  
SPIRIT; as your FATHERS  
did you also do.

52 †Which of the PRO-  
PHETS did not your FA-  
THERS persecute? And  
they killed THOSE who  
FORETOLD the COMING of  
the RIGHTEOUS ONE; of  
whom you now have be-  
come Betrayers and Mur-  
derers:—

53 †you who received  
the LAW by Injunctions of  
Angels, and kept it not."

54 And having heard  
these things, they were  
enraged in their HEARTS,  
and gnashed their TEETH  
upon him.

55 But being full of holy  
Spirit, and looking steady-  
ly towards HEAVEN, he  
saw the Glory of God, and  
Jesus standing at the  
right hand of God,

56 and said, †"Behold,  
I see the HEAVENS open-  
ed, and the SON of MAN  
standing on the right  
hand of God."

\* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

† 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 22. † 46. 1 Kings viii. 17; 1 Chron. xxi. 7; Psa. cxxxiii. 4, 5. † 47. 1 Kings vi. 1; viii. 20. † 48. 1 Kings viii. 27; Acts xvii. 24. † 49. Matt. v. 34, 35. † 52. Matt. xxi. 35; xxiii. 34, 37. † 53. Exod. xx. 1; Gal. iii. 19; Heb. ii. 2 † 56. Ezek. i. 1; Matt. iii. 16; Acts x. 11.

Ξαντες δὲ φωνῇ μεγάλῃ, συνέσχον  
ing cried and with a voice loud, they shut up  
τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ'  
the ears of them, and they ran with one mind on  
αὐτόν· <sup>58</sup>καὶ ἐκβαλόντες ἔξω τῆς πόλεως,  
him; and having cast outside the city,  
ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέθεντο τὰ  
they stoned. And the witnesses laid down the  
ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου  
mantles of them at the feet of a young man  
καλουμένου Σαύλου, <sup>59</sup>καὶ ἐλιθοβόλουν τὸν  
being called Saul, and they stoned the  
Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύ-  
Stephen, calling upon and saying; O  
ριε Ἰησοῦ, δεξαί τὸ πνεῦμά μου.  
Lord Jesus, do thou receive the breath of me.  
<sup>60</sup>Θεῖς δὲ τὰ γόνατα ἔκραξε φω-  
Having placed and the knees he cried out with a  
νῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς  
voice loud; O Lord, not thou mayest place to them  
τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν,  
the sin this. And this having said,  
ἐκοιμήθη.  
he fell asleep.

ΚΕΦ. η'. 8.

<sup>1</sup>Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει  
Saul and was consenting to the death  
αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς  
of him. Was and in that the day a persecution  
μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις·  
great against the congregation that in Jerusalem;  
πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς  
all and were scattered in the regions of the  
Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.  
Judea and Samaria, except the apostles.  
<sup>2</sup>Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλα-  
Buried and the Stephen men pious,  
βεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ'  
and they made lamentation great for  
αὐτόν. <sup>3</sup>Σαῦλος δὲ ἐλυαίνετο τὴν ἐκκλησίαν,  
him. Saul but was outraging the congregation,  
κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε  
into the houses entering, dragging and  
ἄνδρας καὶ γυναῖκας, παρεδίδου εἰς φυλα-  
men and women, was delivering up into prison;  
κὴν· <sup>4</sup>οἱ μὲν οὖν διασπαρέντες  
they indeed therefore having been scattered  
διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.  
wandered about, preaching glad tidings the word.  
<sup>5</sup>Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμα-  
Philip and going down into a city of the Sama-  
ρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστόν. <sup>6</sup>Προσ-  
ria, proclaimed to them the Anointed. As-  
εἶχον τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ  
sented and the crowds to the things being spoken by

57 And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

58 and having cast him out of the CITY, they stoned him. And the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, †receive my SPIRIT."

60 And bending his KNEES he cried with a loud Voice, †"Lord, place not \*This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now †Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and †they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3†But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the word.

5 And Philip going down to \*the CITY of SAMARIA, proclaimed to them the MESSIAH.

6 And the crowds with one mind attended to the THINGS SPOKEN by PHIL-

\* VATICAN MANUSCRIPT.—60. This SIN. 5. the CITY.

† 59. *Dexi* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist me to suffer*."

‡ 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. † 58. Deut. xiii. 9, 10; xvii. 7. † 59. Luke xxiii. 46. † 60. Matt. v. 44; Luke vi. 28; xxiii. 34. † 1. Acts vii. 58; xxii. 20. † 1 Acts xi. 19. † 3. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.

τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐ-  
the Philip with one mind, in the to hear them  
τούς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. <sup>7</sup>Πο-  
and to see the signs which he did. Many  
λῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα,  
for of those possessing spirits unclean,  
βοῶντα φωνῇ μεγάλῃ ἐξήρχετο· πολλοὶ  
crying with a voice loud came out; many  
δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.  
and having been palsied and lame were cured.  
<sup>8</sup>Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.  
And was joy great in the city that.

<sup>9</sup>Ἄνθρω δέ τις, ὀνόματι Σίμων, προὔπηρ-  
A man but certain, by name Simon, former-  
γεν ἐν τῇ πόλει, μαγεύων, καὶ ἐξιστών  
ly in the city, practising magic, and amazing  
τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα  
the nation of the Samaria, saying to be somebody  
ἐαυτὸν μέγαν· <sup>10</sup>ὃ προσεῖχον πάντες ἀπὸ  
himself great; to whom they assented all from  
μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν  
least to greatest, saying; This is  
ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγά-  
the power of the God which is being called great.  
λη. <sup>11</sup>Προσεῖχον δὲ αὐτῷ, διὰ τὸ  
They attended and to him, because that  
ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι  
for a long time with the magic arts to have amazed  
αὐτούς. <sup>12</sup>Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ  
them. When but they believed the Philip  
εὐαγγελιζομένῳ \* [τὰ] περὶ τῆς  
announcing glad tidings [the things] concerning the  
βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ  
kingdom of the God and the name of Jesus  
Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.  
Anointed, they were dipped men both and women.  
<sup>13</sup>Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βα-  
The and Simon and himself believed, and hav-  
πτισθεὶς ἦν προσκατερῶν τῷ  
ing been dipped he was constantly attending to the  
Φιλίππῳ· θεωρῶν τε δυνάμεις καὶ σημεῖα  
Philip; beholding and miracles and signs  
μεγάλα γινόμενα, ἐξίστατο. <sup>14</sup>Ἀκούσαντες  
great being done, he was amazed. Having heard  
δὲ οἱ ἐν Ἱερουσαλὺμοις ἀπόστολοι, ὅτι δέδε-  
and the in Jerusalem apostles, that had  
κται ἡ Σαμαρεία τὸν λόγον τοῦ Θεοῦ,  
received the Samaria the word of the God,  
ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ  
they sent to them the Peter and  
Ἰωάννην· <sup>15</sup>οἵτινες καταβάντες προσήυξαντο  
John; who having gone down offered prayer  
περὶ αὐτῶν, ὥπως λάβωσι πνεῦμα  
concerning them, so that they might receive spirit  
ἅγιον. <sup>16</sup>(Οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν  
holy. (Not yet for it was on any one of them  
ἐπιπετωκός, μόνον δὲ θεβαπτισμένοι ὑπῆρ-  
having fallen, only but having been dipped they  
χον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.) <sup>17</sup>Τότε  
were into the name of the Lord Jesus.) Then

IP, as they HEARD and  
saw the SIGNS which he  
performed.

<sup>7</sup> ‡ For many of THOSE  
POSSESSING impure Spi-  
rits, crying with a loud  
Voice, were dispossessed,  
and many paralytic and  
lame persons were cured.

<sup>8</sup> And there was \* Much  
Joy in that CITY.

<sup>9</sup> Now a certain man,  
named Simon, came be-  
fore into the CITY ‡ using  
magic, and astonishing  
the NATION of SAMARIA,  
‡ saying that he himself  
was somebody great;

<sup>10</sup> to whom all attended,  
from the least to the great-  
est, saying, "This is THAT  
which is CALLED the  
GREAT POWER of GOD."

<sup>11</sup> And to him they gave  
heed, because that for a  
Long Time he had aston-  
ished them with his MAG-  
IC ARTS.

<sup>12</sup> But when they be-  
lieved PHILIP announcing  
glad tidings ‡ concerning  
the KINGDOM of God, and  
the NAME of Jesus Christ,  
they were immersed, both  
Men and Women.

<sup>13</sup> And SIMON himself  
also believed; and having  
been immersed, he was  
constantly attending to  
PHILIP; and beholding the  
\* SIGNS and great Mira-  
cles which were perform-  
ed, he was astonished.

<sup>14</sup> And the APOSTLES  
in Jerusalem having heard  
That SAMARIA had re-  
ceived the word of God,  
sent to them PETER and  
John;

<sup>15</sup> who, having gone  
down, prayed for them  
that they might receive  
the holy Spirit;

<sup>16</sup> ‡ for it was not yet  
fallen on any of them; but  
they had only ‡ been im-  
mersed into the ‡ NAME  
of the LORD Jesus.

\* VATICAN MANUSCRIPT.—8. Much Joy. 12. the things—omit. 13. SIGNS and great Miracles.

‡ 7. Mark xvi. 17. ‡ 9. Acts xiii. 6. ‡ 9. Acts v. 36. ‡ 12. Acts i. 3. ‡ 16. Acts xix. 2. ‡ 16. Matt. xxviii. 19; Acts ii. 38. ‡ 16. Acts x. 48; xix. 5.



ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.  
they placed the hands on them, and they received spirit holy.

18 Ἰδὼν δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, 19 λέγων· Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὅταν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον.  
Having seen and the Simon, that through the placing on of the hands of the apostles was given the spirit the holy, he offered to them money, saying; Give you also to me the authority this, that to whom ever I may place the hands, they may receive spirit holy.

20 Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν· ὅτι τὴν δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων πᾶσαι. 21 Οὐκ ἔστι σοὶ μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐναντί τοῦ Θεοῦ. 22 Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐναντί τοῦ Θεοῦ. 23 Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε. 25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ καλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγέλισαντο.  
Peter but said to him; The silver of thee with thee may be into destruction, because the gift of the God thou hast thought with money to buy. Not is to thee a part nor lot in the word this; the heart of thee not is right before the God. Do thou reform therefore from the wickedness of thee this, and entreat of the God, if indeed may be forgiven to thee the thought of the heart of thee. In for a gall of bitterness and a bond of wickedness I see thee being. Answering and the Simon said; Entreat you in behalf of me to the Lord, that nothing may come on me of which you have spoken. They indeed therefore having earnestly testified and having spoken the word of the Lord, turned back for Jerusalem, many and villages of the Samaritans announced glad tidings.

26 Ἀγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.  
A messenger and of a Lord spoke to Philip, saying; Do thou arise, and go towards south, in the way that leading down from Jerusalem to Gaza; this is desert.

17 Then they placed their HANDS on them, and they received the holy Spirit.

18 And SIMON seeing That through the IMPOSITION of the HANDS of the APOSTLES, the \*SPIRIT was given, he offered them Money,

19 saying, "Give me also this AUTHORITY, that on whom I place my HANDS, he may receive the holy Spirit."

20 But PETER said to him, "May thy SILVER go to Destruction with thee, Because thou hast thought to buy ‡the GIFT of GOD with Money.

21 Thou hast no Part nor Lot in this THING; for thy HEART is not right before GOD.

22 Reform, therefore, from this thy WICKEDNESS, and entreat \*the LORD, if perhaps the THOUGHT of thine HEART may be forgiven thee;

23 for I see that thou art in ‡the Gall of Bitterness, and in the Bond of Wickedness."

24 And SIMON answering, said, ‡"Entreat you the LORD in my behalf, that nothing of which you have spoken may come in me."

25 Then THEY, having fully testified and spoken the WORD of the LORD, turned back for Jerusalem, and announced the glad tidings in Many Villages of the SAMARITANS.

26 And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards the South, by THAT ROAD LEADING DOWN from Jerusalem to Gaza;" this is a Desert.

\* VATICAN MANUSCRIPT.—18. SPIRIT was given. 22. the Lord, if.  
‡ 17. Acts xix. 6. ‡ 20. Acts x. 45; xi. 17. ‡ 23. Heb. xii. 15. ‡ 24. Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6.

μος. <sup>27</sup>Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ  
And having arisen he went; and lo, a man  
Αἰθίοψ· εὐνοῦχος, δυνάστης Κανδάκης τῆς  
of Ethiopia a eunuch, a grandee of Candace of the  
δασιλίσσης Αἰθιόπων, ὅς ἦν ἐπὶ πάσης τῆς  
queen of Ethiopians, who was over all the  
γάζης αὐτῆς· ὅς ἐληλύθει προσκυνήσων εἰς  
treasure of her; who had come worshipping to  
Ἱερουσαλήμ, <sup>28</sup>ἣν τε ὑποστρέφων καὶ κα-  
Jerusalem, was and returning and sit-  
θήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνε-  
tine in the chariot of himself, and was  
γίνωσκε τὸν προφήτην Ἡσαΐαν. <sup>29</sup>Εἶπε δὲ  
reading the prophet Isaiah. Said and  
τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολ-  
the spirit to the Philip; Go thou near, and be  
λήθητι τῷ ἅρματι τούτῳ. <sup>30</sup>Προσδραμών  
joined to the chariot this. Running to  
δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος  
and the Philip heard him reading  
τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἀραγε  
the prophet Isaiah, and said; Truly  
γινώσκεις, ἃ ἀναγινώσκεις; <sup>31</sup>Ὁ δὲ  
understandest thou, what thou readest? He but  
εἶπε· Πῶς γὰρ ἂν δυναίμην, ἐὰν μὴ τις  
said; How for should I be able, if not some one  
ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον,  
should guide me? He called and the Philip,  
ἀναδάντα καθίσαι σὺν αὐτῷ. <sup>32</sup>Ἡ δὲ περι-  
having gone up to sit with him. The and portion  
χὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη·  
of the writing, which he was reading, was this;  
Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός  
As a sheep to slaughter was led, and as a lamb  
ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως  
before the one shearing him is dumb, so  
οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup>Ἐν τῇ ταπει-  
not he opens the mouth of himself. In the low  
νώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρ-  
estate of him the judgment of himself was taken  
θη· τὴν δὲ γενεάν αὐτοῦ τίς διηγῆ-  
away; the and generation of him who shall  
σεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ  
declare? because is taken away from the earth the  
ζωὴ αὐτοῦ. <sup>34</sup>Αποκριθεὶς δὲ ὁ εὐνοῦχος τῷ  
life of him. Answering but the eunuch to the  
Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος  
Philip said; I beseech thee, concerning whom  
ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ  
the prophet says this? concerning himself, or  
περὶ ἐτέρου τινός; <sup>35</sup>Ἀνοίξας δὲ ὁ  
concerning another one? Having opened and the  
Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος  
Philip the mouth of himself, and having begun  
ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο  
from the writing this, announced glad tidings  
αὐτῷ τὸν Ἰησοῦν. <sup>36</sup>Ὡς δὲ ἐπορεύοντο κατὰ  
to him the Jesus. As and they were going in  
τὴν ὁδόν, ἤλθον ἐπὶ τι ὕδωρ, καὶ φησὶν  
the way, they came to a certain water, and said

27 And having arisen, he went; and behold, an Ethiopian Eunuch, a Grandee of Candace, \*Queen of the Ethiopians, who was over All her TREASURE, and who had come to worship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him reading \*Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this; †"As a Sheep he was led to Slaughter, and like a Lamb before the SHEARER is dumb, so he opens not his MOUTH."

33 "In \*his HUMILIATION his JUDGMENT was taken away; and who will tell of his GENERATION? Because his LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this—of himself, or of some other person."

35 Then PHILIP opening his MOUTH, and beginning from this SCRIPTURE, announced the glad tidings of JESUS to him.

36 And as they were going on the ROAD, they came to a Certain Water, and the EUNUCH said;

\* VATICAN MANUSCRIPT.—27. Queen. 30. Isaiah the PROPHET, and said. 33. the HUMILIATION.

† 32. Isa. liii. 7, 8. † 35. Luke xxiv. 27; xviii. 28.

ὁ εὐνοῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με  
the eunuch; Lo water; what hinders me  
βαπτισθῆναι; \*Καὶ ἐκέλευσε στήναι τὸ ἄρμα·  
to be dipped? And he ordered to stand the chariot;  
καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ ὁ,  
and they went down ἀμφότεροι εἰς τὸ ὕδωρ ὁ,  
τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν  
both Philip and the eunuch; and he dipped  
αὐτόν. 38 Ὅτε δὲ ἀνέβησαν ἐκ τοῦ  
him. When and they came up out of the  
ὑδάτος, πνεῦμα Κυρίου ἤρπασε τὸν Φίλιππον·  
water, spirit of Lord seized the Philip;  
καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ εὐνοῦχος·  
and not saw him no longer the eunuch;  
ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.  
he went for the way of himself rejoicing.  
39 Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον· καὶ  
Philip but was found into Azotus; and  
διερχόμενος εὐηγγελίζετο τὰς πόλεις  
passing through he announced glad tidings the cities  
πάσας, ἕως τοῦ ἐλθεῖν αὐτόν εἰς Καί-  
all, till of the to come him into Caesa-  
σάρειαν.  
rea.

## ΚΕΦ. θ'. 9.

1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ  
The and Saul still breathing of threatening and  
φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου,  
slaughter towards the disciples of the Lord,  
προσελθὼν τῷ ἀρχιερεῖ, ᾐτήσατο παρ' αὐ-  
coming to the high-priest, he desired from him  
τοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συνα-  
letters to Damascus to the syna-  
γωγάς, ὅπως ἐάν τις εὕρῃ τῆς ὁδοῦ  
gogues, that if any he might find of the way  
ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμέ-  
being, men both and women, having been  
νους ἀγάγῃ εἰς Ἱερουσαλὴμ. 3 Ἐν δὲ  
bound he might lead into Jerusalem. In and  
τῷ πορεύεσθαι, ἐγένετο αὐτόν ἐγγίξιν τῇ  
the to go, came him to draw near to the  
Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτόν  
Damascus; and suddenly flashed around him  
φῶς ἀπὸ τοῦ οὐρανοῦ· 4 καὶ πεσὼν ἐπὶ  
a light from the heaven; and having fallen to  
τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαούλ,  
the earth, he heard a voice saying to him; Saul,  
Σαούλ· τί με διώκεις; 5 Εἶπε δέ· τίς  
Saul; Why dost thou persecute? He said and; Who  
εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγὼ εἰμι  
art thou, O Lord? The and Lord said; I am  
'Ιησοῦς ὃν σὺ διώκεις· ὅλλα ἀνά-  
Jesus; whom thou persecutest; but stand  
στηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαλη-  
thou up and enter into the city, and it shall  
θήσεται σοι τί σε δεῖ ποιεῖν. Ὅτι  
be told to thee what thee it is necessary to do. The

"Behold, Water! ‡what hinders my being immer-  
sed?" †

37 And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he immersed him.

38 And when they came up out of the WATER, ‡the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he went \*His way rejoicing.

39 Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the CITIES, till he CAME to Caesarea.

## CHAPTER IX.

1 And ‡Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

2 asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of ‡that RELIGION, whether Men or Women, he might bring them bound to Jerusalem,

3 ‡And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him.

4 and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou ‡persecute Me?"

5 And he said, "Who art thou, Sir?" And \*HE said, "I am Jesus whom thou persecutest.

6 But arise, and go into the CITY, and it shall be told thee what thou must do."

\* VATICAN MANUSCRIPT.—39. His way. 5. HE.

† 36. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.  
‡ 36. Acte x. 47. ‡ 39. 1 Kings xvii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14, ‡ 1. Acts viii. 3; Gal. i. 13; 1 Tim. i. 13. ‡ 2. Acts xix. 9, 23. ‡ 3. Acts xxii. 6; xxvi. 12. ‡ 4. Matt. xiv. 40.

δε ἄνδρες οἱ συνοδεύοντες αὐτῷ, εἰστήκει-  
and men those traveling with him, stood  
σαν ἄνεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα  
dumb, hearing indeed the voice, no one  
δὲ θεωροῦντες. <sup>8</sup>Ἦγέρθη δὲ ὁ Σαῦλος ἀπὸ  
but seeing. Arose and the Saul from  
τῆς γῆς· ἀνεωγμένων δὲ τῶν ὀφθαλμῶν  
the earth; having been opened and the eyes  
αὐτοῦ, οὐδένα ἐβλεπε· χειραγωγοῦντες δὲ αὐ-  
of him, no one he saw; leading by the hand and him  
τὸν εἰσήγαγον εἰς Δαμασκόν· καὶ ἦν ἡμέ-  
they led into Damascus; and he was days  
ρας τρεῖς μὴ βλέπων· καὶ οὐκ ἔφαγεν, οὐδὲ  
three not seeing; and not ate, nor  
ἔπιεν.  
drank.

<sup>10</sup>Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνό-  
Was and a certain disciple in Damascus by  
ματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος  
name Ananias, and said to him the Lord  
ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ,  
in a vision; Ananias. He and said; Lo I,  
Κύριε. <sup>11</sup>Ὁ δὲ Κύριος πρὸς αὐτόν· Ἀνα-  
O Lord. The and Lord to him; having  
στάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλου-  
arisen go thou to the street that being  
μένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα  
called Straight, and seek for in house of Judas  
Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχε-  
Saul by name, of Tarsus; lo for he  
ται, <sup>12</sup>καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι  
prays, and saw in a vision a man by name  
Ἀνανίαν, εἰσελθόντα καὶ ἐπιθέντα αὐτῷ  
Ananias, having come in and having placed to him  
χεῖρα, ὥπως ἀναβλέψῃ. <sup>13</sup>Ἀπεκρίθη  
a hand, that he might receive sight. Answered  
δὲ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν  
and Ananias; O Lord, I have heard from many  
περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ  
concerning the man this, what things bad  
ἔποιησε τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.  
he did to the saints of thee in Jerusalem.  
<sup>14</sup>Καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιε-  
And here he has authority from the high-  
ρέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ  
priests, to bind all those calling upon the  
ὄνομά σου. <sup>15</sup>Εἶπε δὲ πρὸς αὐτόν ὁ Κύριος·  
name of thee. Said and to him the Lord;  
Πορεύου, ὅτι σκεὺς ἐκλογῆς μοί ἐστιν  
Go thou, because a vessel chosen to me is  
οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον  
this, of the to bear the name of me before  
ἐθνῶν, καὶ βασιλέων, υἱῶν τε Ἰσραὴλ. <sup>16</sup>Εγὼ  
nations, and kings, sons and of Israel. I

7 †And THOSE MEN traveling with him, stood speechless, hearing indeed the voice, but seeing no one.

8 And Saul arose from the EARTH; and his EYES having been opened, he saw No one; but leading him by the hand they conducted him to Damascus.

9 And he was three Days without sight, and neither ate nor drank.

10 Now there was in Damascus a certain Disciple, †named Ananias; and the LORD said to him in a Vision, "Ananias." And HE said, "Behold, I am here, Lord."

11 And the LORD said to him, "Arise, and go into †THAT STREET which is CALLED Straight, and inquire in the house of Judas, for †a man of †Tarsus, named Saul; for behold, he is praying,

12 and has seen in a Vision a Man, named Ananias, entering, and laying his \*HANDS on him, that he might recover his sight."

13 And Ananias answered, "Lord, I have heard from many concern- ing this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

14 and here, he has Au- thority from the HIGH- PRIESTS to bind ALL who †INVOKE thy NAME."

15 But the LORD said to him, "Go: Because he is to me †a chosen Vessel, to BEAR my NAME before Nations, and \*Kings, and Sons of Israel;

\* VATICAN MANUSCRIPT.—12. HANDS on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tar- sus, was the capital of Cilicia, situated on the banks of the *Cnidus*, which flowed through the midst of it. It is now called *Tarasso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of the Julius Cæsar, were endowed with all the privileges of Roman citizens.

† 7. Dan. x. 7; Acts xxii. 9; xxvi. 13. † 10. Acts xxii. 12. † 11. Acts xxi. 39; xxii. 3. † 14. Acts vii. 59; verse 21; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22. † 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1; Eph. iii. 7, 8.

γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ  
for will point out to him, what things it behooves  
αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.  
him in behalf of the name of me to suffer.

17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν  
Went away and Ananias and entered into the  
οἰκίαν· καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας,  
house; and having placed on him the hands,  
εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ  
he said; Saul O brother, the Lord has sent

με, (Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ  
me, (Jesus he having appeared to thee in the  
ὁδῷ ἣ ἤρχου,) ὅπως ἀνα-  
way in which thou comest,) that thou mayest re-  
δέλῃς, καὶ πλησθῇς πνεύματος ἁγίου.  
ceive sight, and mayest be filled of spirit holy.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν  
And immediately fell from the eyes

αὐτοῦ ὥσει λεπίδες, ἀνέβλεψέ τε·  
of him as it were scales, he recovered sight and:

καὶ ἀναστὰς ἐβαπτίσθη. 19 Καὶ λαβὼν  
and having arisen he was dipped. And having taken  
τροφὴν ἐνίσχυεν. Ἐγένετο δὲ μετὰ  
food he was strengthened. He was and with

τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. 20 Καὶ  
the in Damascus disciples days several. And

εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν  
immediately in the synagogues he proclaimed the

Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.  
Jesus, that this is the son of the God.

21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες,  
Were amazed and all those having heard,

καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας  
and said; Not this is the one having wasted

ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνο-  
in Jerusalem those calling upon the name

μα τοῦτο; καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα  
this? and here for this had come, that

δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιε-  
having bound them he might lead to the high-

ρεῖς. 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ  
priests. Saul but more was strengthened, and

συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας  
perplexed the Jews those dwelling

ἐν Δαμασκῷ, συμβιβάζων, ὅτι οὗτός ἐστιν ὁ  
in Damascus, proving, that this is the

Χριστός. 23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί,  
Anointed. When and were fulfilled days many,

συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·  
consulted together the Jews to kill him;

24 Ἐγγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ  
was made known but to the Saul the plot

αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας  
of them; they were watching and the gates day

τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι.  
both and night, that him they might kill.

16 for †I will point out to him what things he must suffer in behalf of my NAME."

17 And Ananias departed, and entered the HOUSE, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who APPEARED to thee on the ROAD in which thou comest, in order that thou mayest receive sight, and be filled with holy Spirit."

18 And immediately something fell from \*HIS EYES, like Scales, and he recovered sight; and rising up, he was immersed.

19 And having received Food he was strengthened and was with the DISCIPLES in Damascus several Days.

20 And immediately in the SYNAGOGUES he proclaimed JESUS That he is the SON of GOD.

21 But ALL who heard him were astonished, and said, †"Is not this HE who in Jerusalem spread DESOLATION among THEM who CALL on this NAME, and had come here for this purpose, that he might lead them bound to the HIGH-PRIESTS?"

22 But Saul increased more in power, †and \*perplexed THOSE JEWS DWELLING in Damascus, demonstrating That this is the MESSIAH.

23 And when †many Days were fulfilled, †the JEWS conspired to kill him;

24 but their PLOT was made known to Saul. And they \*also watched the GATES both Day and Night, that they might murder him.

\* VATICAN MANUSCRIPT.—18. HIS EYES. 22. perplexed THOSE JEWS DWELLING. 24. also watched the GATES.

† 23. The many days here alluded to, probably included the three years mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 16. 2 Cor. xi. 23. ‡ 21. Acts viii. 3; verse 1; Gal. i. 13, 23. ‡ 22. Acts xviii. 28. ‡ 23. Acts xxi. 12; xxv. 3; 2 Cor. xi. 26.

25 Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός, Having taken but him the disciples by night, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν they let down through the wall, lowering in σπυρίδι. 26 Παραγενόμενος δὲ εἰς Ἱερουσα- a basket. Having come and into Jerusalem, λήμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς; he tried to unite himself to the disciples; καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες and all feared him, not believing ὅτι ἐστὶ μαθητῆς. 27 Βαρνάβας δὲ ἐπιλαβόμε- that he is a disciple. Barnabas but having taken νος αὐτόν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ him, brought to the apostles, and διηγῆσατο αὐτοῖς, πῶς ἐν τῇ ὁδῷ εἶδε τὸν related to them, how in the way he saw the Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Lord, and that he spoke to him, and how in Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ ὀνόματι τοῦ Damascus he spoke boldly in the name of the Ἰησοῦ. 28 Καὶ ἦν μετ' αὐτῶν εἰσπορευόμε- Jesus. And he was with them coming in νος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, \* [καὶ] and going out in Jerusalem, [and] παρρησιάζομενος ἐν τῷ ὀνόματι τοῦ Κυρίου speaking boldly in the name of the Lord \* [Ἰησοῦ.] 29 Ἐλάλει τε καὶ συνεζήτει πρὸς [Jesus.] He spoke and and contended with τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτόν the Hellenists; they but took in hand him ἀνελεῖν. 30 Ἐπιγνόντες δὲ οἱ ἀδελφοί κα- to kill. Having known but the brethren they τήγαγον αὐτόν εἰς Καισάρειαν, καὶ ἐξα- brought down him to Caesarea, and sent πέστειλαν αὐτόν εἰς Ταρσόν. 31 Αἱ μὲν οὖν away him into Tarsus. The indeed then ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γα- congregations in whole of the Judea and Gal- λιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδο- illee and Samaria had peace, being μούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ built up and proceeding in the fear of the Κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύμα- Lord and the consolation of the holy spirit, τος, ἐπληθύνοντο. were multiplied.

32 Ἐγένετο δὲ Πέτρον, διερχόμενον διὰ It happened and Peter, passing through πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους all, to have gone down also to the saints τοὺς κατοικοῦντας Λύδδαν. 33 Εὔρε δὲ ἐκεῖ those dwelling Lydda. He found and there ἀνθρωπὸν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν a man certain Eneas by name, from years ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν eight being laid in bed, who was παραλελυμένος. 34 Καὶ εἶπεν αὐτῷ ὁ Πέτρος· a paralytic. And said to him the Peter;

25 But the DISCIPLES took him by Night, and †through the WALL lowered him down in a Basket.

26 †And having come to Jerusalem he attempted to associate with the DISCIPLES; but they all feared him, not believing That he was a Disciple.

27 But Barnabas taking him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he †spoke publicly in Damascus in the NAME of JESUS.

28 †And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the Hellenists; † they however undertook to kill him.

30 But the BRETHREN having been informed of it, conducted him to Cæsarea, and sent him to Tarsus.

31 Then the \*CHURCH had Peace in All JUDEA and Galilee, and Samaria, and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.\*

32 And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

34 And PETER said to him, "Eneas, †Jesus the MESSIAH, restores thee;

\* VATICAN MANUSCRIPT.—28. and—omit. 28. Jesus—omit. 31. the CHURCH. 31. was increased.

† 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. † 26. Acts xxii. 17; Gal. i. 16, 17. † 27. verse 20, 22. † 28. Gal. i. 18. † 29. verse 23; 2 Cor. xi. 26. † 34. Acts iii. 6, 16; iv. 10.

Αἰνέα, ἰάται σε Ἰησοῦς ὁ Χριστός· ἀνά-  
 Eneas, cures thee Jesus the Anointed; arise  
 στήθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέ-  
 thou, and make the bed for thyself. And im-  
 ως ἀνέστη. <sup>35</sup>Καὶ εἶδον αὐτὸν πάντες  
 mediately he arose. And saw him all  
 οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα,  
 those dwelling Lydda and the Saron,  
 οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. <sup>36</sup>Ἐν  
 who turned to the Lord. In  
 Ἰόππῃ δέ τις ἦν μαθήτρια ὀνό-  
 Joppa and certain was a female disciple by  
 ματι Ταβιθά, ἥ διερμηνευομένη λέγεται  
 name Tabitha, which being translated is called  
 Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων  
 Dorcas; she was full of good works  
 καὶ ἐλεημοσυνῶν ὧν ἐποίει. <sup>37</sup>Ἐγένετο  
 and of alms which she did. It happened  
 δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν  
 and in the days those having been sick  
 αὐτὴν ἀποθανεῖν· λούσαντες δὲ \* [αὐτὴν]  
 her to have died; having washed and [her]  
 ἔθηκαν ἐν ὑπερώῳ. <sup>38</sup>Ἐγγὺς δὲ οὔσης  
 they laid in an upper room. Near and being  
 Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες  
 Lydda to the Joppa, the disciples having heard  
 ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο  
 that Peter is in her, sent two  
 ἄνδρας πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνή-  
 men to him, entreating not to  
 σαι διελθεῖν ἕως αὐτῶν. <sup>39</sup>Ἀναστὰς  
 delay to come over to them. Having arisen  
 δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγε-  
 and Peter came with them; whom having  
 νόμενον ἀνῆγαγον εἰς τὸ ὑπερῶον, καὶ παρέ-  
 come they led into the upper room, and stood  
 στησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ  
 beside him all the widows weeping, and  
 ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα  
 showing tunics and mantles, as many as  
 ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. <sup>40</sup>Ἐκβα-  
 she made with them being the Dorcas. Having  
 λὼν δὲ ἔξω πάντας ὁ Πέτρος, θεῖς  
 put and out all the Peter having placed  
 τὰ γόνατα προσήυξατο· καὶ ἐπιστρέψας πρὸς  
 the knees he prayed; and having turned to  
 τὸ σῶμα, εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ  
 the body, said; Tabitha, do thou arise. She and  
 ἤνοιξε τοὺς ὀφθαλμούς· αὐτῆς· καὶ ἰδοῦσα τὸν  
 opened the eyes of herself; and seeing the  
 Πέτρον, ἀνεκάθισε. <sup>41</sup>Δοὺς δὲ αὐτῇ  
 Peter, sat up. Having given and to her  
 χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς  
 a hand, he raised her; having called and the  
 ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν  
 saints and the widows, he presented her  
 ζῶσαν. <sup>42</sup>Γνωστὸν δὲ ἐγένετο καθ' ὅλην  
 living. Known and it became in whole

arise, and make the bed for thyself." And he instantly arose.

35 And ALL THOSE DWELLING in Lydda and SHARON saw him; ‡and they turned to the LORD.

36 And there was in Joppa a Certain female Disciple named † Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

37 And it happened in those DAYS, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to JOPPA, and the DISCIPLES having heard that Peter was there, sent Two Men to him entreating, \* "Do not delay to come over to us."

39 And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping and showing the Tunics and Mantles which DORCAS made, while she was with them.

40 But PETER ‡putting them all out, kneeled down and prayed; and turning to the BODY, †he said, "Tabitha, arise!" And SHE opened her EYES; and beholding PETER, she sat up.

41 And giving her his Hand, he raised her; and having called the SAINTS and WIDOWS, he presented her living.

42 And it became known through All \* Joppa; and

\* VATICAN MANUSCRIPT.—37. her—omit. 38. Do not delay to come over to us. 42. Joppa.

† 36. *Tabitha*, is a Syriac word, and *Dorcas* a Greek word, both signifying an *antelope*. The name here is expressive of beauty; as "*antelopes* are particularly remarkable for their *beautiful eyes*." See Parkhurst.

‡ 35. Acts xi. 21. † 40. Matt. ix. 25. ‡ 40. Mark v. 41, 42; John xi. 43.

τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν  
of the Joppa; and many believed in the  
Κύριον. <sup>43</sup>Ἐγένετο δὲ ἡμέρας ἱκανὰς μένειν  
Lord. It happened and days many to remain  
αὐτὸν ἐν Ἰόππῃ, παρὰ τινι Σίμωνι θυρσεῖ.  
him in Joppa, with one Simon a tanner.

ΚΕΦ. ι'. 10.

1 Ἀνὴρ δὲ τις ἐν Καισαρείᾳ, ὀνόματι  
A man and certain in Caesarea, by name  
Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς  
Cornelius, a centurion of a cohort that  
καλουμένης Ἰταλικῆς, <sup>2</sup>εὐσεβὴς καὶ φοβού-  
being called Italian, pious and fear-  
μενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,  
ing the God with all the house of himself,  
ποιῶν \* [τε] ἐλεημοσύνας πολλὰς τῷ λαῷ,  
doing [and] alms many to the people,  
καὶ δεόμενος τοῦ Θεοῦ διαπαντός· <sup>3</sup>εἶδεν ἐν  
and praying of the God always; he saw in  
ὁράματι φανερώς, ὥσει ὥραν ἐνάτην τῆς  
a vision clearly, about hour ninth of the  
ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα  
day, a messenger of the God having come  
πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.  
to him, and saying to him; O Cornelius.  
<sup>4</sup>Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοδος  
He and having looked steadily to him and afraid  
γενόμενος, εἶπε· Τί ἔστι, κύριε; Εἶπε δὲ  
becoming, he said; What is it, O sir? Εἶπε δὲ  
αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναί  
to him; The prayers of thee and the alms  
σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ  
of thee went up for a memorial before the  
Θεοῦ. <sup>5</sup>Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας,  
God. And now send into Joppa men,  
καὶ μεταπεμψαὶ Σίμωνα, ὃς ἐπικαλεῖται Πέ-  
and send after Simon, who is surnamed Peter,  
τρος· <sup>6</sup>οὗτος ξενίζεται παρὰ τινι Σίμωνι θυρ-  
he lodges with one Simon a tan-  
σεῖ, ᾧ ἔστιν οἰκία παρὰ θάλασσαν. <sup>7</sup>Ὡς  
ner, to whom is a house by sea. When  
δὲ ἀπῆλθεν ὁ ἄγγελος, ὁ λαλῶν αὐ-  
and went away the messenger, that speaking to  
τῷ, φωνήσας δύο τῶν οἰκετῶν αὐ-  
him, having called two of the house servants of  
τοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρ-  
himself, and a soldier pious of those constantly  
τερούντων αὐτῷ, <sup>8</sup>καὶ ἐξηγησάμενος αὐτοῖς  
attending him, and having related to them  
ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.  
all things, he sent them into the Joppa.  
<sup>9</sup>Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκεῖ-  
On the and morrow, pursuing the journey of  
νων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη  
them, and to the city drawing near, went up  
Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ  
Peter to the roof to pray, about

† many believed in the LORD.

43 And it occurred, he continued many DAYS in Joppa, with One † Simon a Tanner.

CHAPTER X.

1 And a certain Man in Casarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

2 † a pious man, and one fearing GOD with ALL his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

3 † saw distinctly in a Vision, \* about the ninth Hour of the DAY, an Angel of GOD coming in to him, and saying to him, "Cornelius!"

4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before GOD.

5 And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

6 he lodges with † One Simon a Tanner, whose House is by the Sea.

7 And when THAT ANGEL which SPOKE to him was gone away, he called two of \* the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;

8 and having related to them all things, he sent them to JOPPA.

9 And on the NEXT DAY, † while they were pursuing their journey, and drawing near to the CITY, † Peter went upon † the ROOF to pray, about the sixth Hour.

\* VATICAN MANUSCRIPT.—2. and—omit. 3. as if about. 7. the HOUSE SERVANTS.

† It was about forty miles from Joppa to Casarea, therefore the messengers must have traveled a part of the night to reach Joppa towards noon on the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs, on which people walked, conversed, meditated and prayed.

‡ 42. John xi. 45; xii. 11. ‡ 43. Acts x. 6. ‡ 2. verse 22. ‡ 3. verse 30; xi. 13. ‡ 6. Acts ix. 43. ‡ 9. Acts xi. 5.



ὥραν ἕκτην. <sup>10</sup>Ἐγένετο δὲ πρόσπεινος, καὶ  
hour sixth. He became and very hungry, and  
ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκεί-  
wished to eat; making ready and of  
νων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, <sup>11</sup>καὶ θεω-  
them, fell on him a trance, and he  
ρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ κατα-  
beholds the heaven having been opened, and coming  
βαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην,  
down a vessel certain like a sheet great,  
τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέ-  
four ends having been bound, and being  
μεγον ἐπὶ τῆς γῆς· <sup>12</sup>ἐν ᾧ ὑπῆρχε  
lowered down to the earth; in which were  
πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ  
all the four-footed beasts of the earth and the  
θηρία καὶ τὰ ἐρπετὰ καὶ τὰ πετεινά  
wildbeasts and the creeping things and the birds  
τοῦ οὐρανοῦ· <sup>13</sup>καὶ ἐγένετο φωνὴ πρὸς αὐ-  
of the heaven; and came a voice to him;  
τόν· Ἄναστας, Πέτρε, θύσον καὶ φάγε.  
Having arisen, O Peter, sacrifice and eat.  
<sup>14</sup>Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι  
The but Peter said; By no means, O Lord; because  
οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρ-  
never late anything common or unclean.  
τον. <sup>15</sup>Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐ-  
And a voice again a second time to him.  
τόν· Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.  
What the God has cleansed, thou not pollute.  
<sup>16</sup>Τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς καὶ πάλιν  
This and was done for three times; and again  
ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. <sup>17</sup>Ὡς  
was taken up the vessel into the heaven. As  
δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί  
and in himself was pondering the Peter, what  
ἂν εἴη τὸ ὄραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ  
might be the vision which he saw, even lo, the  
ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου,  
men those being sent from the Cornelius,  
διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστη-  
having inquired for the house of Simon, stood  
σαν ἐπὶ τὸν πυλῶνα· <sup>18</sup>καὶ φωνήσαντες  
at the gate; and having called aloud  
ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέ-  
they asked, if Simon he being called Pe-  
τρος ἐνθάδε ξενίζεται.  
ter here lodges.

<sup>19</sup>Τοῦ δὲ Πέτρου διενθυμουμένου περὶ  
The and Peter reflecting concerning  
τοῦ ὁράματος, εἶπεν \*[αὐτῷ] τὸ πνεῦμα·  
the vision, said [to him] the spirit;  
'Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε· <sup>20</sup>ἀλλὰ ἀνα-  
Lo, men three are seeking thee; but having  
στάς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς,  
arisen do thou go down, and go with them,  
μηδὲν διακρινόμενος ὅτι ἐγὼ ἀπέσταλκα αὐ-  
nothing doubting because I have sent them.

10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

11 and he beheld †HEAVEN opened, and a certain Vessel like a great Sheet descending, \*being let down by the Four Ends to the EARTH;

12 in which were \*All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.

13 And a Voice came to him, "Rise, Peter, kill and eat."

14 But PETER said, "By no means, Lord; †For never did I eat any thing common and impure."

15 And a Voice came to him again a second time, †"What God has cleansed, do not thou regard as common."

16 And this was done three times; and \*immediately the VESSEL was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the VISION which he saw might mean, behold, even THOSE MEN who were SENT \*by CORNELIUS, having inquired for the HOUSE of \*SIMON, stood at the GATE;

18 and calling aloud, they asked, "Is THAT SIMON who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the VISION, †the SPIRIT said, "Behold, \*three Men are seeking thee;

20 †arise and go down, and go with them, without any hesitation, Because I have sent them."

\* VATICAN MANUSCRIPT.—11. being let down by the Four Ends to the EARTH. 12. All the QUADRUPEDS and REPTILES of the EARTH. 16. immediately the VESSEL. 17. by CORNELIUS. 17. SIMON. 19. to him—omit. 19. two Men.

† 11. Acts vii. 56. † 14. Lev. xi. 4; xx. 25; Deut. xiv. 3, 7; Ezek. iv. 14. † 15. verse 28. † 19. Acts xi. 12. † 20. Acts xv. 7.

τούς. <sup>21</sup>Καταβάς δὲ Πέτρος πρὸς τοὺς  
Having gone down but Peter to the  
ἀνδρας, εἶπεν· Ἰδού, ἐγὼ εἰμι, ὃν ζητεῖτε·  
men, said; Lo, I am, whom you seek;  
τίς ἡ αἰτία, δι' ἣν πάρεστε;  
what the cause, on account of which you are present?  
<sup>22</sup>Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ  
They and said; Cornelius a centurion, a man  
δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρού-  
just and fearing the God, being testified  
μενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαί-  
ot and by whole of the nation of the Jews,  
ων, ἔχρηματίσθη ὑπὸ ἀγγέλου ἁγίου,  
was divinely instructed by a messenger holy,  
μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ,  
to send after thee to the house of himself,  
καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. <sup>23</sup>Εἰσκαλεσάμε-  
and to hear words from thee. Having called  
νος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον  
in then them he lodged. On the and morrow  
ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες  
having arisen he went out with them, and some  
τῶν ἀδελφῶν, τῶν ἀπὸ Ἰόππης, συνῆλθον  
of the brethren, those from Joppa, went with  
αὐτῷ. <sup>24</sup>Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς  
him. And on the morrow they entered into  
τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος ἦν προσδο-  
the Caesarea. The and Cornelius was expecting  
κῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς  
them, having assembled the relatives  
αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. <sup>25</sup>Ὡς  
of himself and the intimate friends. When  
δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναν-  
and came the to enter the Peter, having  
τήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ  
met him the Cornelius, having fallen to  
τοὺς πόδας, προσεκύνησεν. <sup>26</sup>Ὁ δὲ Πέτρος  
the feet, he worshipped. But the Peter  
αὐτὸν ἤγειρε, λέγων· Ἀνάστηθι· καὶ γὰρ  
him raised up, saying; Do thou arise; also I  
αὐτὸς ἄνθρωπος εἰμι. <sup>27</sup>Καὶ συνομιλῶν αὐτῷ,  
myself a man am. And talking with him,  
εἰσῆλθε, καὶ εὗρίσκει συνεληλυθότας πολ-  
he went in, and finds having been assembled many.  
λοὺς. <sup>28</sup>Ἐφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστα-  
He said and to them; You know,  
σθε, ὥς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ, κολ-  
how unlawful it is for a man a Jew, to  
λασθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ  
unite or come near to a foreigner; and to me  
ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον  
the God has shown, not common or unclean  
λέγειν ἄνθρωπον. <sup>29</sup>Διὸ καὶ ἀναντιρρόητως  
to say a man. Therefore also without hesitation  
ἦλθον μεταπεμφθεῖς. Πυνθάνομαι οὖν, τι-  
I came having been sent after. I ask therefore, for  
νι λόγῳ μετεπέμψασθέ με; <sup>30</sup>Καὶ ὁ Κορνή-  
what reason you sent after me? And the Corne-  
λιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης  
lius said; From four days till this

21 Then Peter having gone down to the MEN, said, "Behold, I am he whom you seek; what is \*the Cause of your coming?"

22 And THEY said, ‡"Cornelius, a Centurion, a righteous Man, and one fearing GOD, ‡and esteemed by all the NATION of the JEWS, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear WORDS from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY FOLLOWING they entered CAESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, ‡"Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, ‡"You know that it is unlawful for a Jew to associate with a Foreigner; ‡but God has showed Me not to call any man common or impure."

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago \*I was fasting till This HOUR; and at the NINTH HOUR I

\* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my HOUSE.

‡ 22. verses 1, 2. ‡ 22. Acts xxii. 12. ‡ 26. Acts xiv. 14, 15; Rev. xix. 10; xiii. 9. ‡ 28. Josh. iv. 9; xviii. 28; Acts xi. 3; Gal. ii. 12, 14. ‡ 28. Acts xv. 8; Eph. iii. 6.

τῆς ὥρας, ἡμην νηστεύων, καὶ τὴν ἐνάτην  
the hour, I was fasting, and the ninth  
ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ,  
hour praying in the house of me; and lo,  
άνθρω, ἑστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ,  
a man, stood before me in clothing shining,  
31 καὶ φησί· Κορνήλιε, εἰσηκούσθη σου ἡ  
and he said; O Cornelius, heard of thee the  
προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνή-  
prayer, and the alms of thee are re-  
σθησαν ἐνώπιον τοῦ Θεοῦ. 32 Πέμπων οὖν  
membered before the God. Send therefore  
εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπι-  
into Joppa, and call for Simon who is  
καλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ  
surnamed Peter; he lodges in a house  
Σίμωνος θυρσέως παρὰ θάλασσαν· \* [ὃς παρα-  
of Simon a tanner by sea; [who having  
γενόμενος λαλήσει σοι.] 33 Ἐξαυτῆς οὖν  
come will speak to thee.] Immediately therefore  
ἔπεμψα πρὸς σέ· σύ τε καλῶς ἐποίησας παρα-  
I sent to thee; thou and well didst hav-  
γενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπι-  
ing come. Now therefore all we before  
ον τοῦ Θεοῦ πάρεσμεν, ἀκοῦσαι πάντα τὰ  
the God are present, to hear all the things  
προσ τεταγμένα σοι ὑπὸ τοῦ Θεοῦ. 34 Ἀνοί-  
having been commanded thee by the God. Having  
ξας δὲ Πέτρος τὸ στόμα, εἶπεν· Ἐπ' ἀλη-  
opened and Peter the mouth, said; In truth  
θείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπο-  
I perceive, that not is a respecter  
λήπτης ὁ Θεός· 35 ἀλλ' ἐν παντὶ ἔθνει ὁ  
of persons the God; but in every nation he  
φοβούμενος αὐτόν, καὶ ἐργαζόμενος δικαιο-  
fearing him, and working righteous-  
σύνην, δεκτός αὐτῷ ἐστι. 36 Τὸν λόγον ὃν  
ness, acceptable to him is. The word which  
ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζό-  
he sent to the sons of Israel, proclaiming  
μενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗ  
glad tidings of peace through Jesus Anointed; this  
τός ἐστι πάντων Κύριος. 37 Ὑμεῖς οἴδατε τὸ  
is of all a Lord. You know that  
γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας  
having been a spoken word in whole of the Judea  
ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτι-  
beginning from the Galilee, after the dip-  
σμα ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν  
ring which was preached of John; Jesus that  
ἀπὸ Ναζαρέτ, ὃς ἔχρισεν αὐτόν ὁ Θεός  
from Nazareth, how anointed him the God  
πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν  
with spirit holy and power, who went about  
εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυ-  
doing good and curing all those being  
ναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ  
oppressed by the accuser, because the

was praying in my HOUSE,  
and behold, †a Man stood  
before me in ‡splendid  
Clothing,

31 and said, 'Cornelius !  
thy PRAYER is heard, and  
thine ALMS are remem-  
bered before GOD.

32 Send therefore to  
Joppa, and invite Simon,  
whose surname is Peter ;  
he lodges in the HOUSE of  
Simon, a Tanner, by the  
Sea ; who, when he is  
come, will speak to thee.'

33 Immediately, there-  
fore I sent to thee, and  
thou hast done well in hav-  
ing come. Now therefore  
we are all present before  
God to hear ALL THINGS  
which \*the LORD has  
COMMANDED thee."

34 And Peter opening  
his MOUTH, said, †"I per-  
ceive in Truth That God is  
not a Respector of persons,

35 but in Every Nation,  
he who FEARS him and  
works Righteousness is  
acceptable to him.

36 (\*He sent the word  
to the SONS of Israel, ‡an-  
nouncing glad tidings of  
Peace, through Jesus  
Christ—he is Lord of all—

37 \*you know that  
WORD which was SPOKEN  
through ALL JUDEA, ‡be-  
ginning from GALILEE,  
after the IMMERSION  
which John preached,)

38 even THAT Jesus  
from Nazareth, how †God  
anointed him with holy  
Spirit and Power; who  
went about doing good  
and curing ALL who were  
OPPRESSED by the ENEMY ;  
‡Because GOD was with  
him.

\* VATICAN MANUSCRIPT.—32. who having come will speak to thee—omit. 33. the LORD. 36. He sent the word to the SONS of Israel. 37. You know.

† 30. Acts i. 10. ‡ 30. Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4. ‡ 34. Deut. x. 17; 2 Chron. xix. 7; Job. xxxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. ‡ 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20-22; 1 Pet. iii. 22; Rev. xvii. 14; xix. 16. ‡ 37. Luke iv. 14. ‡ 38. Luke iv. 18; Acts ii. 22; iv. 27; Heb. i. 9. ‡ 38. John iii. 2.

Θεὸς ἦν μετ' αὐτοῦ· <sup>39</sup>καὶ ἡμεῖς μάρτυρες  
 God was with him; and we witnesses  
 πάντων, ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν  
 of all, which he did in both the country of the  
 Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὧν καὶ ἀνεί-  
 Jews and in Jerusalem; whom also they  
 λον κρεμάσαντες ἐπὶ ξύλου. <sup>40</sup>Τοῦτον ὁ Θεὸς  
 killed having hanged on a cross. This the God  
 ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν  
 raised up the third day, and gave him  
 ἐμφανῆ γενέσθαι, <sup>41</sup>οὐ παντὶ τῷ λαῷ, ἀλλὰ  
 manifest to become, not to all the people, but  
 μάρτυσι τοῖς προεχειροτονημένοις  
 to witnesses to those having been chosen before  
 ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ  
 by the God, to us, who ate with and  
 συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν  
 drank with him after that to have raised him  
 ἐκ νεκρῶν. <sup>42</sup>Καὶ παρήγγειλεν ἡμῖν, κη-  
 out of dead ones. And he commanded us, to  
 ρῦσαι τῷ λαῷ καὶ διαμαρτύρασθαι, ὅτι  
 publish to the people and to fully testify that  
 αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ  
 he is the having been appointed by the God  
 κριτῆς ζώντων καὶ νεκρῶν. <sup>43</sup>Τού-  
 a judge of living ones and of dead ones. To  
 τῷ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν  
 him all the prophets bear testimony, forgiveness  
 ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ  
 of sins to receive through the name of him  
 πάντα τὸν πιστεύοντα εἰς αὐτόν. <sup>44</sup>Ἐτι  
 every one the believing into him. While  
 λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέ-  
 speaking the Peter the words these, fell  
 πεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς  
 the spirit the holy on all those  
 ἀκούοντας τὸν λόγον. <sup>45</sup>Καὶ ἐξέστησαν οἱ  
 hearing the word. And were astonished those  
 ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον  
 of circumcision believers as many as came with  
 τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ  
 the Peter, because also on the Gentiles the gift  
 τοῦ ἁγίου πνεύματος ἐκκέχυται. <sup>46</sup>ἤκου-  
 of the holy spirit has been poured out; they  
 ον γὰρ αὐτῶν λαλοῦντων γλώσσαις, καὶ  
 heard for them speaking with tongues, and  
 μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ  
 magnifying the God. Then answered the  
 Πέτρος· <sup>47</sup>μήτι τὸ ὕδωρ κωλύσαι δύναται τις  
 Peter; Not the water to forbid is able any  
 τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα  
 that not to be dipped these, who the spirit  
 τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; <sup>48</sup>Προσέ-  
 the holy received as even we? He directed  
 ταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι  
 and them to be dipped in the name  
 τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι  
 of the Lord. Then they asked him to remain  
 ἡμέρας τινάς.  
 days some.

39 And we are Witnesses of all things which he did, both in the COUNTRY of the JEWS, and in Jerusalem; whom also, having hanged on a Cross, they killed.

40 Him God raised up the THIRD Day, and permitted him to become manifest,

41 not to All the PEOPLE, but to THOSE WITNESSES PREVIOUSLY CHOSEN by GOD, to us, †who did eat and drink with him after he ROSE from the Dead.

42 And †he commanded us to proclaim to the PEOPLE, and to fully testify \*That this is HE †who has been APPOINTED by GOD the Judge of the Living and the Dead.

43 To him All the PROPHETS bear testimony; and EVERY ONE BELIEVING into him shall receive Forgiveness of Sins, through his NAME.

44 While PETER was yet speaking these WORDS, †the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE BELIEVERS of the Circumcision, \*who came with Peter, were astonished, †Because the GIFT of the HOLY Spirit was even poured out upon the GENTILES;

46 for they heard them speaking these words, and magnifying GOD. Then answered PETER,

47 "Can any one forbid WATER, that these should not be IMMERSed, who received the HOLY SPIRIT, even as we did?"

48 †And he ordered them to be immersed in the name of \*the LORD. Then they desired him to remain some Days.

\* VATICAN MANUSCRIPT.—42. That this is HE. 45. who came with. 48. Jesus Christ.

† 41. Luke xxiv. 30, 43; John xxi. 13. † 42. Matt. xxviii. 19, 20; Acts i. 8. † 42. John v. 22, 27; Acts xvii. 31; Rom. xiv. 9; 2 Cor. v. 10; 2 Tim. iv. 1; 1 Pet. iv. 5. † 44. Acts ii. 2; xi. 15. † 45. Acts xi. 18; Gal. iii. 14. † 48. Acts ii. 38; viii. 16.

ΚΕΦ. ια'. 11.

Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ  
 Heard and the apostles and the brethren  
 οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ  
 these being in the Judea, that also the  
 ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. <sup>2</sup>Καὶ ὅτε  
 gentiles received the word of the God. And when  
 ἀνέβη Πέτρος εἰς Ἱερουσόλυμα, διεκρίνοντο  
 went up Peter into Jerusalem, disputed  
 πρὸς αὐτὸν οἱ ἐκ περιτομῆς, <sup>3</sup>λέγοντες· Ὅτι  
 with him those of circumcision, saying; That  
 πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες,  
 to men uncircumcision having thou wentest in,  
 καὶ συνέφαγες αὐτοῖς. <sup>4</sup>Ἀρξάμενος δὲ  
 and thou didst eat with them. Having begun and  
 ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς, λέγων·  
 the Peter set forth to them in order, saying;  
 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος·  
 I was in city of Joppa praying;  
 καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον  
 and I saw in a trance a vision, coming down  
 σκευὸς τι ὡς θόβην μεγάλην, τέσσαρσιν  
 a vessel certain like a sheet great, four  
 ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ  
 ends being lowered out of the heaven, and  
 ἦλθεν ἄχρις ἐμοῦ· <sup>6</sup>εἰς ἣν ἀτενίσας  
 came as far as me; into which having looked  
 κατενόουν καὶ εἶδον τὰ τετράποδα τῆς  
 I observed and saw the four-footed beasts of the  
 γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ  
 earth and the wild beasts and the reptiles and the  
 πετεινὰ τοῦ οὐρανοῦ. <sup>7</sup>Ἦκουσα δὲ φωνῆς  
 birds of the heaven. I heard and a voice  
 λεγούσης μοι· Ἀναστάς, Πέτρε, θύσον καὶ  
 saying to me; Having arisen, O Peter, sacrifice and  
 φάγε. <sup>8</sup>Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι  
 eat. I said but; By no means, O Lord; because  
 κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς  
 common or unclean never entered into  
 τὸ στόμα μου. <sup>9</sup>Ἀπεκρίθη δὲ μοι φωνὴ ἐκ  
 the mouth of me. Answered but to me a voice a  
 δευτέρου ἐκ τοῦ οὐρανοῦ· Ἄ ὁ Θεὸς  
 second time out of the heaven; What the God  
 ἐκαθάρισε, σὺ μὴ κοῖνον. <sup>10</sup>Τοῦτο δὲ ἐγένετο  
 cleansed, thou not pollute. This and was done  
 ἐπὶ τρεῖς· καὶ πάλιν ἀνεσπάσθη ἅπαντα  
 for three times; and again was drawn up all  
 εἰς τὸν οὐρανόν. <sup>11</sup>Καὶ ἰδοὺ, ἔξαντῆς τρεῖς  
 into the heaven. And lo, immediately three  
 ἄνδρες ἐπέστησαν εἰς τὴν οἰκίαν ἐν ἣ ἤμην,  
 men stood at the house in which I was,  
 ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. <sup>12</sup>Εἶπε  
 having been sent from Caesarea to me. Said  
 δέ μοι τὸ πνεῦμα, σὺ νενέλθειν αὐτοῖς, μηδὲν  
 and to me the spirit, to go with them, nothing  
 διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ  
 doubting; went and with me also the six  
 ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον  
 brethren these, and we entered into the house

CHAPTER XI.

1 And the APOSTLES and THOSE BRETHREN who were in JUDEA heard That the Gentiles also had received the word of GOD.  
 2 And when Peter went up to Jerusalem, THOSE of the Circumcision contended with him,  
 3 saying, †\*That he went in to Men uncircumcised, and did eat with them.  
 4 But \*Peter, having begun, set it forth in order to them, saying,  
 5 "I was in the City of Joppa praying, ‡and in a Trance I saw a Vision, a certain Vessel like a great Sheet descending, being let down by the Four Ends out of HEAVEN, and it came to me.  
 6 And looking attentively into it, I observed and saw QUADRUPEDS of the EARTH and WILD BEASTS, and REPTILES, and BIRDS of HEAVEN.  
 7 And \*I also heard a Voice saying to me 'Arise, kill and eat.'  
 8 But I said, 'By no means, Lord; For a common or impure thing never entered into my MOUTH.'  
 9 And a Voice answered me a second time from HEAVEN, 'What God has cleansed, do not thou regard as common.'  
 10 And this was done three times; and again all were drawn up into HEAVEN.  
 11 And behold, immediately Three Men stood at the HOUSE in which I was having been sent to me from Caesarea.  
 12 And ‡the SPIRIT commanded me to go with them, without any hesitation. And ‡these SIX Brethren also went with

\* VATICAN MANUSCRIPT.—3. That he went in to Men uncircumcised, and did eat with them. 4. Peter. 7. I also heard.

‡ 3. Acts x. 28. † 5. Acts x. 9. &c. ‡ 12. John xvi. 13; Acts x. 19; xv. 7. † 12. Acts x. 23.

τοῦ ἀνδρός. <sup>13</sup> Ἀπήγγειλέ τε ἡμῖν, πῶς εἶδε  
of the man. He related and to us, how he saw  
τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα  
the messenger in the house of himself standing  
καὶ εἰπόντα \* [αὐτῷ.] Ἀπόστειλον εἰς Ἰόπ-  
and saying [to him,] Send into Jop-  
πην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλού-  
pa, and send after Simon that having been  
μενον Πέτρον. <sup>14</sup> ὅς λαλήσῃ ῥήματα πρὸς  
surnamed Peter; who will speak words to  
σέ, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ  
thee, by which mayest be saved thou and all the  
οἶκός σου. <sup>15</sup> Ἐν δὲ τῷ ἄρξασθαι με  
house of thee. In and the to have begun me  
λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ'  
to speak, fell the spirit the holy on  
αὐτούς, ὥστε καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. <sup>16</sup> Ἐ-  
them, as also on us in beginning. I  
μνήσθην δὲ τοῦ ῥήματος τοῦ Κυρίου, ὡς  
remembered and the words of the Lord, how  
ἔλεγεν. Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς  
he said; John indeed dipped in water, you  
δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. <sup>17</sup> Εἰ οὖν  
but shall be dipped in spirit holy. If then  
τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς  
the like gift gave to them the God as  
καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν  
even to us, having believed on the Lord Jesus  
Χριστόν, ἐγὼ δὲ τίς ἦμην, δυνατὸς κω-  
Appointed, I and who was, having power to  
λύσαι τὸν Θεόν; <sup>18</sup> Ἀκούσαντες δὲ ταῦτα, ἡσύ-  
restrain the God? Having heard and these, they  
χασαν, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες·  
were silent, and glorified the God, saying;  
Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν με-  
Then also to the Gentiles the God the re-  
τάνοισιν ἔδωκεν εἰς ζωὴν. <sup>19</sup> Οἱ μὲν οὖν  
formation gave into life. Those indeed therefore  
διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενο-  
having been scattered from the affliction that hav-  
μένης ἐπὶ Στεφάνῳ, διήλθον ἕως  
ing happened about Stephen, went through to  
Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ  
Phenicia and Cyprus and Antioch, not  
λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.  
speaking the word if not alone to Jews.  
<sup>20</sup> Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι  
Were and some of them men Cyprians  
καὶ Κυθηναῖοι, οἵτινες, ἐλθόντες εἰς Ἀντιό-  
and Cyprians, who having come into Antioch,  
χειαν ἐλάλουν πρὸς τοὺς Ἕλληνας, εὐαγγε-  
spoke to the Greeks, announcing  
λιζόμενοι τὸν Κύριον Ἰησοῦν. <sup>21</sup> Καὶ ἦν χεὶρ  
glad tidings of the Lord Jesus. And was hand  
Κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς πιστεῦ-  
of Lord with them, great and number having  
σας ἐπέστρεψεν ἐπὶ τὸν Κύριον. <sup>22</sup> Ἡκούσθη  
believed turned to the Lord. Was reported  
δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας  
and the word into the ears of the congregation

me, and we entered the  
MAN'S HOUSE.

<sup>13</sup> † And he told us how  
he saw the ANGEL in his  
HOUSE, standing and say-  
ing, 'Send into Joppa, and  
invite THAT Simon, sur-  
named Peter;

<sup>14</sup> who will speak Words  
to thee, by which thou  
mayest be saved, and All  
thy HOUSE.'

<sup>15</sup> And as I BEGAN to  
speak, the HOLY SPIRIT  
fell on them, † even as on  
us in the Beginning.

<sup>16</sup> And I remembered  
the word of the LORD,  
how he said, † John in-  
deed immersed in Water;  
but you shall be immers-  
ed in holy Spirit.'

<sup>17</sup> Since, then, God im-  
parted the SAME Gift to  
them, who believed on the  
LORD Jesus Christ, as  
even to us, who was I,  
that I should be able to  
restrain God?"

<sup>18</sup> And having heard  
these things, they were  
silent, and glorified God,  
saying, † "Then to the  
GENTILES also has God  
given REFORMATION to  
Life."

<sup>19</sup> † Then THOSE indeed  
HAVING BEEN DISPERSED  
on account of THAT AF-  
FLICTION which AROSE  
about Stephen, traveled to  
Phenicia, and Cyprus, and  
Antioch, speaking the  
word to no one, except to  
Jews only.

<sup>20</sup> But some of them  
were Cyprians and Cyre-  
nians, who, having come  
to Antioch, spoke \* also to  
the GREEKS, announcing  
the glad tidings of the  
LORD Jesus.

<sup>21</sup> † And the Hand of  
the LORD was with them,  
\* and a Great Number hav-  
ing believed, turned to the  
LORD.

<sup>22</sup> And the REPORT con-  
cerning them came to the

\* VATICAN MANUSCRIPT.—13. to him—omit. 20. also to the. 21. and THAT Great Number.

† 15. Acts ii. 2; x. 44, 47. † 16. Matt. iii. 11; John i. 26, 33; i. 5; xix. 4.  
‡ 18. Rom. x. 12; xv. 9, 16. † 19. Acts viii. 1. † 21. Acts ix. 35.

τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέ-  
that in Jerusalem concerning them: and they  
στειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχεί-  
sent out Barnabas to go through to Antioch.  
ας. <sup>23</sup>Ὁς παραγενόμενος καὶ ἰδὼν τὴν  
Who having come and having seen the  
χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάν-  
favor of the God, rejoiced, and called on all,  
τας τῇ προθέσει τῆς καρδίας προσμένειν  
with the purpose of the heart to adhere  
τῷ Κυρίῳ· <sup>24</sup>ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης  
to the Lord; for he was a man good, and full  
πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη  
of spirit<sup>h</sup> holy and faith. And was added  
ὄχλος ἱκανὸς τῷ Κυρίῳ. <sup>25</sup>Ἐξῆλθον δὲ εἰς  
a crowd great to the Lord. Went out and into  
Ταρσὸν \* [ὁ Βαρνάβας,] ἀναζητήσαι Σαῦλον·  
Tarsus [the Barnabas,] to seek Saul;  
καὶ εὗρων \* [αὐτόν,] ἤγαγεν \* [αὐτόν]  
and having found [him,] he brought [him]  
εἰς Ἀντιόχειαν. <sup>26</sup>Ἐγένετο δὲ αὐτοὺς ἐνιαυ-  
to Antioch. It happened and them a year  
τὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ δι-  
whole to assemble in the congregation, and to  
δάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρῶ-  
teach a crowd great, to have been styled and first  
τον ἐν Ἀντιοχείᾳ τοὺς μαθητάς Χριστιανούς.  
in Antioch the disciples Christians.  
<sup>27</sup>Ἐν ταῦται· δὲ ταῖς ἡμέραις κατήλθον ἀπὸ  
In these and the days came down from  
Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. <sup>28</sup>Ἀ-  
Jerusalem prophets into Antioch. Hav-  
ναστάς δὲ εἰς ἐξ αὐτῶν, ὀνόματι Ἀγαθός,  
ing arisen and one of them, by name Agabus,  
ἐσήμεινεν διὰ τοῦ πνεύματος, λιμὸν μέγαν  
signified through the spirit, a famine great  
μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην·  
about is going to be over whole the habitable;  
ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. <sup>29</sup>Τῶν δὲ  
which also occurred under Claudius. The and  
μαθητῶν καθὼς ἠύπορευτο τις, ὥρισαν ἕκα-  
disciples as was able each, determined each  
στος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοι-  
one of them for a relief to send to the dwell-  
κοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· <sup>30</sup>ὃ καὶ  
ing in the Judea brethren; which also  
ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυ-  
they did, sending to the elders  
τέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.  
through hand of Barnabas and Saul.

ΚΕΦ. 12.

ἸΚατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν  
In that and the season put forth

EARS of \*THAT CONGRE-  
GATION which WAS in  
Jerusalem: and they sent  
forth Barnabas to Anti-  
tioch;

23 who having come  
and seen \*THAT FAVOR of  
God, rejoiced, and called  
on all to \*continue in the  
Lord with PURPOSE of  
HEART;

24 for he was a good  
Man, and full of holy  
Spirit and Faith. And a  
considerable Number were  
added to the Lord.

25 And \*he went to  
†Tarsus to seek Saul; and  
having found him he  
brought him to Antioch.

26 And it occurred that  
during a whole Year they  
associated with the CON-  
GREGATION, and taught a  
great Crowd. And the DIS-  
CIPLES were styled †Chris-  
tians first in Antioch.

27 And in Those DAYS  
†Prophets came down  
from Jerusalem to Anti-  
och;

28 And one of them,  
named †Agabus, standing  
up signified by the SPIRIT  
that a great Famine was  
about to come on the  
Whole HABITABLE; which  
also happened under Clau-  
dius.

29 And the DISCIPLES,  
according to the ability of  
each, determined to send  
†Relief to the BRETHERN  
DWELLING in JUDEA;

30 †which also they did,  
sending to the ELDERS by  
the Hand of Barnabas and  
Saul.

CHAPTER XII.

1 Now at That TIME  
†Herod the KING put forth

\* VATICAN MANUSCRIPT.—22. THAT CONGREGATION which was. 23. THAT FAVOR. 23. continue in the Lord. 25. Barnabas—omit. 25. him—omit. 25. him—omit.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28. and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grandson of Herod the Great.

† 25. Acts ix. 30. † 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. † 28. Acts xxi. 10. † 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. † 30. Acts xii. 25.

Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας, κακῶσαι  
 Herod the king the hands, to afflict  
 ἑνὰς τῶν ἀπὸ τῆς ἐκκλησίας, <sup>2</sup>ἀνείλε  
 some of the from of the congregation, he killed  
 δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαί-  
 and James, the brother of John, with a  
 ρα. <sup>3</sup>Καὶ ἰδὼν, ὅτι ἀρεστὸν ἐστὶ  
 sword. And having seen, that pleasing it is  
 τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ  
 to the Jews, he proceeded to take also  
 Πέτρον· (ἦσαν δὲ αἱ ἡμέραι τῶν  
 Peter; (they were and the days of the  
 ἀζύμων·) <sup>4</sup>ὃν καὶ πιάσας ἔθρε-  
 unleavened cakes;) whom also having seized he  
 το εἰς φυλακὴν, παραδοὺς τέσσαρσι  
 placed into a prison, having delivered to four  
 τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν,  
 sets of four soldiers to watch him,  
 βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτόν  
 intending after the passover to lead out him  
 τῷ λαῷ. <sup>5</sup>Ὁ μὲν οὖν Πέτρος ἐτη-  
 to the people. The indeed therefore Peter was  
 ρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς  
 watched by the guard; prayer but was earnest  
 γινομένη ὑπὸ τῆς ἐκκλησίας \* [πρὸς τὸν Θε-  
 was made by the congregation [to the God]  
 ὄν] ὑπὲρ αὐτοῦ. <sup>6</sup>Ὅτε δὲ ἔμελλεν αὐτόν  
 in behalf of him. When but was about him  
 προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκεῖ-  
 to bring before the Herod, in the night that  
 νη ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρα-  
 was the Peter sleeping between two  
 τιωτῶν, δεδεμένος ἀλύσει διυσί, φύλα-  
 soldiers, having been bound with chains two,  
 κές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.  
 guards and before the door watching the prison.  
<sup>7</sup>Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ  
 And lo, a messenger of Lord stood by, and  
 φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ  
 a light shone in the building; having struck and  
 τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτόν,  
 the side of the Peter, aroused him,  
 λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐ-  
 saying; Arise in haste. And fell off of  
 τοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. <sup>8</sup>Εἰπέ τε ὁ  
 him the chains from the hands. Said and the  
 ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπό-  
 messenger to him; Gird thyself, and bind  
 ὄησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω.  
 under the sandals of thee. He did and so.  
 Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν  
 And he says to him; Throw around the mantle  
 σου, καὶ ἀκολούθει μοι. <sup>9</sup>Καὶ ἐξελθὼν  
 of thee, and follow me. And having gone out  
 ἠκολούθει \* [αὐτῷ] καὶ οὐκ ᾔδει, ὅτι ἀληθὲς  
 he followed [him;] and not knew, that real

his HANDS to injure SOME of the CHURCH.

2 And he killed †James the BROTHER of John with the SWORD.

3 And seeing that it pleased the JEWS, he proceeded to arrest Peter also; (and it was during the DAYS of UNLEAVENED BREAD;)

4 and having seized he put him in Prison, delivering him to Four Quarter-nions of Soldiers to guard him, intending after the PASSOVER to lead him out to the PEOPLE.

5 Therefore, indeed, PETER was watched by the GUARD; ‡but earnest Prayer was made \*in his behalf by the CHURCH.

6 But when HEROD was about to bring him forward, on that NIGHT PETER was sleeping †between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, ‡an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And His CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not That WHAT was DONE by

\* VATICAN MANUSCRIPT.—5. to GOD—omit. 5. concerning him. 9. him—omit.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 2. Matt. iv. 21; xx. 23. † 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17. ‡ 7. Acts v. 19.



ἔστι τὸ γινόμενον διὰ τοῦ ἀγγέλου,  
it is that being done through the messenger,  
ἐδόκει δὲ ὄραμα βλέπειν. <sup>10</sup>Διελθόντες δὲ  
thought but a vision to see. Passing through and  
πρῶτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν  
first guard and second, they came to the  
πύλιν τὴν σιδηρὰν τὴν φέρουσαν εἰς τὴν  
gate the iron that leading into the  
πόλιν, ἣτις αὐτομάτῃ ἡνοιχθῆται αὐτοῖς· καὶ  
city, which self-moved opened to them; and  
ἔξελθόντες προῆλθον ὁδὸν μίαν, καὶ εὐ-  
having gone out went forward street one, and im-  
μέσως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.  
mediately stood the messenger from him.

<sup>11</sup>Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, εἶπε·  
And the Peter having come in to himself, said:  
Νῦν οἶδα ἀληθῶς, ὅτι ἐξαπέστειλε Κύριος  
Now I know really, that sent forth Lord  
τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ  
the messenger of himself, and delivered me out of  
χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας  
hand of Herod, and all the expectation  
τοῦ λαοῦ τῶν Ἰουδαίων. <sup>12</sup>Συνιδὼν τε ἦλ-  
of the people of the Jews. Considering and he  
θεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρός Ἰωάν-  
came to the house of Mary the mother of John,  
νου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν  
that being surnamed Mark, where were  
ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.  
many assembled and were praying.

<sup>13</sup>Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ  
Having knocked and him the door of the  
πυλῶνος προσῆλθε παιδίσκη ὑπακοῦσαι,  
gateway, came a female servant to listen,  
ὀνόματι Ρόδη· <sup>14</sup>καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ  
by name Rhoda; and knowing the voice of the  
Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν  
Peter, from the joy not she opened the  
πυλῶνα· εἰσδραμοῦσα δὲ ἀπήγγειλεν, ἐστάναι  
gate; having run in and told, to have stood  
τὸν Πέτρον πρὸ τοῦ πυλῶνος. <sup>15</sup>Οἱ δὲ πρὸς  
the Peter before the gate. They but to  
αὐτὴν εἶπον· Μαίνῃ. Ἡ δὲ δι᾽ ὀχυρίζετο  
her said; Thou art mad. She but confidently affirmed  
οὕτως ἔχειν. <sup>16</sup>Οἱ δὲ ἔλεγον· Ὁ ἄγγελος  
thus to be. They and said; The messenger  
αὐτοῦ ἐστίν. Ὁ δὲ Πέτρος ἐπέμεινε κρού-  
of him it is. The but Peter continued knock-  
ων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέ-  
ing; having opened and they saw him, and were  
στησαν. <sup>17</sup>Κατασεισας δὲ αὐτοῖς τῇ χειρὶ σι-  
amazed. Having waved but to them the hand to  
γᾶν, διηγήσατο αὐτοῖς, πῶς ὁ Κύριος αὐτὸν  
be silent, he related to them, how the Lord him  
ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δὲ· Ἀπαγ-  
led out of the prison. Said and; Report  
γεῖλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦ-  
you to James and to the brethren these  
τα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.  
things. And going out he went into another place.

the ANGEL, was real, but  
thought ‡he saw a Vision.

10 And having passed  
through the First and sec-  
ond Guard, they came to  
THAT IRON GATE that  
LEADS into the CITY,  
‡which opened to them of  
itself; and going out they  
went forward one Street; and  
immediately the AN-  
GEL withdrew from him.

11 And PETER becom-  
ing self-possessed, said,  
“Now I know truly, ‡That  
the Lord sent his ANGEL  
and ‡delivered me from  
the hand of Herod, and  
All the EXPECTATION of  
the JEWISH PEOPLE.”

12 And reflecting, ‡he  
came to the HOUSE of  
Mary, the MOTHER of  
‡THAT John, surnamed  
MARK; where many were  
assembled, and were pray-  
ing.

13 And as he was knock-  
ing at the DOOR of the  
GATE, a female servant  
named Rhoda, came to lis-  
ten.

14 And having recog-  
nised PETER'S VOICE, she  
opened not the GATE from  
JOY, but running in, told  
them that Peter was stand-  
ing at the GATE.

15 And THEY said to  
her, “Thou art mad.” But  
SHE strongly asserted that  
it was so. And THEY said,  
“It is his ANGEL.”

16 But PETER continued  
knocking; and having  
opened they saw him, and  
were astonished.

17 ‡And waving his  
hand for them to be silent,  
he related to them how  
the LORD conducted Him  
out of the PRISON. And  
he said, “Tell these things  
to James and to the BRE-  
THREN.” And going out,  
he went into Another  
Place.

‡ 9. Acts x. 3, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Ps. xxiv. 7; Dan. iii. 28;  
vi. 22; Heb. i. 14. ‡ 11. Job. v. 19; Ps. xxxiii. 18, 19; xxxiv. 22; li. 2; xcvi.  
10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37. ‡ 17. Acts  
xiii. 16; xix. 13; xxi. 40.

<sup>18</sup>Γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. <sup>19</sup>Ἡρώδης δὲ ἐπιζητήσας αὐτόν, καὶ μὴ εὗρων, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. <sup>20</sup>Ἦν δὲ θυμομαχὼν Τυροῖς καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην· διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. <sup>21</sup>Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ θήματος, ἐδημηγόρει πρὸς αὐτούς. <sup>22</sup>Ὁ δὲ λαὸς ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου. <sup>23</sup>Παραχρῆμα δὲ ἐπάταξεν αὐτόν ἄγγελος Κυρίου, ἐνθ' ὧν οὐκ ἔδωκε δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυσεν. <sup>24</sup>Ὁ δὲ λόγος τοῦ Θεοῦ ᾠξᾷ καὶ ἐπληθύνετο. <sup>25</sup>Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΚΕΦ. ιγ'. 13.

<sup>1</sup>Ἦσαν δὲ \* [τινες] ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, οἳ τε Βαρνάβας καὶ Σιμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε, Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CAESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because †their COUNTRY was NOURISHED from that of the KING'S.

21 And on †an appointed Day, \*Herod, having put on his regal Robes, and sitting upon the THRONE, made an oration to them.

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the word of \*GOD grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE †taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch; —BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Manaen, a foster-brother

\* VATICAN MANUSCRIPT.—21. Herod. 24. the LORD grew. 1. some—omit.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cæsar. This history is remarkably confirmed by Josephus, See Ant. xix. 2, 7.

‡ 20. 1 Kings v. 9. 11. ‡ 25. Acts xiii. 5, 13; xv. 37.

Σαῦλος. <sup>2</sup>Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ  
Saul. Serving and of them the Lord  
καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον·  
and fasting, said the spirit the holy:  
'Αφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ  
Separate you indeed for me the Barnabas and  
\* [τὸν] Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλη-  
[the] Saul for the work, which I have called  
μαι αὐτούς. <sup>3</sup>Τότε νηστεύσαντες καὶ προσευ-  
them. Then having fasted and having  
ξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς,  
prayed, and having laid the hands to them,  
ἀπέλυσαν. <sup>4</sup>Οὗτοι μὲν οὖν ἐκπεφθέν-  
they sent forth. These indeed then having been sent  
τες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον  
forth by the spirit the holy, went down  
εἰς τὴν Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν  
into the Seleucia, thence and sailed  
εἰς τὴν Κύπρον. <sup>5</sup>Καὶ γενόμενοι ἐν Σαλαμῖνι,  
into the Cyprus. And having arrived in Salamis,  
κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συνα-  
they announced the word of the God in the syna-  
γωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην  
gogues of the Jews; they had and also John  
ὑπηρέτην. <sup>6</sup>Διελθόντες δὲ ὅλην τὴν  
an attendant. Having gone through and whole the  
νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον,  
island to Paphos, they found a certain magian,  
ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρι-  
a false prophet a Jew, to whom a name Bar-  
ησοῦς, ᾧς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ  
Jesus, who was with the proconsul Sergius  
Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος  
Paulus, a man intelligent. This having summoned  
Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι  
Barnabas and Saul, desired to hear  
τὸν λόγον τοῦ Θεοῦ. <sup>8</sup>Ἀνθίστατο δὲ αὐτοῖς  
the word of the God. Stood against but them  
'Ελύμας ὁ μάγος, (οὗτος γὰρ μεθερμηνεύεται  
Elymas the magian, (thus for is translated  
τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέψαι τὸν  
the name of him,) seeking to turn away the  
ἀνθύπατον ἀπὸ τῆς πίστεως. <sup>9</sup>Σαῦλος δὲ (ὁ  
proconsul from the faith. Saul but the  
καὶ Παῦλος) πλησθεὶς πνεύματος ἁγίου,  
also Paul) being filled of spirit holy,  
\* [καὶ] ἀτενίσας εἰς αὐτόν, <sup>10</sup>εἶπεν·  
[and] having looked earnestly on him, said;  
<sup>7</sup>Ὁ πλήρης παντὸς δόλου καὶ πάσης ραδιουργ-  
O full of all deceit and of all ready work-  
γίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιο-  
ing, O son of an accuser, enemy of all righteous-  
σύνης, οὐ παύση διαστρέφων τὰς ὁδοὺς  
ness, not wilt thou cease perverting the ways  
Κυρίου τὰς εὐθείας; <sup>11</sup>Καὶ νῦν ἰδοὺ, χεῖρ  
of Lord the straight? And now lo, a hand  
Κυρίου ἐπὶ σέ, καὶ ἔση τυφλός, μὴ βλέ-  
of Lord on thee, and thou shalt be blind, not see-

of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then †having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 They, therefore, having been sent out by the \*HOLY SPIRIT, went down to \*Seleucia; and from thence they sailed to \*Cyprus.

5 And having arrived at Salamis, they announced the word of God in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found ‡\*a Certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,

7 who was with the PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the word of GOD.

8 But Elymas, the MAGIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?"

11 And now, behold, the Hand of the Lord is upon

\* VATICAN MANUSCRIPT.—2. the —omit. 4. HOLY Spirit. 4. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a False-Prophet. 9. and—omit.

‡ 3. Acts vi. 6. ‡ 6. Acts viii. 9.

πων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ  
ing the sun till a season. Immediately and  
ἐπέπεσεν ἐπ' αὐτὸν ἀχλύς καὶ σκότος· καὶ  
fell on him a mist and darkness; and  
περιάγων ἐζήτει χειραγωγούς. <sup>12</sup>Τότε ἰδὼν  
going about he sought guides. Then seeing  
ὁ ἀνθύπατος τὸ γεγονός, ἐπίστευσεν,  
the proconsul that having been done, believed,  
ἐκπλησσομένου ἐπὶ τῇ διδασκῇ τοῦ Κυρίου.  
being astonished at the teaching of the Lord.

<sup>13</sup>Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ  
Having set sail and from the Paphos those  
περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς  
about the Paul, came into Perga of the  
Παμφυλίας. Ἰωάννης δέ, ἀποχωρήσας ἀπ'  
Pamphylia. John but, having gone away from  
αὐτῶν, ὑπέστρεψεν εἰς Ἱερουσόλυμα. <sup>14</sup>Αὐτοὶ  
them, returned into Jerusalem. They  
δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγέ-  
and having passed through from the Perga went  
νοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰς-  
to Antioch of the Pisidia, and hav-  
ελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν  
ing entered into the synagogue in the day of the  
σαββάτων, ἐκάθισαν. <sup>15</sup>Μετὰ δὲ τὴν ἀνά-  
sabbaths, they sat down. After and the read-  
γωνσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέ-  
ing of the law and the prophets, sent  
στειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγον-  
the synagogue-rulers to them, say-  
τες· Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν  
ing; Men brethren, if is a word in you  
παρακλήσεως πρὸς τὸν λαόν, λέγετε. <sup>16</sup>Ἀνα-  
of consolation to the people, say you. Having  
στάς δὲ Παῦλος, καὶ κατασείσας τῇ  
stood up and Paul, and having waved the  
χειρί, εἶπεν· Ἄνδρες Ἰσραηλίται, καὶ οἱ  
hand, said; Men Israelites, and those  
φοβούμενοι τὸν Θεόν, ἀκούσατε. <sup>17</sup>Ὁ Θεὸς  
fearing the God, hear you. The God  
τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας  
of the people this chose the fathers  
ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν  
of you; and the people exalted in the sojourning in  
γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ  
land of Egypt, and with an arm lifted up  
ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς· <sup>18</sup>καὶ ὡς τεσσα-  
he brought them out of her; and about forty  
ρακονταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν  
years time he nourished them in  
τῇ ἐρήμῳ. <sup>19</sup>\*[καὶ] καθελὼν ἔθνη ἑπτὰ  
the desert; [and] having cast out nations seven  
ἐν γῇ Χαναάν, κατεκληρονόμησεν αὐτοῖς  
in land of Canaan, he distributed by lot to them

thee; and thou shalt be blind, not seeing the sun for a Season." And immediately a Mist and darkness fell \*on him, and going about he sought Guides.

<sup>12</sup> Then the PROCONSUL, seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the Lord.

<sup>13</sup> And sailing from PAPHOS, THOSE with \*Paul came to Perga in Pamphylia; ‡but John having withdrawn from them, returned to Jerusalem.

<sup>14</sup> And these, having passed through from PERGA, came to Antioch in PISIDIA, and ‡went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.

<sup>15</sup> And ‡after the READING of the LAW and the PROPHEETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if \*any one among you have a Word of Exhortation for the PEOPLE, speak."

<sup>16</sup> Then Paul standing up, and waving his HAND, said, "Israelites! and YOU who fear GOD, listen!

<sup>17</sup> The GOD of \*the PEOPLE of ISRAEL ‡chose our FATHERS, and elevated the PEOPLE ‡during their EXILE in the Land of Egypt, ‡and brought them out of it with an uplifted Arm.

<sup>18</sup> And ‡for a period of Forty Years he nourished them in the DESERT;

<sup>19</sup> and ‡having cast out seven Nations in the Land of Canaan, ‡he \*distributed their LAND to them by Lot.

\* VATICAN MANUSCRIPT.—11. on him—omit. 13. Paul. 15. any one among you have a Word of. 17. the PEOPLE of ISRAEL. 19. And—omit. 19. gave their LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet.

‡ 13. Acts xv. 38. ‡ 14. Acts xvi. 13; xvii. 2; xviii. 4. ‡ 15. Luke iv. 16; ver. 27. ‡ 17. Deut. vii. 6, 7. ‡ 17. Psa. cv. 23, 24; Acts vii. 17. ‡ 17. Exod. xiii. 14, 16. ‡ 18. Num. xiv. 33, 34; Psa. xcvi. 9, 10; Acts vii. 36. ‡ 19. Deut. vii. 1. ‡ 19. Josh. xiv. 1, 2; Psa. lxxviii. 55.

τὴν γῆν αὐτῶν. <sup>20</sup>Καὶ μετὰ ταῦτα ὥς  
the land of them. And after these things about  
ἔτεσι τετρακοσίοις καὶ πενήκοντα ἔδωκε  
years four hundred and fifty he gave  
κριτάς, ἕως Σαμουὴλ τοῦ προφήτου. <sup>21</sup>Κάκει-  
Judges, till Samuel the prophet. And  
θεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς  
then they asked for a king, and gave to them  
ὁ Θεὸς τὸν Σαουλ υἱὸν Κίς, ἄνδρα ἐκ  
the God the Saul son of Kish, a man of  
φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα. <sup>22</sup>Καὶ  
tribe of Benjamin, years forty. And  
μεταστήσας αὐτόν, ἤγειρεν αὐτοῖς τὸν  
having removed him, he raised up to them the  
Δαυὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυ-  
David for a king, to whom also he said having  
ρῆσας· Εὗρον Δαυὶδ, τὸν τοῦ Ἰεσσαί, \* [ἄν-  
testified; I found David, that of the Jesse, [a  
δρα] κατὰ τὴν καρδίαν μου, ὃς ποιήσει  
man] according to the heart of me, who will do  
πάντα τὰ θελήματά μου. <sup>23</sup>Τοῦτου ὁ Θεὸς  
all the will of me. This the God  
ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν  
from the seed according to promise  
ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, <sup>24</sup>προ-  
brought forth to the Israel a savior Jesus, hav-  
κηρύξαντος Ἰωάννου πρὸ προσώπου τῆς  
ing announced before of John before face of the  
εἰσόδου αὐτοῦ βάπτισμα μετανόιας παντὶ  
entrance of him a dipping of reformation to all  
τῷ λαῷ Ἰσραὴλ. <sup>25</sup>Ὡς δὲ ἐπλήρου ὁ Ἰωάν-  
the people Israel. As and was fulfilling the John  
νης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε  
the race, he said; Who me do you suppose  
εἶναι; οὐκ εἰμὶ ἐγώ, ἀλλ' ἰδοὺ, ἔρχεται μετ'  
to be? not am I, but lo, comes after  
ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν  
me, of whom not I am worthy the sandal of the  
ποδῶν λῦσαι.  
feet to loose.

<sup>26</sup>Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ.  
Men brethren, sons race of Abraham,  
καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑ-  
and those among you fearing the God, to  
μὴν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.  
you the word of the salvation this is sent.

<sup>27</sup>Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ  
Those for dwelling in Jerusalem, and  
οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ  
the rulers of them, him not knowing, and

20 And after these things, he gave Judges about †four hundred and fifty Years, †till Samuel the PROPHET.

21 †And then they asked for a King; and GOD gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And †having removed him, †he raised up to them DAVID for a King; to whom also giving testi- mony, he said, †'I have 'found David, the son of 'JESSE, †a Man according 'to my HEART, who will 'perform All my WILL.'

23 †From This man's POSTERITY, †according to Promise, GOD brought forth to ISRAEL †a Savior, JESUS;

24 \*John having previ- ously proclaimed, before his APPEARANCE, an Im- mersion of Reformation to All the PEOPLE of ISRAEL.

25 And as John was ful- filling his RACE, he said, †\*'Whom do you suppose me to be? I am not he; but behold, one comes after me, the SANDALS of Whose FEET I am not wor- thy to untie.'

26 Brethren, sons of the Family of Abraham, and THOSE among you who FEAR GOD, †to you is the WORD of this SALVATION \*sent.

27 For THOSE DWELL- ING in Jerusalem, and their RULERS, †not know- ing him, nor the DECLA- RATIONS of the PROPHETS

\* VATICAN MANUSCRIPT.—22. a man—omit. 25. What think you that. 26. sent forth. For.

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (4) for *hay* (5,) which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

† 20. Judges ii. 16. †20. 1 Sam. iii. 20. † 21. 1 Sam. viii. 5; x. 1. † 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. † 22. 1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3. † 22. Psal. lxxxix. 20. † 22. 1 Sam. xiii. 14; Acts vii. 46. † 23. Isa. xi. 1; Luke i. 32, 69; Acts ii. 30; Rom. i. 3. † 23. 2 Sam. vii. 12; Psal. cxxxii. 11. † 23. Matt. i. 21. † 24. Matt. iii. 1; Luke iii. 3. † 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27. † 26. Matt. x. 6; Luke xxiv. 47; Acts iii. 26; ver. 46. † 27. Luke xxiii. 34; Acts iii. 17; 1 Cor. ii. 8.

τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν  
the voices of the prophets those in every  
σάββατον ἀναγινωσκομένας, κρίναντες ἐπλή-  
sabbath being read, judging ful-  
ρωσαν. <sup>28</sup>Καὶ μηδεμίαν αἰτίαν θανάτου εὐ-  
filled. And no one cause of death hav-  
ρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐ-  
ing found, they asked Pilate to kill him.  
τόν. <sup>29</sup>Ὡς δὲ ἐτέλεσαν πάντα τὰ πε-  
When and they finished all the things con-  
ρὶ αὐτοῦ γεγραμμένα, καθελόν-  
cerning him having been written, having taken  
τες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.  
down from the cross, they placed in a tomb.  
<sup>30</sup>Ὁ δὲ Θεὸς ᾗγειρεν αὐτὸν ἐκ νεκρῶν,  
The but God raised him out of dead ones,  
<sup>31</sup>ὥς ὡφθη ἐπὶ ἡμέρας πλείους τοῖς συν-  
who appeared on days many to those hav-  
αναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς  
ing gone up with him from of the Galilee into  
Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ  
Jerusalem, who are witnesses of him  
πρὸς τὸν λαόν. <sup>32</sup>Καὶ ἡμεῖς ὑμᾶς εὐαγγελί-  
to the people. And we you address with  
ζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν  
glad tidings that to the fathers promise  
γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε  
having been made, that this the God has fulfilled  
τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰη-  
to the children of them to us, having raised up Je-  
σοῦν. <sup>33</sup>ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπ-  
sus; as also in the first psalm it is written;  
ται· Υἱὸς μου εἰ σύ, ἐγὼ σήμερον γεγεν-  
A son of me art thou, I to-day have  
νηκά σε. <sup>34</sup>Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ  
begotten thee. Because and he raised him out of  
νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς  
dead ones, no more being about to return  
διαφθοράν, οὕτως εἶρηκεν· Ὅτι δώσω ὑμῖν  
corruption, thus he said; That I will give to you  
τὰ ὅσια Δαυὶδ τὰ πιστά. <sup>35</sup>Διὸ  
the holy things of David the faithful. Therefore  
καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν  
also in another he says; Not thou wilt permit tho  
δοσιόν σου ἰδεῖν διαφθοράν. <sup>36</sup>Δαυὶδ μὲν  
holy one of thee to see corruption. David indeed  
νὰρ ἰδία γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ  
for own generation having served by the of the God  
βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς  
will fell asleep, and was laid with the  
πατέρας αὐτοῦ καὶ εἶδε διαφθοράν. <sup>37</sup>ὃν  
fathers of himself and saw corruption; whom  
δὲ ὁ Θεὸς ᾗγειρεν, οὐκ εἶδε διαφθοράν.  
but the God raised up, not saw corruption.

†which are READ Every Sabbath, †have fulfilled them in judging him.

28 †And without hav- ing found any Cause of Death they desired Pilate to kill him.

29 And when they had finished ALL things WRIT- TEN concerning him, †hav- ing taken him down from the cross, they laid him in a Tomb.

30 †But God raised him from the Dead;

31 †and he appeared for several Days to THOSE who went up with him from GALILEE to Jerusa- lem, who are his Witness- es to the PEOPLE.

32 And we announce glad tidings to you, †the PROMISE which was made to the FATHERS; because GOD has fulfilled this to \*us their CHILDREN, hav- ing raised up Jesus;

33 as it is written also in the †\*SECOND Psalm, †Thou art my Son; this 'day I have begotten thee.'

34 And because he raised him from the Dead, no more to return to Cor- ruption, he has spoken thus, †I will give you 'the SURE MERCIES of Da- 'vid.'

35 Therefore also in another place he says, †Thou wilt not permit 'thy HOLY ONE to see Cor- 'ruption.'

36 For David, indeed, having in his Own Gen- eration served the WILL of GOD, †fell asleep, and was laid with his FATH- ERS, and saw Corruption;

37 but he whom GOD raised up saw not Corrup- tion.

\* VATICAN MANUSCRIPT.—32. our CHILDREN, having. 33. SECOND Psalm.

† 33. The two first Psalms as they stand in our editions, were anciently joined to- gether. See Wetstein. Griesbach has followed some MSS. which have first instead of second. So also Tischendorf. The common reading, however, has been adopted, which agrees with the Vat. MS.

† 27. Acts xv. 21. † 27. Luke xxiv. 20, 44; Acts xxvii. 23. † 28. Matt. xxvii. 22, &c.; Acts iii. 13, 14. † 29. Matt. xxvii. 59, &c. † 30. Matt. xxviii. 6; Acts ii. 24; iii. 13, 15, 26; v. 30. † 31. Acts i. 3; 1 Cor. xv. 5-7. † 32. Gen. xii. 3; xlii. 18; Acts xxvi. 6; Gal. iii. 16. † 33. Ps. ii. 7; Heb. i. 5; v. 5. † 34. Isa. lv. 3. † 35. Ps. xvi. 10; Acts ii. 31. † 36. 1 Kings ii. 10; Acts ii. 29.

<sup>38</sup>Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες  
Known therefore let it be to you, men  
ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις  
Brethren, that through this to you forgiveness  
ἀμαρτιῶν καταγγέλλεται. <sup>39</sup>καὶ ἀπὸ πάντων,  
of sins is announced; and from all things,  
ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δι-  
which not you are able by the law of Moses to  
καιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων  
be justified. in him every one the believing  
δικαιοῦται. <sup>40</sup>Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ'  
is justified. See then, not may come upon  
ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις·  
you that having been spoken by the prophets;  
<sup>41</sup>Ἴδετε οἱ καταφρονηταί, καὶ θαυμάσετε,  
behold you the despisers, and wonder you,  
καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι  
and disappear you; because a work I work  
ἐν ταῖς ἡμέραις ὑμῶν, ἔργον, ὃ οὐ μὴ  
in the days of you, a work, which not  
πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν.  
you would believe, if one should narrate to you.  
<sup>42</sup>Ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ  
Having gone out and of them, they desired on the  
μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα  
next sabbath to be spoken to them the words  
ταῦτα. <sup>43</sup>Λυθείσης δὲ τῆς συναγωγῆς, ἠκολού-  
these. Being broken up and the synagogue, followed  
θησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομέ-  
many of the Jews and of the worship-  
νων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ·  
ing proselytes the Paul and the Barnabas;  
οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς  
who speaking to them, persuaded them  
προσμένειν τῇ χάριτι τοῦ Θεοῦ. <sup>44</sup>Τῷ τε  
to continue in the favor of the God. On the and  
ἐρχομένῳ σαββάτῳ, σχεδὸν πᾶσα ἡ πόλις συνή-  
coming sabbath, almost all the city came  
χθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. <sup>45</sup>Ἰδόν-  
together to hear the word of the God. See-  
τες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν  
ing and the Jews the crowds, they were filled  
ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύ-  
of zeal, and spoke against the things by the Paul  
λου λεγομένοις, \* [ἀντιλέγοντες καὶ] βλασφη-  
being spoken, [contradicting and] blasphem-  
μοῦντες. <sup>46</sup>Παρορησιασάμενοι δὲ ὁ Παῦλος  
ing. Speaking freely and the Paul  
καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον  
and the Barnabas said. To you it was necessary  
πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ  
first to be spoken the word of the God; since  
\*[δὲ] ἀποθείσθε αὐτόν, καὶ οὐκ ἀξίους  
[but] you thrust away him, and not worthy  
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ,  
judge yourselves of the age-lasting life, lo,  
στρεφόμεθα εἰς τὰ ἔθνη. <sup>47</sup>Οὕτω γὰρ ἐντέ-  
we turn to the Gentiles. Thus for has

38 Be it therefore known to you, Brethren, †That through him Forgiveness of Sins is proclaimed to you;

39 †and by him EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in †the PROPHETS may not come upon you;

41 'Behold, DESPISERS, and wonder, and dis-appear; for I perform a 'Work in your DAYS, a 'Work which you will by 'no means believe, though 'one should declare it to 'you.'

42 And they having gone out, \*it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

43 And when the SYNA-GOGUE was broken up, many of the JEWS and RELIGIOUS Proselytes followed PAUL and BAR-NABAS, who, speaking to them, persuaded them to continue in the FAVOR of God.

44 And on the FOLLOW-ING Sabbath, almost the Whole CITY assembled to hear the WORD of God.

45 And the JEWS seeing the CROWDS, were filled with Envy, and opposed the things spoken by \*Paul, blaspheming.

46 And both PAUL and BARNABAS speaking freely said, †"It was necessary for the WORD of GOD first to be spoken to you; †but since you thrust it away from you, and judge your-selves unworthy of AIO-NIAN Life, behold, †we turn to the GENTILES.

\* VATICAN MANUSCRIPT.—42. it was thought proper that these WORDS should be spoken. 45. Paul, blaspheming. And Paul and. 45. contradicting and—omit. 46. but—omit.

† 38. Luke xxiv. 47. † 39. Rom. iii. 28; viii. 3; 1 John ii. 12. † 40. Isa. xix. 14; Hab. i. 5. † 46. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. † 46. Matt. xxi. 43; Rom. x. 19. † 46. Acts xviii. 6; xxviii. 28.

ταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς  
 commanded us the Lord; I have set thee for  
 φῶς ἐθνῶν, τοῦ εἶναι σε εἰς σωτηρίαν  
 a light of nations, the to be thee for salvation  
 ἕως ἑσχάτου τῆς γῆς. <sup>48</sup>Ἀκούοντα δὲ τὰ  
 to end of the earth. Having heard and the  
 ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ  
 Gentiles rejoiced, and glorified the word of the  
 Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγ-  
 Lord; and believed as many as were having  
 μένοι εἰς ζωὴν αἰώνιον. <sup>49</sup>Διεφέρετο  
 been disposed for life age-lasting. Was published  
 δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς  
 and the word of the Lord through whole of the  
 χώρας. <sup>50</sup>Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς  
 country. The but Jews stirred up the  
 σεβομένας γυναῖκας τὰς εὐσχήμονας, καὶ τοὺς  
 religious women the honorable, and the  
 πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν  
 chiefs of the city, and raised a persecution  
 ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ  
 against the Paul and the Barnabas, and  
 ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. <sup>51</sup>Οἱ  
 cast out them from the borders of them. They  
 δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν  
 but having shaken off the dust of the feet  
 αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.  
 of them against them, came into Iconium.

<sup>52</sup>Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ  
 The and disciples were filled joy and  
 πνεύματος ἁγίου. ΚΕΦ. ιδ' 14. <sup>1</sup>Ἐγένετο  
 spirit holy. It happened

δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοῖς  
 and in Iconium, at the same to enter them  
 εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λα-  
 into the synagogue of the Jews, and to  
 λῆσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ  
 speak so, that to believe of Jews and also  
 Ἑλλήνων πολὺ πλῆθος. <sup>2</sup>Οἱ δὲ ἀπειθοῦν-  
 Greeks a great multitude. The but unbeliev-  
 τες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς  
 ing Jews stirred up and embittered the  
 ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.  
 souls of the Gentiles against the brethren.  
<sup>3</sup>Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρ-  
 Considerable indeed then time they remained  
 ῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ, τῷ μαρτυροῦν-  
 speaking freely about the Lord, that testifying  
 τι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι  
 to the word of the favor of himself, granting  
 σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν  
 signs and prodigies to be done through the  
 χειρῶν αὐτῶν. <sup>4</sup>Ἐσχίσθη δὲ τὸ πλῆθος τῆς  
 hands of them. Was divided and the multitude of the

47 For thus the LORD  
 has commanded us; †I  
 'have set thee for a Light  
 'of Nations, that thou  
 'shouldst BE for Salva-  
 'tion to the Extremity of  
 'the EARTH.' "

48 And the GENTILES  
 having heard this rejoiced  
 and glorified the word of  
 \*the LORD; and as many  
 as were disposed for aion-  
 nian Life, believed.

49 And the word of  
 the LORD was published  
 through the Whole of the  
 COUNTRY.

50 But the JEWS excited  
 the RELIGIOUS and HON-  
 ORABLE Women, and the  
 FIRST MEN of the CITY,  
 and raised a Persecution  
 against PAUL and \*Barna-  
 bas, and expelled them  
 from \*their BORDERS.

51 †And THEY, shaking  
 off the DUST of \*their feet  
 against them, went to Ico-  
 nium.

52 And the DISCIPLES  
 †were filled with Joy and  
 holy Spirit.

#### CHAPTER XIV.

1 And it occurred at  
 Iconium, that they went  
 TOGETHER into the SYNA-  
 GOGUE; of the JEWS, and  
 spoke in such a manner,  
 that a Great Multitude  
 both of the Jews and  
 Greeks believed.

2 But the UNBELIEV-  
 ING Jews excited and em-  
 bittered the MINDS of the  
 GENTILES against the  
 BRETHREN.

3 For a considerable  
 Time however, they con-  
 tinued there, speaking  
 boldly in the LORD, †who  
 TESTIFIED to the word  
 of his FAVOR, by granting  
 Signs and Prodigies to be  
 performed by their HANDS.

4 But the MULTITUDE  
 of the CITY was divided;

\* VATICAN MANUSCRIPT.—48. GOD; and as many. 50. Barnabas. 50. the BORDERS. 51. the FEET.

† 47. Isa. xlii. 6; lix. 6; Luke ii. 32. † 51. Matt. x. 14; Mark vi. 11; Luke ix. 5; Acts xviii. 6. † 52. Matt. v. 12; John xvi. 22; Acts ii. 46. † 3. Mark xvi. 20; Heb. ii. 4.



πόλεως καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. Ὡς δὲ ἐγένετο ὁρμή τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, ὁρῶντες αὐτοὺς κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περιχώρον· ἡ δὲ ἦσαν εὐαγγελιζόμενοι.

8 Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπεπατήκει. 9 Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, 10 εἶπε μεγάλῃ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἤλατο, καὶ περιεπάτει. 11 Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπήρσαν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. 12 Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν· ἐπεὶ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13 Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. 14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν, ἐξεπήδησαν εἰς τὸν ὄχλον, κρᾶζοντες καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε;

and SOME were with the JEWS, and SOME with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and JEWS, with their RULERS, †to wantonly disgrace and stone them,

6 knowing it, ‡they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 ‡And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his Birth, who had never walked.

9 This man heard PAUL speaking; who looking intently on him, and ‡seeing That he had Faith to be RESTORED,

10 said with a \*Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their voice in the Lycaonian language, saying, ‡"The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter, and PAUL, Mercury, because he was the CHIEF SPEAKER.

13 And the PRIEST of THAT [image of] JUPITER which was ‡before the CITY, brought Bulls and Garlands to the GATES, and wished to sacrifice with the CROWDS.

14 But the APOSTLES, Barnabas and Paul, having heard of it, rent their MANTLES, and rushed out among the CROWD, exclaiming,

15 and saying, "Men, why do you These things?"

\* VATICAN MANUSCRIPT.—10: Loud Voice.

† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of *Jupiter*, before its gates.

‡ 5. 2 Tim. iii. 11. ‡ 6. Matt. x. 23. ‡ 2. Acts iii. 2. ‡ 9. Matt. viii. 10; x. 28, 29. ‡ 11. Acts viii. 10; xxvii. 6.

εἶτε· καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι·  
you? also we being like are to you men.  
ποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν  
announcing glad tidings you from these the  
ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεόν τὸν ζών-  
superstitions to turn to the God the liv-  
τα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ  
ing, who made the heaven and the earth and  
τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·  
the sea, and all the things in them;

<sup>16</sup>ὅς ἐν ταῖς παρωχημέναις γενεαῖς εἶασε  
who in the having gone by generations permitted  
πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐ-  
all the nations to go in the ways of them-

τῶν. <sup>17</sup>Καίτοιγε οὐκ ἁμάρτυρον ἑαυ-  
selves. Although indeed not without witness him-  
τὸν ἀφήκεν, ἀγαθοποιῶν, οὐρανόθεν ὑμῖν  
self left, doing good, from heaven to you  
ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπι-  
rains giving and seasons fruitful, being

πλὴν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑ-  
full of food and of joy the hearts of  
μῶν. <sup>18</sup>Καὶ ταῦτα λέγοντες, μόλις κατέ-  
you. And these things saying, hardly they

παυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.  
restrained the crowds the not to sacrifice to them.

<sup>19</sup>Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου  
Came and from Antioch and Iconium

Ἰουδαῖοι· καὶ πείσαντες τοὺς ὄχλους, καὶ  
Jews; and having persuaded the crowds, and

λιθάσαντες τὸν Παῦλον, ἔξωρον ἔξω  
having stoned the Paul, they dragged outside

τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.  
of the city, supposing him to be dead.

<sup>20</sup>Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀνα-  
Surrounding and him the disciples, having

στάς εἰσῆλθεν εἰς τὴν πόλιν. Καὶ τῇ ἐπαύ-  
arisen he entered into the city. And on the mor-  
ριον ἔξηλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.  
row he went with the Barnabas into Derbe.

<sup>21</sup>Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην,  
Having preached glad tidings and the city that,

καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν  
and having made disciples many, they returned

εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχει-  
to the Lystra and Iconium and Antioch;

αν· <sup>22</sup>ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,  
confirming the souls of the disciples,

παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι  
exhorting to abide in the faith, and that

διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσ-  
through many afflictions it behooves us to

ελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>23</sup>Χει-  
enter into the kingdom of the God. Hav-

ροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ'  
ing appointed and for them elders in every

†We are also Men, sub-  
ject to frailty with you,  
proclaiming glad tidings  
to turn you from These  
VANITIES to the LIVING  
GOD, †who made the HEA-  
VEN, and the EARTH, and  
the SEA, and all THINGS  
in them;

16 †who, in PRECED-  
ING Generations permit-  
ted All GENTILES to walk  
in their own WAYS;

17 †though indeed he  
left not Himself without  
testimony, doing good,  
†giving you Rains from  
heaven and fruitful Sea-  
sons, and filling your  
HEARTS with Food and  
Gladness."

18 And saying These  
things, they with difficul-  
ty restrained the CROWDS  
from SACRIFICING to  
them.

19 But †Jews came from  
Antioch and Iconium, and  
having persuaded the  
CROWDS, and †having  
stoned PAUL, they dragged  
him out of the CITY, sup-  
posing him to be dead.

20 But the DISCIPLES  
having surrounded him,  
he rose up and entered  
the CITY. And on the  
NEXT DAY he departed with  
BARNABAS to Derbe.

21 And having preached  
the glad tidings in that  
CITY, and †made many dis-  
ciples, they returned to  
LYSTRA, and Iconium,  
and Antioch,

22 confirming the SOULS  
of the DISCIPLES, and †ex-  
horting them to continue  
in the FAITH, †and That  
through Many afflictions  
we must enter the KING-  
DOM of GOD.

23 And †having ap-  
pointed ELDERS for them  
in every Congregation,

† 15. James v. 17; Rev. xix. 10. † 15. 1 Thess. i. 9. † 16. Psal. lxxxi. 12; Acts xvii. 30; 1 Pet. iv. 3. † 17. Acts xvii. 27; Rom. x. 20. † 17. Lev. xxvi. 4; Deut. xi. 14; xxviii. 12; Job v. 10; Psal. lxx. 10; lxxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v. 45. † 19. Acts xlii. 45. † 19. 2 Cor. xi. 25; 2 Tim. iii. 11. † 21. Matt. xxviii. 19. † 22. Acts xi. 23; xiii. 43. † 22. Matt. x. 38; xvi. 24; Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12; iii. 12. † 23. Titus i. 5.

ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν πα-  
congregation, having prayed with fasting they  
ρόυθεντο αὐτοὺς τῷ Κυρίῳ, εἰς ὃν  
commended them to the Lord, into whom  
πεπιστεύκεισαν. <sup>24</sup>Καὶ διελθόντες τὴν  
they had believed. And having passed through the  
Πισιδίαν, ἦλθον εἰς Παμφυλίαν. <sup>25</sup>καὶ λα-  
Pisidia, they came into Pamphylia; and hav-  
λῆσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν  
ing spoken in Perga the word, they went down  
εἰς Ἀττάλειαν. <sup>26</sup>ἀνακείθεν ἀπέπλευσαν εἰς  
into Attalia; and thence they sailed into  
Ἀντιόχειαν, ὅθεν ἦσαν παραδεδο-  
Antioch, whence they were having been com-  
μένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ  
mended to the favor of the God for the  
ἔργον, ὃ ἐπλήρωσαν. <sup>27</sup>Παραγενόμενοι δὲ  
work, which they fulfilled. Having arrived and  
καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγει-  
and having assembled the congregation, they re-  
λαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν,  
lated what things did the God with them,  
καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.  
and that he opened to the Gentiles a door of faith.  
<sup>28</sup>Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς  
They remained and a time not a little with the  
μαθηταῖς.  
disciples.

ΚΕΦ. ιε'. 15.

<sup>1</sup>Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαί-  
And some having come down from the Judea,  
ας, ἐδίδασκον τοὺς ἀδελφούς. Ὅτι ἐὰν μὴ πε-  
were teaching the brethren; That if not you  
ριτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύ-  
are circumcised with the rite of Moses not you  
νασθε σωθῆναι. <sup>2</sup>Γενομένης οὖν στά-  
are able to be saved. Being therefore a dis-  
σεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ  
pute and discussion not a little the Paul and  
τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀνα-  
the Barnabas with them, they decided to  
θαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας  
send up Paul and Barnabas and some  
ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ  
others of them to the apostles and  
πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητή-  
elders at Jerusalem, about the question  
μαίος τούτου. <sup>3</sup>Οἱ μὲν οὖν προπεμφθέν-  
this. They indeed therefore having been  
τες ὑπὸ τῆς ἐκκλησίας, διήρχοντο  
sent forward by the congregation, passed through  
τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγού-  
the Phenicia and Samaria, narrating  
μενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποί-  
the turning of the Gentiles; and caused  
ουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup>Πα-  
joy great to all the brethren. Hav-  
ραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέ-  
ing come and into Jerusalem, they were

and having prayed with Fasting, they commended them to the LORD, into whom they had believed.

24 And passing through PISIDIA, they came to \*PAMPHYLIA;

25 and having spoken the WORD in Perga, they went to Attalia;

26 ‡and thence they sailed to Antioch, whence they were ‡recommended to the FAVOR of GOD for the WORK which they fulfilled.

27 And having arrived and assembled the CONGREGATION, ‡they related what things GOD did by them, and that he had ‡opened a Door of Faith to the GENTILES.

28 And they remained not a little Time with the DISCIPLES.

CHAPTER XV.

1 And ‡some having come down from JUDEA taught the BROTHERN, ‡“If you are not circumcised according to the CUSTOM of \*Moses, you cannot be saved.”

2 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided ‡to send up Paul and Barnabas, and some others of them, to the APOSTLES and Elders at Jerusalem, about this QUESTION.

3 THEY, therefore, having been sent forward by the CONGREGATION, went through PHENICIA and Samaria, ‡relating the CONVERSION of the GENTILES, and caused great Joy to All the BROTHERN.

4 And having arrived at Jerusalem, they were

\* VATICAN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.

‡ 26. Acts xiii. 1, 3. ‡ 26. Acts xv. 40. ‡ 27. Acts xv. 4. 12; xxi. 19. ‡ 27. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 8; Rev. iii. 4. ‡ 1. Gal. ii. 12. ‡ 1. John vii. 22; ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 16. ‡ 2. Gal. ii. 1. ‡ 3. Acts xiv. 27.

χθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστό-  
received by the congregation and the apostles  
λων καὶ τῶν πρεσβυτέρων, ἀνγγειλάν τε  
and the elders, they related and  
ῥσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. Ὡς ἔξα-  
what things the God did with them. Stood  
νέστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως  
up and some of those from the sect  
τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι  
of the Pharisees having believed, saying; That  
δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν  
it is necessary to circumcise them, to command  
τε τηρεῖν τὸν νόμον Μωϋσέως. Ὁσὺν ἤχθησαν  
and to keep the law of Moses. Assembled  
δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν πε-  
and the apostles and the elders to see con-  
ρὶ τοῦ λόγου τούτου. Ὁ πολλὸς δὲ συζητή-  
cerning the word this. Much and debate  
σεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς  
being, having arisen Peter said to  
αὐτοὺς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε,  
them; Men brethren, you know,  
ὅτι ἀπ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν  
that from days former the God among us  
ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ  
chose through the mouth of me to hear the  
ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πι-  
Gentiles the word of the glad tidings, and to  
στεῦσαι. Ὡς καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύ-  
believe. And the heart-knowing God testified  
ρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ  
to them, giving to them the spirit the  
ἅγιον, καθὼς καὶ ἡμῖν· Ὡς καὶ οὐδὲν διέκρινε  
holy, as even to us; and nothing judged  
μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει κα-  
between us and also them, by the faith hav-  
θαρίσας τὰς καρδίας αὐτῶν. Ὡς νῦν οὖν  
ing purified the hearts of them. Now therefore  
τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ  
why do you tempt the God, to place a yoke on  
τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ  
the neck of the disciples, which neither the  
πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;  
fathers of us nor we were able to bear?  
11 Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰη-  
But through the favor of the Lord Je-  
σοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κά-  
sus we believe to be saved, in which manner also  
κεῖνοι. 12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ  
they. Was silent and all the multitude, and  
ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων,  
heard Barnabas and Paul narrating,  
ῥσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν  
what did the God signs and prodigies among  
τοῖς ἔθνεσι δι' αὐτῶν. 13 Μετὰ δὲ τὸ  
the Gentiles through them. After and the  
σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων·  
to be silent them, answered James, saying:  
Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν  
Men brethren, hear you of me. Simeon

received by the CONGRE-  
GATION, and the APOS-  
TLES, and the ELDERS, and  
related what things God  
performed with them.

5 But SOME of those  
having BELIEVED, from  
the SECT of the PHARI-  
SEES, stood up, saying,  
"It is necessary to cir-  
cumcise them, and to com-  
mand them to keep the  
LAW of Moses."

6 And the APOSTLES  
and ELDERS were gathered  
together to see about this  
MATTER.

7 And there being much  
Debate, Peter arising said  
to them, †"Brethren, you  
know That in former Days  
God chose among us, that  
by my MOUTH the GEN-  
TILES should hear the  
WORD of the GLAD TI-  
DINGS, and believe.

8 And God, the HEART-  
SEARCHER, testified to  
them, †giving to them the  
HOLY SPIRIT, even as to  
us;

9 †And made no dis-  
tinction between us and  
them, †having purified  
their HEARTS through the  
FAITH.

10 Now, therefore, why  
do you try God, †to put a  
Yoke on the NECK of the  
DISCIPLES, which neither  
our FATHERS nor we were  
able to bear?

11 But through the  
FAVOR of the Lord Jesus  
we trust to be saved; in  
like manner they also.

12 And All the MULTI-  
TUDE was silent, and heard  
Barnabas and Paul relate  
What Signs and Prodigies  
God †performed among  
the GENTILES through  
them.

13 And after they were  
SILENT, †James answered,  
saying, "Brethren, hear  
me!

\* VATICAN MANUSCRIPT.—8. to them—omit.

† 4. ver. 12; xxi. 19. † 7. Acts x. 20; xi. 12.  
11. † 9. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet.  
Gal. v. 1. † 12. Acts xiv. 27. † 13. Acts xii. 17.

† 8. Acts x. 44. † 9. Rom. x.  
i. 22. † 10. Matt. xxiii. 4;

ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέ-  
related, how first the God looked  
 ψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ  
to take out of Gentiles a people for the  
 ὀνόματι αὐτοῦ. <sup>15</sup>Καὶ τοῦτο συμφωνοῦσιν  
name of himself. And with this harmonize  
 οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·  
the words of the prophets, as it is written;  
<sup>16</sup>Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδο-  
After these things I will return and I will build  
 μῆσω, τὴν σκηνὴν Δαυὶδ τὴν πεπτω-  
again the tabernacle of David that having fallen  
 κνίαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδο-  
down; and the ruins of her I will build  
 μῆσω, καὶ ἀνορθώσω αὐτήν· <sup>17</sup>ὥπως ἂν ἐκζη-  
again, and I will set up her; so that may  
 τήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν  
seek the rest of the men the  
 Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπι-  
Lord and all the nations, on whom has  
 κέκληται τὸ ὄνομα μου ἐπ' αὐτούς, <sup>18</sup>λέ-  
been called the name of me over them, says  
 γει Κύριος \* [ὁ] ποιῶν ταῦτα γνωστὰ  
Lord [he] doing these things known  
 ἀπ' αἰῶνος. <sup>19</sup>Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν  
from an age. Therefore I judge not to trouble  
 τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν  
those from the Gentiles turning to the  
 Θεόν· <sup>20</sup>ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι  
God; but to send word to them the to abstain  
 ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς  
from the pollutions of the idols and the  
 πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.  
fornication and the strangled and the blood.  
<sup>21</sup>Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ  
Moses for from generations of old in every  
 πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς  
city those preaching him has, in the  
 συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκό-  
synagogues in every sabbath being read.  
 μενος. <sup>22</sup>Τότε ἔδοξε τοῖς ἀποστόλοις καὶ  
Then it seemed good to the apostles and  
 τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ,  
the elders with whole the congregation,  
 ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι  
having chosen men out of themselves to send  
 εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ,  
to Antioch with the Paul and Barnabas,  
 Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ  
Judas that being called Barsabas, and  
 Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·  
Silas, men leading among the brethren;  
<sup>23</sup>γράφαντες διὰ χειρὸς αὐτῶν \* [τάδε·]  
having written by hand of them [thus:]

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ  
The apostles and the elders and the  
 ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ  
brethren, to those in the Antioch and

14 ‡Simon has related how GOD first looked to take out of the Gentiles a people for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is written,

16 ‡'After these things I will return; and I will 'rebuild THAT TABERNACLE 'of David which has FAL- LIEN DOWN; and I will 'rebuild its RUINS, and 'will re-establish it;

17 'in order that the 'REMAINDER of MEN may 'seek the LORD, even All 't he GENTILES up on 'whom my NAME has been 'invoked,

18 'says the Lord, who 'does these things,' which were known from the Age.

19 Therefore ‡I judge that we should not trouble THOSE, who from among the GENTILES are TURN- ING to GOD,

20 but write to them to ABSTAIN from the POL- LUTED ‡OFFERINGS to IDOLS, and ‡FORNICA- TION, and THAT which is STRANGLED, and ‡BLOOD.

21 For from ancient Generations Moses has, in every City, THOSE who PREACH him, being read in the SYNAGOGUES Every Sabbath."

22 Then it seemed good to the APOSTLES and EL- DERS, with the Whole CON- GREGATION, to send Men chosen from among them- selves to Antioch with PAUL and Barnabas;— THAT Judas \*being called Barsabbas, and Silas, leading Men among the BRETHREN;

23 Having written by their Hand, thus:—"The APOSTLES and \*ELDERS and BRETHREN in ANTIOCH

\* VATICAN MANUSCRIPT.—18. he—omit. 22. being called Barsabbas. 23. thus—omit. 23. ELDER BRETHREN.

‡ 14. ver. 7. ‡ 16. Amos. ix. 11, 12. ‡ 19. ver. 28. † 20. ver. 29; Acts xxi. 25; 1 Cor. viii. 1; Rev. ii. 14, 20. ‡ 20. 1 Cor. vi. 9, 18; Gal. v. 19; Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3; 1 Pet. iv. 3. ‡ 20. Gen. ix. 4; Lev. iii. 17; Deut. xii. 16, 23.

Συρίαν καὶ Κιλικίαν ἀδελφοίς, τοῖς ἐξ  
 Syria, and Cilicia brethren, those from  
 ἔθνων, χαίρειν. <sup>24</sup>Ἐπειδὴ ἠκούσαμεν, ὅτι τι-  
 Gentiles, health. Since we have heard, that some  
 νες ἐξ ἡμῶν \* [ἐξεληθόντες] ἐτάραξαν ὑμᾶς  
 from us [having gone out] troubled you  
 λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν,  
 with words, unsettling the souls of you,  
 \* [λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νό-  
 [saying] to be circumcised and to keep the law,]  
 μον,] οἷς οὐ διεστείλαμεθα. <sup>25</sup>Ἐδο-  
 to whom not we gave command; It seemed  
 ξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξα-  
 good to us being of one mind, having  
 μένους ἀνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς  
 chosen out men to send to you, with the  
 ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, <sup>26</sup>ἀν-  
 beloved of us Barnabas and Paul, men  
 θρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν  
 having given up the lives of them  
 ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν  
 in behalf of the name of the Lord of us  
 Ἰησοῦ Χριστοῦ. <sup>27</sup>Ἀπεστάλακαμεν οὖν Ἰούδαν  
 Jesus Anointed. We have sent therefore Judas  
 καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλ-  
 and Silas, and them through word announcing  
 λοντας τὰ αὐτά. <sup>28</sup>Ἐδοξε γὰρ τῷ  
 the same things. It seemed good for to the  
 ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτι-  
 holy spirit and to us, no more to lay  
 θεσθαι ὑμῖν βῆρος, πλὴν τῶν ἐπ' ἀνάγκης  
 to you a burden, besides the necessary things  
 τούτων, <sup>29</sup>ἀπέχεσθαι εἰδωλοθύτων καὶ  
 these, to abstain from things offered to idols and  
 αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν  
 blood and strangled and fornication; from which  
 διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἔρω-  
 keeping yourselves, well you will do. Fare-  
 σθε. <sup>30</sup>Οἱ μὲν οὖν ἀπολυθέντες ἦλθον  
 well. They indeed therefore being dismissed went  
 εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος,  
 to Antioch; and having assembled the multitude,  
 ἐπέδωκαν τὴν ἐπιστολὴν. <sup>31</sup>Ἀναγνόντες δέ,  
 delivered the letter. Having read and,  
 ἐχάρησαν ἐπὶ τῇ παρακλήσει. <sup>32</sup>Ἰούδας τε  
 they rejoiced at the exhortation. Judas and  
 καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες,  
 and Silas, also themselves prophets being,  
 διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελ-  
 through a word great exhorted the breth-  
 φούς, καὶ ἐπεστήριξαν. <sup>33</sup>Ποιήσαντες δὲ χρό-  
 ren, and confirmed. Having spent and a time,  
 νον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν  
 they were dismissed with peace from the  
 ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.  
 brethren to those having sent them.  
<sup>34</sup>\* [Ἐδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.]  
 [It seemed good but to the Silas to remain there.]

and Syria and Cilicia, who are of the Gentiles, greet-  
 ing.

<sup>24</sup> Since we have heard That some having gone out from us troubled you with Words, unsettling your MINDS, to whom we gave no commands;

<sup>25</sup> It seemed good to us, being of one mind, to choose out men to send to you, with your BELOVED Barnabas and Paul,

<sup>26</sup> † Men who have given up their LIVES in behalf of the NAME of our LORD JESUS Christ.

<sup>27</sup> We have therefore sent Judas and Silas, who will also tell you the SAME things by Word.

<sup>28</sup> For it seemed good to the \* HOLY SPIRIT, and to us, to lay on you no Additional Burden besides \* These NECESSARY things,

<sup>29</sup> To abstain from things offered to Idols, and Blood, and That which is Strangled, and Fornication; from which If you keep yourselves you will do well. Farewell."

<sup>30</sup> THEY, therefore, being dismissed, \* went down to Antioch, and having assembled the MULTITUDE, delivered the LETTER.

<sup>31</sup> And when they had read it, they rejoiced at the EXHORTATION.

<sup>32</sup> And Judas and Silas, also themselves being ready speakers, exhorted the BRETHREN in a long Discourse and confirmed them.

<sup>33</sup> And having spent some Time, they were dismissed with Peace from the BRETHREN to those HAVING SENT them.

<sup>34</sup> \* † [But it seemed good to SILAS to remain there.]

\* VATICAN MANUSCRIPT.—24. having gone out—omit. 24. saying. to be circumcised, and to keep the LAW—omit. 28. HOLY SPIRIT. 28. These. 30. went down. 34. omit.

† 34. This sentence is omitted by the Vatican, and a great number of other MSS; also by the Syriac, Arabic, Coptic, and the Vulgate. Griesbach marks it as doubtful, and to be expunged.

‡ 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11. † 26. Acts xlii. 50; xiv. 19; 1 Cor. xv. 30; 2 Cor. xi. 23, 26.

<sup>35</sup> Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελίζοντες, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

<sup>36</sup> Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

<sup>37</sup> Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν καὶ Ἰωάννην τὸν καλούμενον Μάρκον.

<sup>38</sup> Παῦλος δὲ ᾔξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. <sup>39</sup> Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.

<sup>40</sup> Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. <sup>41</sup> Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας. **ΚΕΦ. ιστ'. 16.**

<sup>1</sup> Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· <sup>2</sup> ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστραις καὶ Ἰκονίῳ ἀδελφῶν. <sup>3</sup> Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας.

<sup>35</sup> † And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the word of the Lord, with many others also.

<sup>36</sup> And after Some Days Paul said to Barnabas, "Let us return and visit the BRETHREN † in \* Every City in which we proclaimed the word of the Lord, and see how they are."

<sup>37</sup> And Barnabas wished to take also with them † THAT John, who was SURNAMED Mark.

<sup>38</sup> But Paul deemed it improper to take HIM with them, † WHO DESERTED them from Pamphylia, and did not go with them to the work.

<sup>39</sup> A sharp Contention therefore ensued, so as to separate them from each other; and BARNABAS having taken MARK sailed to Cyprus.

<sup>40</sup> But Paul having selected Silas, departed, † being commended to the FATHER of \* the Lord by the BRETHREN.

<sup>41</sup> And he went through SYRIA and Cilicia, † establishing the CONGREGATIONS.

## CHAPTER XVI.

<sup>1</sup> And he came \* both to † Derbe and to Lystra. And behold a certain Disciple was there, † named Timothy, (a † Son of a believing Jewess, but of a Greek Father;)

<sup>2</sup> to whom the BRETHREN in Lystra and Iconium, gave † good testimony.

<sup>3</sup> Him PAUL wished to go forth with him; and † he took and circumcised him on account of THOSE

\* VATICAN MANUSCRIPT.—36. every City. 40. the LORD. 1. both to Derbe and to Lystra.

† 35. Acts xiii. 1. † 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. † 37. Acts xii. 12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. † 38. Acts xiii. 13. † 40. Acts xiv. 26. † 41. Acts xvi. 5. † 1. Acts xiv. 6. † 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2. † 1. 2 Tim. i. 5. † 2. Acts vi. 3. † 3. 1 Cor. ix. 20; Gal. ii. 3.

ἐν τοῖς τόποις ἐκεῖνοις· ἤδεισαν γὰρ ἅπαντες  
in the places those; they knew for all  
τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν. Ὡς  
the father of him, that a Greek he was. As  
δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν  
and they went through the cities, they delivered  
αὐτοῖς φυλάσσειν τὰ δόγματα, τὰ κεκοιμέ-  
to them to keep the decrees, those having been  
να ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυ-  
determined by the apostles and the elders  
τέρων τῶν ἐν Ἱερουσαλὴμ. Ἄλ μὲν οὖν  
those in Jerusalem. The indeed then  
ἐκκλησίαι ἐστέρεοντο τῇ πίστει, καὶ  
congregations were established in the faith, and  
ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν. Διελ-  
were increased in the number every day. Going  
θόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν  
through and the Phrygia and the Galatia  
χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύμα-  
country, being forbidden by the holy spirit  
τος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἦλθόν-  
to speak the word in the Asia, coming  
τες κατὰ τὴν Μυσίαν, ἐπείραζον εἰς τὴν  
by the Mysia, they attempted into the  
Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς  
Bithynia to go; and not permitted them  
τὸ πνεῦμα Ἰησοῦ. Παρελθόντες δὲ τὴν  
the spirit of Jesus. Having passed by and the  
Μυσίαν, κατέβησαν εἰς Τρωάδα. Καὶ ὄραμα  
Mysia, they came down to Troas. And a vision  
διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ  
in the night was seen by the Paul; a man  
τις ἦν Μακεδὼν ἐστὼς, παρακα-  
certain was of Macedonia had been standing, be-  
λῶν αὐτόν, καὶ λέγων· Διαβὰς εἰς  
seeking him, and saying; Having passed over into  
Μακεδονίαν, βοήθησον ἡμῖν. Ὡς δὲ τὸ ὄρα-  
Macedonia, help thou us. When and the vi-  
μα εἶδεν, εὐθέως ἐξητήσαμεν ἐξελθεῖν  
sion he saw, immediately we sought to go out  
εἰς τὴν Μακεδονίαν, συμβιβάζοντες, ὅτι προσ-  
into the Macedonia, inferring that had  
κέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσα-  
called to us the Lord to announce glad  
σθαι αὐτοὺς. Ἄναχθέντες οὖν ἀπὸ τῆς  
tidings to them. Having sailed therefore from the  
Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην,  
Troas we ran a direct course to Samothracia,  
τῇ τε ἐπιούσῃ εἰς Νεάπολιν· ἐκεῖθεν τε  
the and succeeding to Neapolis; thence and  
εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος  
to Philippi, which is first of the part  
τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ  
that Macedonia, city, a colony. We were and  
ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.  
in this the city abiding days some.

JEWES who were in those PLACES; for they all knew That his FATHER was a Greek.

4 And as they went through the CITIES, they delivered for their obser- vance THOSE DECREES †which had been made by \*THOSE APOSTLES and Elders in Jerusalem.

5 Then, indeed, the CONGREGATIONS †were established in the FAITH, and were increased in NUMBER every Day.

6 \*And they went through the Country of PHRYGIA and Galatia, be- ing forbidden by the HOLY Spirit to speak the WORD in ASIA;

7 and coming by MYSIA, they attempted to go into BITHYNIA; and the SPIRIT of Jesus did not permit them.

8 And having passed by MYSIA, †they came down to Troas.

9 And a Vision was seen by PAUL in the \*Night; a certain †Man of Mace- donia was standing, and entreating him, and say- ing, "Come over into Mace- donia, and help us."

10 And when he saw the VISION, we immedi- ately sought to go †into MACEDONIA, inferring that \*the LORD had called us to announce glad tid- ings to them.

11 Having sailed, there- fore, from TROAS, we ran a direct course to Samo- thracia, and the NEXT day to Neapolis;

12 and thence to †Phi- lippi, which is the Chief of its \*District, a City of MACEDONIA, a Colony. And we remained several Days in That CITY.

\* VATICAN MANUSCRIPT.—4. of THOSE APOSTLES and Elders. 6. And they went through the Country of PHRYGIA and Galatia. 9. Night. 10. God called us. 12. District.

† 4. Acts xv. 28, 29. † 5. Acts xv. 41. † 8. 2 Cor. ii. 12; 2 Tim. iv. 13. † 9. Acts x. 30. † 10. 2 Cor. ii. 12. † 12. Phil. i. 1.



<sup>13</sup>Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξῆλθομεν ἔξω  
On the and day of the sabbaths we went out  
τῆς πόλεως παρὰ ποταμόν, οὗ ἐνομιζέτο  
of the city by a river, where was allowed  
προσευχῇ εἶναι, καὶ καθίσαντες ἔλα-  
a place of prayer to be, and having sat down we  
λοῦμεν ταῖς συνελθούσαις γυναῖξι.  
spoke to the having come together women.

<sup>14</sup>Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυ-  
And a certain woman by name Lydia, a seller  
ρόπωλις πόλεως Θυατείρων σεβομένη τὸν  
of purple of a city of Thyatira worshipping the  
Θεόν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν  
God, heard; for whom the Lord opened the  
καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ  
heart, to attend to those being spoken by the  
Παύλου. <sup>15</sup>Ὡς δὲ ἐβαπτίσθη, αἱ ὁ οἶκος  
Paul. When and she was dipped, and the house  
αὐτῆς, παρεκάλεσε, λέγουσα· Εἰ κεκρί-  
of her, she entreated us, saying; If you have  
κατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελ-  
judged me faithful to the Lord to be, having  
θόντες εἰς τὸν οἶκόν μου, μέινετε. Καὶ πα-  
entered into the house of me, abide you. And she  
ρεβιάσατο ἡμᾶς. <sup>16</sup>Ἐγένετο δὲ πορευομένων  
forced us. It happened and going  
ἡμῶν εἰς προσευχὴν, παιδίσκην  
of us to a place of prayer, a female-servant  
τινὰ ἔχουσαν πνεῦμα πύθωνος ἀπαντῆσαι ἡμῖν,  
certain having a spirit of Python to meet us,  
ἧτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις  
who gain much brought the lords  
αὐτῆς, μαντευομένη. <sup>17</sup>Αὕτη κατακολουθήσα-  
of herself, divining. She having followed close-  
σα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα·  
ly the Paul and us, cried saying;  
Οἱ τοὶ οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ  
These the men bond-servants of the God  
τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν  
the most high are, who are proclaiming  
ἡμῖν ὁδὸν σωτηρίας. <sup>18</sup>Τοῦτο δὲ ἐποίει ἐπὶ  
to us a way of salvation. This and she did for  
πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος,  
many days. Being grieved but the Paul,  
καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλ-  
and having turned, to the spirit he said; I command  
λω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελ-  
thee in the name of Jesus Anointed, to come  
θεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ  
out from her. And it came out in that the  
ᾠρᾷ. <sup>19</sup>Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλ-  
hour. Seeing and the lords of her, that came  
θεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμε-  
out the hope of the gain of them, having taken

13 And on the SABBATH DAY we went out of the \*CITY by a River, where there was allowed to be an †Oratory; and having sat down, we spoke to the WOMEN who were ASSEMBLED.

14 And a Certain Woman named Lydia, a Seller of purple, of the City of Thyatira, a worshipper of God, heard; ‡ Whose HEART the LORD opened, to attend to THOSE things SPOKEN by \*Paul.

15 And when she was immersed, and her FAMILY, she entreated, saying, "If you have judged me to be faithful to the LORD, enter my HOUSE, and remain." ‡ And she compelled us.

16 And it occurred, as we were going to the \*ORATORY, a certain Female-servant, ‡having a Spirit of †Python, met us, who brought her MASTERS much Gain by divining.

17 She having closely followed \*Paul and us, cried saying, "These MEN are the Servants of the MOST HIGH GOD, who are proclaiming to us the Way of Salvation."

18 And she did this for Several Days. But PAUL, being grieved, turned and said to the SPIRIT, "I command thee in the \*Name of Jesus Christ to come out of her." ‡ And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, ‡seizing PAUL and SI-

\* VATICAN MANUSCRIPT.—13. GATE. 14. Paul. 16. ORATORY. 17. Paul. 18. Name.

† 13. A place of prayer. See Note on Luke vi. 12. ‡ 16. Or of Apollo. Pytho was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events; that Apollo slew this serpent, hence he was called *Pythius*, and became celebrated as the foreteller of future events; and that those who either could, or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*.—Clarke.

‡ 14. Luke xxiv. 45. ‡ 15. Luke xxiv. 29; Heb. xiii. 2. ‡ 16. 1 Sam. xxviii. 7. ‡ 18. Mark xvi. 17. ‡ 19. 2 Cor. vi. 5.

νοι τὸν Παῦλον καὶ τὸν Σίλαν, εἰλκυσαν  
hold of the Paul and the Silas, they dragged  
εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας· <sup>20</sup>καὶ προσ-  
into the market to the rulers; and they  
αγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον·  
having led them to the commanders, said;  
Οὗτοι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν  
These the men greatly disturb of us the  
πόλιν, Ἰουδαῖοι ὑπάρχοντες, <sup>21</sup>καὶ καταγγέ-  
city, Jews being, and preach  
λουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν πα-  
customs, which not it is lawful for us to  
ραδέχεσθαι, οὐδὲ ποιεῖν, Ῥωμαῖοις οὖσι. <sup>22</sup>Καὶ  
receive, or to do, Romans being. And  
συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ  
rose up together the crowd against them, and the  
στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια,  
commanders having torn off of them the mantles,  
ἐκέλευον ραβδίσειν· <sup>23</sup>πολλὰς τε ἐπι-  
they ordered to beat with rods; many and hav-  
θέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν,  
ing laid on them blows, they cast into prison,  
παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τη-  
having charged the jailor, securely to  
ρεῖν αὐτούς· <sup>24</sup>ὃς παραγγελίαν τοιαύτην εἰλη-  
keep them; who a charge such hav-  
φῶς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν  
ing received, cast them into the inner  
φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο  
prison, and the feet of them were made fast  
εἰς τὸ ξύλον.  
into the stocks.

<sup>25</sup>Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας  
At and the midnight Paul and Silas  
προσευχόμενοι ὕμνον τὸν Θεόν· ἐπηκροῶντο  
praying sang a hymn to the God; listened to  
δὲ αὐτῶν οἱ δέσμοι. <sup>26</sup>Ἀφνω δὲ σεισμός  
and them the prisoners. Suddenly and a shaking  
ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια  
occurred great, so as to shake the foundations  
τοῦ δεσμοτηρίου· ἀνεώχθησάν τε \* [παρα-  
of the prison; were opened and [im-  
χρήμα] αἱ θύραι πᾶσαι, καὶ π' ντων τὰ δεσμά  
mediately] the doors all, and all the bonds  
ἀνέθη. <sup>27</sup>Ἐξυπνος δὲ γενόμενος ὁ δεσμο-  
were loosed. Out of sleep and having arisen the  
φύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας  
jailor, and seeing having been opened the doors  
τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν  
of the prison, having drawn a sword, was about  
ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς  
himself to kill, supposing to have been fled the  
δεσμίους. <sup>28</sup>Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ  
prisoners. Cried out and with a voice loud the  
Παῦλος, λέγων· Μηδὲν πράξεις σεαυτῷ  
Paul, saying; Not thou mayest do to thyself  
κακόν, ἅπαντες γὰρ ἐσμέν ἐνθάδε. <sup>29</sup>Αἰτήσας  
harm, all for we are here. Having asked  
δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμε-  
and lights he rushed in, and terrified having

LAS, †they dragged them  
into the MARKET, to the  
RULERS;

20 and they having con-  
ducted them before the  
COMMANDERS, said "These  
MEN, being Jews, †great-  
ly disturb our CITY,

21 and preach Customs,  
which it is not lawful for  
us to receive or observe,  
being Romans."

22 And the CROWD rose  
up together against them;  
and the COMMANDERS  
having torn off their MAN-  
TLES, †gave orders to beat  
them with rods.

23 And having laid  
Many Stripes on them,  
they cast them into Pri-  
son, charging the jailor to  
keep them safely;

24 who, having received  
such a charge, cast them  
into the INNER prison, and  
made their FEET fast in  
the stocks.

25 And at MIDNIGHT,  
Paul and Silas praying,  
sang a hymn to GOD; and  
the PRISONERS listened to  
them.

26 †And suddenly there  
was a great Concussion,  
so as to shake the FOUN-  
DATIONS of the PRISON;  
and †all the DOORS were  
opened, and the FETTERS  
al All were loosed.

27 And the JAILOR,  
awaking from sleep, and  
seeing the DOORS of the  
PRISON opened, drew a  
SWORD, and was about to  
kill Himself, supposing  
that the PRISONERS had  
escaped.

28 But PAUL cried with  
a loud Voice, saying, "Do  
thyself no harm; for we  
are All here."

29 And having asked  
for Lights, he rushed in,  
and being in a tremor,

\* VATICAN MANUSCRIPT.—26. immediately—omit.

† 19. Matt. x. 18. † 20. Acts xvii. 6. † 22. 2 Cor. vi. 5; xi. 23, 25; 1 Thessa.  
i. 2. † 26. Acts iv. 31. † 26. Acts v. 19; xii. 7, 10.

νος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλα.  
become he fell before the Paul and the Silas.

<sup>30</sup>Καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· κύριοι  
And having led them out, he said; O sirs,

τί με δεῖ ποιεῖν, ἵνα σωθῶ;  
what me it behooves to do, that I may be saved?

<sup>31</sup>Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰη-  
They and said; Believe thou in the Lord Je-  
σοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός  
sus Anointed, and shalt be saved thou and the house

σου. <sup>32</sup>Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ  
of thee. And they spoke to him the word of the  
Κυρίου, σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.  
Lord, with all those in the house of him.

<sup>33</sup>Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ  
And having taken them in that the hour

τῆς νυκτός, ἔλουσεν ἀπὸ τῶν πληγῶν· καὶ  
of the night, he washed from the stripes; and

ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρα-  
was dipped he and those of him all (im-

χεῖμα. <sup>34</sup>Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον  
mediately. Having led up and them into the house

αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἡγαλλίασα-  
of himself, he set a table, and rejoiced

το πανοικί πεπιστευκῶς τῷ Θεῷ.  
with all his house having believed in the God.

<sup>35</sup>Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ  
Day and having become, sent the

στρατηγοὶ τοὺς ραβδούχους, λέγοντες· Ἀπόλυ-  
commanders the rod-bearers, saying; Release

σον τοὺς ἀνθρώπους ἐκείνους. <sup>36</sup>Ἀπήγγειλε  
thou the men those. Told

δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς  
and the jailor the words these to

τὸν Παῦλον· Ὅτι ἀπεστάλακσιν οἱ στρατηγοί,  
the Paul; That has sent the commanders,

ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες,  
that you may be released; now therefore going out,

πορεύεσθε ἐν εἰρήνῃ. <sup>37</sup>Ὁ δὲ Παῦλος ἔφη  
do you go in peace. The but Paul said

πρὸς αὐτοὺς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκα-  
to them; Having beaten us publicly, un-

τακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας  
condemned, men Romans being,

ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκ-  
they cast into prison, and now privately us do

βάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐ-  
they cast out? No indeed; but having come them-

τοὶ ἡμᾶς ἐξαγαγέτωσαν. <sup>38</sup>Ἀνήγγειλαν δὲ  
selves us let them lead out. Told and

τοῖς στρατηγοῖς οἱ ραβδούχοι τὰ ῥήματα  
to the commanders the rod-bearers the words

ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες ὅτι Ῥω-  
these; and they were afraid, having heard that Ro-

μαῖοι εἰσι. <sup>39</sup>Καὶ ἐλθόντες παρεκάλεσαν  
mans they are. And having come they entreated

αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν  
them, and having led out they asked to go out

τῆς πόλεως. <sup>40</sup>Ἐξελθόντες δὲ ἐκ τῆς φυλα-  
of the city. Having gone and out of the prison

fell down before PAUL and  
\*SILAS.

<sup>30</sup> And conducting them  
out, he said, †“Sirs, what  
must I do that I may be  
saved?”

<sup>31</sup> And THEY said  
†“Believe in the LORD  
Jesus Christ, and thou  
shalt be saved, and thy  
FAMILY.”

<sup>32</sup> And they spoke to  
him the WORD of \*the  
LORD, and to ALL those in  
his HOUSE.

<sup>33</sup> And taking them in  
That HOUR of the NIGHT,  
he washed them from  
their STRIPES, and was  
immediately immersed, he  
and all HIS.

<sup>34</sup> And having brought  
them into \*his HOUSE,  
‡he set a Table, and re-  
joiced with all his house-  
hold, believing in GOD.

<sup>35</sup> And when it was  
Day, the COMMANDERS  
sent the OFFICERS, saying.  
“Let those men go.”

<sup>36</sup> And the JAILOR told  
\*these WORDS to PAUL,  
“The COMMANDERS have  
sent to release you; now  
therefore depart, and go  
in Peace.”

<sup>37</sup> But PAUL said to  
them, “They have beaten  
us publicly uncondemned,  
‡being Romans, and cast  
us into Prison; and now  
do they privately cast Us  
out? No, indeed; but let  
them come themselves and  
conduct Us out.”

<sup>38</sup> And the OFFICERS  
related these words to the  
COMMANDERS; and they  
were afraid when they  
heard that they were Ro-  
mans.

<sup>39</sup> And they came and  
entreated them; and con-  
ducting them out, asked  
them ‡to depart \*from the  
CITY.

<sup>40</sup> And going out of

\* VATICAN MANUSCRIPT.—29. Silas. 32. GOD, with ALL that were. 34. the HOUSE. 36. the WORDS. 39. from the CITY.

† 30. Luke iii. 10; Acts ii. 37; ix. 6. † 31. John iii. 16, 36; vi. 47; 1 John v. 10. † 34. Luke v. 29; xix. 6. † 37. Acts xxii. 25. † 39. Matt. viii. 31.

κῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες  
they came in to the Lydia; and having seen  
τοὺς ἀδελφούς, παρεκάλεσαν αὐτούς, καὶ ἐξῆλ-  
the brethren, they exhorted them, and went  
θον. ΚΕΦ. ιζ' 17. <sup>1</sup>Διοδεύσαντες δὲ  
cut. Having passed through and

τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς  
the Amphipolis and Apollonia, they came into  
Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν  
Thessalonica, where was the synagogue of the

Ἰουδαίων. <sup>2</sup>Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ  
Jews. According to and the custom the Paul  
εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία  
went in to them, and for sabbaths three

διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. <sup>3</sup>Διανοί-  
reasoned with them from the writings; Open-  
γων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν  
ing and setting forth, that the Anointed

ᾔδει παθεῖν καὶ ἀναστῆ-  
it was necessary to have suffered and to have been  
ναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν  
raised out of dead ones, and that this is

ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.  
the Anointed Jesus, whom I announce to you.

<sup>4</sup>Καὶ τινες ἐξ αὐτῶν ἐπεισθήσαν, καὶ προσε-  
And some of them were convinced, and joined  
κληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλα, τῶν  
themselves to the Paul and to the Silas, of the  
τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναί-  
and pious Greeks a great number, women

κῶν τε τῶν πρώτων οὐκ ὀλίγαι.  
and of the chief not a few.

<sup>5</sup>Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι  
Having taken to themselves and the Jews

τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς,  
of the market-loungers some men of evil,

καὶ ὄχλοποιήσαντες, ἐθορύβουν τὴν  
and having gathered a crowd, they disturbed the

πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος,  
city; having assaulted and the house of Jason,

ἐζήτησαν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ὅμῃ  
they sought them to lead out into the people; not

εὐρόντες δὲ αὐτούς, ἔσυρον τὸν Ἰάσονα  
having found and them, they dragged the Jason

καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, δο-  
and some brethren to the city-rulers, cry-

ῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαν-  
ing; That they the habitable having disturbed,

τες, οὗτοι καὶ ἐνθάδε πάρεσιν· ὧς ὑπο-  
these also here are present; whom has

δέδεκται Ἰάσων καὶ οὗτοι πάντες ἀπέναντι  
received Jason; and these all against

τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα  
the decrees of Caesar do, a king

λέγοντες ἕτερον εἶναι, Ἰησοῦν. <sup>8</sup>Ἐτάραξε δὲ  
saying another to be, Jesus. Troubled and

τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας  
the crowd and the city-rulers having heard

the PRISON, ‡they entered  
into the house of LYDIA,  
and having seen the  
BRETHREN, they exhorted  
them, and departed.

## CHAPTER XVII.

1 And traveling through  
Amphipolis and Apollonia  
they came to \*THESSA-  
LONICA, where was \*a  
Synagogue of the Jews.

2 And according to his  
CUSTOM, PAUL ‡went in  
to them, and on three Sab-  
baths reasoned with them  
from the SCRIPTURES,

3 opening and setting  
forth, ‡That the MESSIAH  
ought the dead, and That  
"This is the Anointed Jes-  
us whom I announce to you."

4 ‡And some of them  
believed and adhered to  
PAUL and ‡\*Silas, and of  
the PIOUS Greeks a \*great  
Multitude, and of the  
CHIEF Women not a few.

5 But the JEWS taking  
some evil-disposed Men  
from the MARKET-LOUNG-  
ERS, and gathering a  
crowd, alarmed the CITY;  
and having assailed the  
HOUSE of ‡Jason sought to  
bring them \*forth into the  
assembly of the PEOPLE;

6 but not finding them,  
they dragged \*Jason and  
some of the Brethren to  
the RULERS of the CITY,  
crying out, ‡"THESE men  
who have disturbed the  
EMPIRE, are come here  
also;

7 whom Jason has re-  
ceived; and all these op-  
pose the ‡DECREES of Cæ-  
sar, saying that there is  
another King, Jesus."

8 And they alarmed the  
CROWD and the RULERS of  
the CITY, when they heard  
these things.

\* VATICAN MANUSCRIPT.—1. THESSALONICA. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE. 6. Jason.

‡ 40. ver. 14. ‡ 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13; xix. 8. ‡ 3. Luke xxiv. 26, 46; Acts xviii. 28; Gal. iii. 1. ‡ 4. Acts xxviii. 24. ‡ 4. Acts xv. 22, 27, 32, 40. ‡ 5. Rom. xvi. 21. ‡ 6. Acts xvi. 20. ‡ 7. Luke xxiii. 2; John xix. 12.

ταῦτα. <sup>9</sup>Καὶ λαβόντες τὸ ἱκανὸν παρὰ these things. And having taken the security from τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτοὺς the Jason and the rest, they let go them.

<sup>10</sup>Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέ- The and brethren immediately by the night sent πρὸς τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς away the both Paul and the Silas into Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συνα- Berea; who having arrived, into the syn- γωγὴν τῶν Ἰουδαίων ἀπήσαν. <sup>11</sup>Οὗτοι δὲ agogue of the Jews went. These and

ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, were more candid of those in Thessalonica, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυ- who received the word with all prompt- μίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς ness, that every day closely scrutinizing the γραφάς, εἰ ἔχοι ταῦτα οὕτως. <sup>12</sup>Πολλοὶ writings, if was these things thus. Many

μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ indeed therefore out of them believed, and τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων of the Greek women of the honorable καὶ ἀνδρῶν οὐκ ὀλίγοι. <sup>13</sup>Ὡς δὲ ἔγνωσαν οἱ and men not a few. When but knew those

ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν from the Thessalonica Jews, that also in τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ the Berea was preached by the Paul the λόγος τοῦ Θεοῦ, ἦλθον κακεῖ σαλεύον- word of the God, they came also there stirring

τες τοὺς ὄχλους. <sup>14</sup>Εὐθέως δὲ τότε τὸν up the crowds. Immediately and then the Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι Paul sent out the brethren to go

ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε as to the sea; remained and the, both Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. <sup>15</sup>Οἱ δὲ καθι- Silas and the Timothy there. They but conduct-

στῶντες τὸν Παῦλον ἤγαγον \* [αὐτόν] ἕως ing the Paul led [him] to

Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Athens; and having received a charge to the

Σίλαν καὶ Τιμόθεον, ἵνα ὥς τάχιστα Silas and Timothy, that as soon as possible

ἔλθωσι πρὸς αὐτόν, ἐξήσαν. <sup>16</sup>Ἐν they should come to him, they departed. In

δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ and the Athens waiting them of the Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν Paul, was stirred up the spirit of him in

αὐτῷ, θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν. him, beholding full of idols being the city.

<sup>17</sup>Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς He reasoned indeed then in the synagogue with the

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BRETHREN immediately, by \*Night, †sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the word with All Readiness, DAILY †examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the word of God was preached by PAUL at BEREa, they came there also exciting \*and troubling the CROWDS.

14 ‡ And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and \*TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, †his SPIRIT was stirred within him, on beholding the CITY was ‡full of idols.

17 He reasoned therefore in the SYNAGOGUE

\* VATICAN MANUSCRIPT.—10. Night. 13. and troubling the crowds. 15. him—omit. 15. TIMOTHY.

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens where the eye did not range over temples, altars, and statues of the gods almost without number." *Bib. Sac.* Vol. vi. p. 339

‡ 10. Acts ix. 25; ver. 14. ‡ 11. Luke xvi. 29; John v. 39. ‡ 14. Matt. x. 23. ‡ 16. 2 Pet. ii. 8.

Ἰουδαίους καὶ τοῖς σεβομένοις, καὶ ἐν  
Jews and with those being pious, and in  
τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρα-  
the market during every day with those hap-  
τυγχάνοντας. <sup>18</sup>Τινὲς δὲ τῶν Ἐπικουρείων καὶ  
pening to meet. Some but of the Epicureans and  
τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ.  
of the Stoics philosophers encountered him;  
καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολό-  
and some said; What may intend the seed-picker  
γος οὗτος λέγειν; Οἱ δὲ· Ξένων δαιμονίων  
this to say? They and; Of strange demons  
δοκεῖ καταγγελεῖς εἶναι· ὅτι τὸν Ἰησοῦν  
he seems a proclaimer to be; because the Jesus  
καὶ τὴν ἀνάστασιν \*<sup>[αὐτοῖς]</sup> εὐηγγελίζε-  
and the resurrection [to them] he announced glad  
το. <sup>19</sup>Ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν  
tidings. Having taken hold and of him, to the  
Ἄρειον πάγον ἤγαγον, λέγοντες· Δυνάμεθα  
Mars hill they led, saying; Are we able  
γνῶναι, τίς ἡ καινὴ αὕτη ἣ ὑπὸ σοῦ  
to know, what the new this that by thee  
λαλουμένη διδασχ; <sup>20</sup>Ξερίζοντα γὰρ τινα  
being spoken teaching? Strange things for certain  
εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Βουλόμεθα  
thou bringest to the ears of us. We desire  
οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶ-  
therefore to know, what may intend these things to  
ναι. <sup>21</sup>Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦν-  
be. Athenians and all and the sojourning  
τες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ  
strangers, in nothing else spend leisure, than  
λέγειν τι καὶ ἀκούειν καινότερον.  
to tell something and to hear newer.

<sup>22</sup>Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ  
Having stood up and the Paul in midst of the  
Ἄρειου πάγου, ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ  
Mars hill, said; Men Athenians, in  
πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς  
all things as it were worshippers of demons you  
θεωρῶ. <sup>23</sup>διερχόμενος γὰρ καὶ ἀναθεωρῶν  
I perceive; passing through for and beholding  
τὰ σεβάσματα ὑμῶν, εὗρον καὶ ὄω-  
the objects of worship of you, I found also an  
μόν, ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ  
altar, in which had been written; To an unknown  
Θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε,  
God. Whom therefore not knowing you worship,  
τοῦτον ἐγὼ καταγγέλλω ὑμῖν. <sup>24</sup>Ὁ Θεός ὁ  
this I announce to you. The God that  
ποίησας τὸν κόσμον καὶ πάντα τὰ ἐν  
having made the world and all the things in  
αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων  
it, this of heaven and earth Lord being,  
οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, <sup>25</sup>οὐδὲ  
not in hand made temples dwells, nor

with the JEWS, and with the PIOUS persons; and in the MARKET every Day with THOSE he happened to MEET.

18 But some of the EPI-  
CUREAN and \*STOIC  
PHILOSOPHERS encoun-  
tered him. And some  
said, "What does this  
†RABBLER wish to say?"  
And OTHERS, "He seems  
to be a Proclaimer of  
Strange Demons;" Because  
he announced glad tidings  
concerning JESUS and the  
RESURRECTION.

19 And laying hold of  
him, they led him to the  
†AREOPAGUS, saying  
"Can we know what This  
NEW Doctrine is, which is  
spoken by thee?"

20 For thou bringest  
certain strange things to  
our EARS; we desire,  
therefore, to know what  
these things mean."

21 Now all the Athe-  
nians, and the RESIDENT  
STRANGERS among them,  
spent their time in noth-  
ing else but to tell and  
hear something new.

22 And PAUL standing  
in the midst of the AREOPA-  
GUS, said, "Athenians, I  
perceive that in all things  
you are †extremely devoted  
to the worship of Demons.

23 For as I passed  
through, and beheld the  
OBJECTS of your worship,  
I found also an Altar on  
which was an inscription,  
"To an Unknown God."  
\*What therefore you wor-  
ship without knowing,  
This I announce to you.

24 That †GOD who  
made the WORLD and All  
THINGS in it, he being  
†Lord of Heaven and  
Earth, †dwells not in  
Temples made with hands;

\* VATICAN MANUSCRIPT.—18. Stoics. 18. to them—omit. 23. What therefore you worship without knowing.

† 18. Literally, a *seed-picker*, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—Owen. † 19. The supreme court of Athens. † 22. Or, more religiously inclined than others.

‡ 24. Acts xiv. 15. † 24. Matt. xi. 25. ‡ 24. Acts vii. 48.

ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεό-  
by hands of men is served, wanting  
μενός τινας, αὐτὸς διδούς πᾶσι ζωὴν καὶ  
anything, he giving to all life and  
πνοὴν καὶ τὰ πάντα· <sup>20</sup>ἐποίησέ τε ἐξ  
breath and the things all; made and out of  
ἐνός \* [αἵματος] πᾶν ἔθνος ἀνθρώπων κα-  
one [blood] every nation of men to  
τοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρί-  
dwell on all the face of the earth, hav-  
σας προστεταγμένους καιροὺς καὶ τὰς  
ing fixed having been appointed seasons and the  
ὁροθεσίας τῆς κατοικίας αὐτῶν· <sup>21</sup>ζητεῖν  
fixed limits of the habitation of them; to seek  
τὸν Θεόν, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ  
the God, if indeed they might feel him and  
εὕροιν, καίτοιγε οὐ μακρὰν ἀπὸ ἐνός  
might find, and indeed not far from one  
ἐκάστου ἡμῶν ὑπάρχοντα. <sup>28</sup>Ἐν αὐτῷ γὰρ ζῶ-  
each of us being. In him for we  
μεν καὶ κινούμεθα καὶ ἐσμέν· ὥς καὶ τινες  
live and are moved and we are; as also some  
τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι· Τοῦ γὰρ  
of those with you poets have said; Of the for  
καὶ γένος ἐσμέν. <sup>29</sup>Γένος οὖν ὑπάρχοντες  
also offspring we are. Offspring therefore being  
τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν, χρυσῷ ἢ  
of the God, not we are bound to suppose, gold or  
ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐν-  
silver or stone, a sculpture of art and  
θυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον.  
device of man, the Deity to be like.  
<sup>30</sup>Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας  
The indeed therefore times of the ignorance  
ὑπεριδὼν ὁ Θεός, τανῦν παραγγέλλει τοῖς  
overlooking the God, now he commands to the  
ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· <sup>31</sup>διότι  
men all in all places to reform; because  
ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρί-  
he established a day, in which he is about to  
νεῖν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ  
judge the habitable in righteousness, by a man  
ᾧ ὥρισε, πίστιν παρασχὼν  
whom he appointed, a guarantee having furnished  
πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.  
to all, having raised him out of dead ones.  
<sup>32</sup>Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ  
Having heard and a resurrection of dead ones, these  
μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκουσόμεθα  
indeed mocked; those but said; We will hear  
σου πάλιν περὶ τούτου. <sup>33</sup>Καὶ οὕτως ὁ Παῦλος  
thee again about this. And thus the Paul  
ἐξῆλθεν ἐκ μέσου αὐτῶν.  
went out from midst of them.

<sup>34</sup>Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ,  
Some but men having associated with him,

25 nor is he served by the HANDS of MEN, †as needing anything; †he having given to all Life, and Breath, and all things;

26 and made from One, Every Nation of Men to dwell on \*the Whole Face of the EARTH; having determined the appointed Seasons, and †the FIXED LIMITS of their HABITATION;

27 †to seek God, if perhaps they might feel after and find him; †and indeed he is not far from every one of us;

28 for in him we live, and move, and exist; as even some of †YOUR OWN Poets have said, 'For also we HIS Offspring are.'

29 Being, therefore, the Offspring of God, †we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.

30 Therefore, indeed, overlooking †the TIMES of IGNORANCE, GOD †n o w commands all MEN, in every place, to reform;

31 because he has established a DAY †in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by †raising him from the Dead."

32 And when they heard of the Resurrection of the Dead, SOME derided, but OTHERS said, "We will hear thee \*again about this."

33 And thus Paul went out from the midst of them.

34. But Some Men ad-

\* VATICAN MANUSCRIPT.—26. Blood—omit. 26. The Whole Face of. 32. also again.

† 28. The *Phænomena* of Aratus, and *Cleantes'* Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

† 25. *Psa.* i. 8. † 25. *Gen.* ii. 7; *Num.* xvi. 22; *Job.* xii. 10; xxvii. 3; xxxiii. 4; *Isa.* xlii. 5; lvii. 16; *Zech.* xii. 1. † 26. *Deut.* xxxii. 8. † 27. *Rom.* i. 20. † 27. *Acts* xiv. 17. † 29. *Isa.* xl. 18. † 30. *Acts* xiv. 16; *Rom.* iii. 25. † 30. *Luke* xxiv. 47; *Titus* ii. 11, 12; 1 *Pet.* i. 14; iv. 3. † 31. *Acts* x. 42; *Rom.* ii. 16; xiv. 19. † 31. *Acts* ii. 24.

ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ  
believed; among whom also Dionysius the  
Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις,  
Areopagite, and a woman by name Damaris,  
καὶ ἕτεροι σὺν αὐτοῖς. ΚΕΦ. ιη'. 18.  
and others with them.

ἸΜετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦ-  
After and these things having withdrawn the Paul  
λος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κόρινθον.  
from the Athens, came into Corinth.

ἘΚαὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύ-  
And having found a certain Jew by name Aquila,  
λαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυ-  
Pontus by the race, recently having  
θότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυ-  
come from the Italy, and Priscilla wife  
ναῖκα αὐτοῦ, (διὰ τὸ διατεταχέναι Κλαύ-  
of him, (because the to have commanded Clau-  
διον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ  
dius to withdraw all the Jews from  
τῆς Ρώμης,) προσῆλθεν αὐτοῖς· καὶ διὰ τὸ  
the Rome,) he went to them; and because the  
ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς· καὶ  
same trade to be, he remained with them; and  
εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέ-  
worked; they were for tent-makers the trade.

χνην. ἘΔιελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ  
He reasoned and in the synagogue during  
πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ  
every sabbath, persuaded and Jews and  
Ἕλληνας. Ὡς δὲ κατήλθον ἀπὸ τῆς Μακε-  
Greeks. When but came down from the Mace-  
δονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνεί-  
donia the both Silas and the Timothy, was  
χετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυ-  
confirmed to the word the Paul, earnestly  
ρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.  
testifying to the Jews the Anointed Jesus.

Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούν-  
Resisting but them and blaspheming,  
των, ἐκτιναζάμενος τὰ ἱμάτια, εἶπε πρὸς αὐ-  
having shaken the mantles, he said to them;  
τούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν,  
The blood of you on the head of you,  
καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πο-  
pure I, from the now to the Gentiles I  
ρεύσομαι. Καὶ μεταβάς ἐκεῖθεν, ἦλθεν  
will go. And having removed thence, he went  
εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου  
into a house of one by name Justus, worshipping  
τὸν Θεόν, οὗ ἡ οἰκία ᾗν συνομοροῦσα  
the God, of whom the house was adjoining  
τῇ συναγωγῇ. Ὁ Κρίσπος δὲ ὁ ἀρχισυνά-  
the synagogue. Crispus but the synagogue-  
γωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ  
ruler believed in the Lord with whole the house  
αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες  
of himself; and many of the Corinthians hearing

hering to him, believed;  
among whom were Diony-  
sius the \*Areopagite, and  
a Woman named Damaris,  
and others with them.

## CHAPTER XVIII.

1 And after these things  
\*PAUL withdrawing from  
ATHENS, came to Corinth;

2 and having found a  
†Certain Jew named  
†Aquila, a native of Pon-  
tus, recently come from  
ITALY, and his wife Pris-  
cilla, (because \*Claudius  
had COMMANDED ALL JEWS  
to withdraw from ROME,)  
he went to them.

3 And because he WAS  
of the same trade, he re-  
mained with them, †and  
\*labored; for they were  
Tent makers by trade.

4 †And he reasoned in  
the SYNAGOGUE Every  
Sabbath, and persuaded  
Jews and Greeks.

5 †And when SILAS and  
TIMOTHY came from MA-  
CEDONIA, PAUL was con-  
fined to the WORD, ear-  
nestly testifying to the  
JEWS the ANOINTED JE-  
sus.

6 †But when they re-  
sisted and blasphemed,  
shaking his CLOTHES, he  
said to them, "Your  
BLOOD be upon your head!  
I am pure; from this TIME  
I will go to the GENTILES."

7 And having removed  
thence he went into the  
House of one named Jus-  
tus, a worshipper of God,  
Whose house was adjoining  
the SYNAGOGUE.

8 And †Crispus, the  
RULER of the SYNAGOGUE,  
believed in the LORD, with  
All his HOUSE; and many  
of the CORINTHIANS hear-

\* VATICAN MANUSCRIPT.—34. Areopagite. 1. he departed from. 2. All JEWS were COMMANDED to withdraw from ROME. 3. they labored.

† 2. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. † 3. Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 4. Acts xvii. 2. † 5. Acts xvii. 14, 15. † 6. Acts xiii. 45, 46; xxviii. 28. † 8. 1 Cor. i. 14.



ἐπίστευον, καὶ ἑβαπτίζοντο· ἔειπε δὲ ὁ  
believed, and were dipped; said and the  
Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύ-  
Lord through a vision by night to the Paul;  
λῳ· Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης·  
Not fear, but speak and no be silent;  
ἰδιότι ἐγὼ εἶμαι μετὰ σοῦ, καὶ οὐδεὶς ἐπι-  
because I am with thee, and no one shall  
θήσεται σοὶ τοῦ κακῶσαι σε· διότι λαὸς  
attack thee of the to hurt thee; because people  
ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ. 11· Ἐκά-  
is for me much in the city this. He  
θισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων  
continued and a year and months six, teaching  
ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.  
among them the word of the God.

12· Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐ-  
Gallio and being proconsul of the Achaia,  
ας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι  
rushed with one mind the Jews

τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,  
to the Paul, and led him to the tribunal,

13· λέγοντες· Ὅτι παρὰ τὸν νόμον οὗτος ἀνα-  
saying: That from the law this per-  
πείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.  
suades the men to worship the God.

14· Μέλлонτος δὲ τοῦ Παύλου ἀνοίγειν τὸ  
saying about but the Paul to open the  
στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰου-  
mouth, said the Gallio to the Jews;

δαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι,  
If indeed therefore it was injustice any,

ἢ ραδιούργημα πονηρόν, ὃ Ἰουδαῖοι, κατὰ  
or reckless evil, O Jews, according to

λόγον ἂν ἠνεσχόμην ὑμῶν· 15· εἰ δὲ ζήτημά  
reason I would bear with you; if but a question

ἐστὶ περὶ λόγου καὶ ὀνομάτων καὶ νόμου  
it is about a word and names and of a law

τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοὶ· κριτὴς  
of that with you, you will see yourselves; a judge

\* [γὰρ] ἐγὼ τούτων οὐ βούλομαι εἶναι. 16· Καὶ  
[for] I of these not choose to be. And

ἀπήλασεν αὐτοὺς ἐκ τοῦ βήματος. 17· Ἐπιλα-  
he drove them from the tribunal. Having

βόμενοι δὲ πάντες \* [οἱ Ἕλληνες] Σωσθένην  
takenhold and all [the Greeks] of Sosthenes

τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ  
the synagogue-ruler, they struck before the

βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἔμε-  
tribunal; and nothing of these the Gallio cared.

λεν. 18· Ὁ δὲ Παῦλος ἔτι προσμεῖνας ἡμέρας  
The and Paul yet having remained days

ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέ-  
many, to the brethren having bid farewell, sailed

πλεῖ εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλᾳ  
into the Syria, and with him Priscilla

καὶ Ἀκύλλᾳ, κειράμενος τὴν κεφαλὴν ἐν  
and Aquilla, having shaved the head in

Κεγχρεαῖς· εἶχε γὰρ εὐχὴν. 19· Κατήντησε δὲ  
Cenchrea; he had for a vow. He came and

ing, believed, and were immersed.

9 † And the Lord said to PAUL, in a Vision by Night, "Fear not, but speak, and be not silent;

10 † for I am with thee; and no one shall attack thee, to HURT thee; for there are many People for me in this CITY."

11 And he remained there a Year and six Months teaching among them the word of God.

12 But when Gallio was Proconsul of ACHAIA, the JEWS with one mind assaulted PAUL, and brought him to the TRIBUNAL,

13 saying, "This man persuaded MEN to worship God contrary to the LAW."

14 And PAUL being about to SPEAK, GALLIO said to the JEWS, † "If indeed it was an act of Injustice or reckless Evil, O Jews, according to Reason I would bear with you;

15 but if it be a Question concerning Doctrine, and Names, and THAT Law which is among you, see you to it, for I will not be a Judge of these things."

16 And he drove them from the TRIBUNAL.

17 And they All took † Sosthenes, the RULER of the SYNAGOGUE, and beat him before the TRIBUNAL. But GALLIO cared for none of these things.

18 And PAUL having remained yet many Days, bidding farewell to the BRETHREN, sailed thence for SYRIA, in company with Priscilla and Aquila; † having shaved his HEAD in † Cenchrea, for he had a Vow.

19 And he came to

\* VATICAN MANUSCRIPT.—15. —omit. 17. the GREEKS—omit.

† 9. Acts xxiii. 11. † 10. Jer. i. 18, 19; Matt. xxviii. 20. † 14. Acts xxiii. 29; xxv. 11, 19. † 17. 1 Cor. i. 1. † 18. Num. vi. 12; Acts xxi. 24. † 18. Rom. xvi. 1.

εἰς Ἐφεσον, κακεῖνους κατέλιπεν αὐτοῦ· αὐ-  
 τῶν Ἐφεσίων, and them he left there; he  
 τὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη  
 but having entered into the synagogue, reasoned  
 τοῖς Ἰουδαίοις. <sup>20</sup>Ἐρωτώντων δὲ αὐτῶν  
 with the Jews. Asking and them  
 ἐπὶ πλεονα χρόνον μείναι \* [παρ' αὐτοῖς,]  
 for longer a time to remain [with them,]  
 οὐκ ἐπένευσεν· <sup>21</sup>ἀλλ' ἀπετάξατο \* [αὐ-  
 not he consented; but he bade farewell [to  
 τοῖς,] εἰπών· \* [Δεῖ με πάντως τὴν  
 them,] saying; [It behooves me by all means the  
 ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυ-  
 feast that coming to keep into Jerusalem;]  
 μα·] πάλιν \* [δὲ] ἀνακάμψω πρὸς ὑμᾶς, τοῦ  
 again [but] I will return to you, the  
 Θεοῦ θέλοντος. \* [Καὶ] ἀνήχθη ἀπὸ τῆς Ἐφέ-  
 God willing. [And] he sailed from the Ephesus;  
 σου· <sup>22</sup>καὶ κατελθὼν εἰς Καισάρειαν,  
 and having gone down to Caesarea,  
 ἀναβάς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν,  
 having gone up, and having saluted the congregation,  
 κατέβη εἰς Ἀντιόχειαν. <sup>23</sup>Καὶ ποιήσας  
 he went down to Antioch. And having spent  
 χρόνον τινά, ἐξῆλθε, διερχόμενος κα-  
 time some, he went out, passing through in  
 θεξῆς, τὴν Γαλατικὴν χώραν καὶ Φρυγίαν,  
 order, the Galatia country and Phrygia,  
 ἐπιστηροῖζον πάντας τοὺς μαθητάς. <sup>24</sup>Ἰουδαῖος  
 establishing all the disciples. A Jew  
 δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς  
 and certain Apollos by name, an Alexandrian  
 τῷ γενεῖ, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφε-  
 by the birth, a man eloquent, came to Ephesus  
 σον δυνατὸς ὢν ἐν ταῖς γραφαῖς. <sup>25</sup>Οὗτος ἦν  
 powerful being in the writings. This was  
 κατηχημένος τὴν ὁδὸν τοῦ Κυρίου·  
 having been instructed the way of the Lord;  
 καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ  
 and being fervent in the spirit, he spoke and  
 ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρί-  
 taught accurately the things concerning the Lord,  
 ου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάν-  
 being acquainted with only the dipping of  
 νου. <sup>26</sup>Οὗτος τε ἤρξατο παρορησιάζεσθαι ἐν τῇ  
 John. This and began to speak boldly in the  
 συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ  
 synagogue. Having heard and of him Aquila and  
 Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέ-  
 Priscilla, took him, and more accu-  
 στερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.  
 rately to him explained the of the God way.  
<sup>27</sup>Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν  
 Wishing and of him to pass through into the  
 Ἀχαΐαν, προτρέψαμενοι οἱ ἀδελφοὶ ἔγραψαν  
 Achaia, having exhorted the brethren they wrote  
 τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παρα-  
 to the disciples to receive him; who having

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with JEWS.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, †God willing." And he sailed from EPHESUS;

22 and coming down to Caesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of †GALATIA and Phrygia, in order, ‡establishing All the DISCIPLES.

24 †And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the way of the LORD, and being fervent in SPIRIT, he spoke and \*also taught accurately the THINGS \*concerning JESUS, ‡being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And \*Aquila and Priscilla explained to him more accurately the way of GOD.

27 And when he was wishing to pass over into ACHAEA, the BRETHREN wrote exhorting the DISCIPLES to receive him; who, having arrived, ‡the great-

\* VATICAN MANUSCRIPT.—20. with them—omit. 21. to them—omit. 21. It behooves me to keep the COMING FEAST in Jerusalem—omit. 21. but—omit. 21. And—omit. 25. also taught. 25. concerning JESUS. 26. Priscilla and Aquila.

† 21. 1 Cor. iv. 19; Heb. vi. 3; James iv. 15. ‡ 23. Gal. i. 2; iv. 14. † 23. Acts xiv. 22; xv. 32, 41. † 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iii. 13. † 25. Acts xix. 3. † 27. 1 Cor. iii. 6.

γενόμενος, συνεβάλετο πολὺ τοῖς πεπιστευκόσι  
arrived, he helped much those having believed  
διὰ τῆς χάριτος. <sup>28</sup>Εὐτόνως γὰρ τοῖς Ἰου-  
through the grace. Strenuously for with the Jews  
δαίοις διακατηλέγετο δημοσίᾳ, ἐπιδεικνύς  
he was discussing publicly, proving  
διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.  
by the writings, to be the Anointed Jesus.

## ΚΕΦ. ιθ' 19.

<sup>1</sup>Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν  
It happened and in the the Apollos to be in  
Κορίνθῳ, Παῦλον διελθόντα τὰ ἄνωτε-  
Corinth, Paul having passed through the upper  
ρικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον. Καὶ εὗρων  
parts, to come to Ephesus. And having found  
τινας μαθητάς, <sup>2</sup>εἶπε πρὸς αὐτούς· Εἰ πνεῦμα  
some disciples, he said to them; If a spirit  
ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον  
holy you received having believed? They and said  
πρὸς αὐτόν· Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον  
to him; But not even if a spirit holy  
ἐστίν, ἠκούσαμεν. <sup>3</sup>Εἶπε τε \* [πρὸς αὐτούς·]  
is, we have heard. He said and [to them;]  
Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον  
Into what then were you dipped? They and said;  
Εἰς τὸ Ἰωάννου βάπτισμα. <sup>4</sup>Εἶπε δὲ Παῦλος·  
Into the of John dipping. Said and Paul;  
Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας,  
John dipped a dipping of reformation,  
τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτόν  
to the people saying, into him coming after him  
ἵνα πιστεῦσῃ· τοῦτ' ἔστιν, εἰς τὸν Ἰη-  
that they should believe; that is, into the Je-  
σοῦν. <sup>5</sup>Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ  
sus. Having heard and they were dipped into the  
ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>6</sup>Καὶ ἐπιθέντος  
name of the Lord Jesus. And having placed  
αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα  
to them the Paul the hands, came the spirit  
τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις  
the holy upon them, they spoke and with tongues  
καὶ προεφήτειον. <sup>7</sup>Ἦσαν δὲ οἱ πάντες ἄνδρες  
and prophesied. Were and the all men  
ὥσει δεκαδύο. <sup>8</sup>Εἰσελθὼν δὲ εἰς τὴν συνα-  
about twelve. Having entered and into the syna-  
γωγὴν, ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς δια-  
gogue, he spoke freely, for months three  
λεγόμενος καὶ πείθων \* [τὰ] περὶ  
reasoning and persuading [the things] concerning  
τῆς βασιλείας τοῦ Θεοῦ. <sup>9</sup>Ὡς δὲ τινες ἐσκλη-  
the kingdom of the God. When and some were  
ρύνοντο καὶ ἠπειθουν, κακολογοῦντες τὴν  
hardened and disbelieved, speaking evil of the  
ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς  
way in presence of the multitude, having departed

ly assisted THOSE BELIEV-  
ERS, by his GIFT;

<sup>28</sup> for he strenuously  
discussed with the JEWS  
in public, †proving by the  
SCRIPTURES that Jesus is  
the MESSIAH.

## CHAPTER XIX.

1 And it happened, while  
†APOLLOS was in Corinth,  
Paul, having passed  
through the UPPER Parts,  
came to Ephesus; and  
having found Some Disci-  
ples,

<sup>2</sup> he said to them,  
“Have you received the  
holy Spirit since you be-  
lieved?” And THEY said  
to him, †“We have not  
even heard whether there  
be any holy Spirit.”

<sup>3</sup> And he said, “Into  
what then were you im-  
mersed?” And THEY said,  
†“Into JOHN’S IMMERS-  
SION.”

<sup>4</sup> And Paul said,  
†“John administered the  
Immersion of Reformation  
saying to the PEOPLE, that  
they should believe into  
HIM that was COMING  
after him, that is, into  
Jesus.”

<sup>5</sup> And having heard this,  
they were immersed †into  
the NAME of the LORD  
Jesus.

<sup>6</sup> And Paul †putting  
his \*Hands on them, the  
HOLY SPIRIT came on  
them, and †they spoke  
with Tongues and pro-  
phesied.

<sup>7</sup> And ALL the Men  
were about twelve.

<sup>8</sup> And having entered  
the SYNAGOGUE, he spoke  
boldly for three Months,  
reasoning and persuading  
†about the KINGDOM of  
God.

<sup>9</sup> But when some were  
hardened, and disbelieved,  
speaking evil of the WAY

\* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. 3. to them—omit. 6. Hands. 8. the things—omit.

† 28. Acts ix. 22; xvii. 3; ver. 5. † 1. Cor. i. 12; iii. 5, 6. † 2. Acts viii. 16. † 3. Acts xviii. 25. † 4. Matt. iii. 11; John i. 15, 27, 30; Acts i. 5; xi. 16; xiii. 24, 25. † 5. Acts viii. 16. † 6. Acts vi. 6; viii. 17. † 6. Acts ii. 4; x. 46. † 8. Acts xvii. 2; xviii. 4. † 8. Acts i. 3; xxviii. 23.

ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου \* [τινός.] <sup>10</sup>Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο. [one.] ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου, Ἰουδαίους τε καὶ Ἕλληνας. <sup>11</sup>Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου. <sup>12</sup>ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτός αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰ νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.

<sup>13</sup>Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

<sup>14</sup>Ἦσαν δὲ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτά, οἱ τοῦτο ποιοῦντες. <sup>15</sup>Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; <sup>16</sup>καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἵσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματιζμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

<sup>17</sup>Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτούς, καὶ

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

10 †And this was done for two Years, so that All the INHABITANTS of ASIA heard the WORD of the LORD, both Jews and Greeks.

11 And †God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 ‡so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 †And some of the TRAVELING Jewish exorcists ‡undertook to name the NAME of the LORD JESUS over THOSE HAVING EVIL SPIRITS, saying, "I adjure you by JESUS whom PAUL preaches."

14 And there were some \*Seven Sons of One Sceva, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, \*said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome \*them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; †and fear fell on them all, and the

\* VATICAN MANUSCRIPT.—9. one—omit. 14. Seven Sons of One Sceva. 15. said to them, JESUS indeed I know, and. 16. them both, and prevailed.

† 10. Acts xx. 31. ‡ 11. Mark xvi. 20; Acts xiv. 3. ‡ 12. Acts v. 15; See 2 Kings iv. 29. ‡ 13. Matt. xii. 27. ‡ 13. See. Matt. ix. 38; Luke ix. 40. ‡ 17. Luke i. 65; vii. 16; Acts ii. 43; v. 5, 11.

ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.  
was magnified the name of the Lord Jesus.

<sup>18</sup> Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο ἔξο-  
Many and of those having believed came con-  
μολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις  
fessing and declaring the deeds  
αὐτῶν. <sup>19</sup> Ἰκανοὶ δὲ τῶν τὰ περίεργα  
of them. Many and of those the magical arts  
πραξάντων, συνενέγκαντες τὰς βιβλους,  
practising, having brought together the books,  
κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν  
burned in presence of all; and they computed  
τὰς τιμὰς αὐτῶν, καὶ εὑρον ἀργυρίου  
the prices of them, and found pieces of silver  
μυριάδας πέντε. <sup>20</sup> Οὕτω κατὰ κράτος ὁ  
myriads five. Thus according to power the  
λόγος τοῦ Κυρίου ἤξανε καὶ ἴσχυεν. <sup>21</sup> Ὡς  
word of the Lord grew and prevailed. When  
δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ  
and was fulfilled these things, was disposed the  
Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν  
Paul in the spirit, having passed through the  
Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς  
Macedonia and Achaia, to go into  
Ἱερουσαλὴμ, εἰπών· Ὅτι μετὰ τὸ γενέσθαι  
Jerusalem, saying; That after the to be come  
με ἐκεῖ, δεῖ με καὶ Ρώμην ἰδεῖν. <sup>22</sup> Ἀπο-  
me there, it behooves me also Rome to see. Hav-  
στείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν  
ing sent and into the Macedonia two of those  
διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον,  
ministering to him, Timothy and Erastus,  
αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. <sup>23</sup> Ἐγέ-  
he remained a time in the Asia. It hap-  
νετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχος οὐκ  
pened and during the season that a tumult not  
ὀλίγος περὶ τῆς ὁδοῦ.  
small concerning the way.

<sup>24</sup> Δημήτριος γάρ τις ὀνόματι, ἀργυροκό-  
Demetrius for a certain by name, a silver-  
πος, ποιῶν ναοὺς \* [ἀργυροῦς] Ἀρτέμιδος,  
smith, making temples [of silver] of Diana,  
παρεῖχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλί-  
brought to the workmen gain not a  
γην. <sup>25</sup> Οὗς συναθροίσας, καὶ τοὺς  
little. Whom having brought together, and those  
περὶ τὰ τοιαῦτα ῥηγάτας, εἶπεν· Ἄνδρες,  
about the such like workmen, said; Men,  
ἐπίστασθε, ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ  
you know, that out of this the work the  
εὐπορία ἡμῶν ἐστὶ· <sup>26</sup> καὶ θεωρεῖτε καὶ ἀκοίτε,  
wealth of us is; and you see and you hear,  
τε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης  
that not only of Ephesus, but almost all

NAME of the LORD Jesus was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their books, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of \*the LORD powerfully increased and prevailed.

21 ‡And when these things were accomplished, ‡PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, ‡I must also see Rome."

22 And having sent two of ‡THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And ‡there occurred, during that PERIOD, no small Tumult concerning ‡that way.

24 For a certain man, named Demetrius, a Silversmith, making ‡silver Temples of Diana afforded ‡no \*Small Gain to the WORKMEN.

25 whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus but almost ALL ASIA, this

\* VATICAN MANUSCRIPT.—20 the LORD. 24. silver—omit. 24. Small Gain.

‡ 21. Portable representations of this temple, which were brought by strangers as matters of curiosity and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—*Clarke*.

‡ 21. Rom. xv. 25; Gal. i. 1. ‡ 21. Acts xx. 22. ‡ 21. Acts xviii. 21; xxiii. 11; Rom. xv. 24-28. ‡ 22. Acts xiii. 5. ‡ 23. ‡ 2 Cor. i. 8. ‡ 23. See Acts ix. 2. ‡ 24. Acts xvi. 16, 19.

τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας  
the Asia the Paul this having persuaded  
μετέστησεν ἱκανὸν ὄχλον, λέγων, ὅτι οὐκ εἰσὶ  
misled large a crowd, saying, that not are  
θεοὶ οἱ διὰ χειρῶν γινόμενοι. <sup>27</sup>Οὐ μόνον  
gods those by hands being made. Not only  
δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγ-  
and this in danger to us the craft into contempt  
μὸν ἔλθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς  
to come; but also that the great goddess  
Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλ-  
Diana temple into nothing to be despised, to  
λεῖν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα  
be about and also to be destroyed the magnificence  
αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη  
of her, which whole the Asia and the habitable  
σέβεται. <sup>28</sup>Ἀκούσαντες δέ, καὶ γενόμενοι  
worshippers. Having heard and, and having become  
πλήρεις θυμοῦ, ἔκραζον, λέγοντες· Μεγάλη  
full of wrath, they cried out, saying; Great  
ἡ Ἀρτεμις Ἐφεσίων. <sup>29</sup>Καὶ ἐπλήσθη ἡ πόλις  
the Diana of Ephesians. And was filled the city  
\* [ὅλη] τῆς συγχύσεως· ὥρμησάν τε ὁμοθυμα-  
[whole] the confusion; they rushed and with one  
δὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ  
mind into the theatre, having seized Gaius  
καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους  
and Aristarchus Macedonians, fellow-travelers  
Παύλου. <sup>30</sup>Τοῦ δὲ Παύλου βουλομένου εἰσελ-  
of Paul. The and Paul wishing to enter  
θεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν  
into the assembly of the people, not suffered him  
οἱ μαθηταί. <sup>31</sup>Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν  
the disciples. Some and even of the rulers of Asia  
ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν,  
being to him friends, having sent to him,  
παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.  
besought not to venture himself into the theatre.  
<sup>32</sup>Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν  
Some indeed therefore some thing cried; was  
γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ  
for the assembly having been confused, and the  
πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνελη-  
greater not knew, for what purpose they were  
λύθεισαν. <sup>33</sup>Ἐκ δὲ τοῦ ὄχλου προεβί-  
come together. Out of and the crowd they pushed  
δασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν  
forward Alexander, thrusting forward him the  
Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεισας  
Jews; the and Alexander having waved  
τὴν χεῖρα, ᾔθελεν ἀπολογεῖσθαι τῷ δῇ-  
the hand, wished to defend himself in the assembly  
μῳ. <sup>34</sup>Ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστι,  
of the people. Knowing but that a Jew he is,  
φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ  
voice came one from all, about for

PAUL has persuaded and turned aside Many People, saying. That †THEY are not Gods which are MADE by Hands.

27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRANDEUR destroyed, whom ALL ASIA and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized †Gaius and † Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And \*PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the †ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the crowd, the JEWS thrusting him forward. And † ALEXANDER †having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he was a Jew, one Voice came from all for about two

\* VATICAN MANUSCRIPT.—29. Whole—omit. 30. Paul.

† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

† 26. Psal. cxv. 4; Isa. xlv. 10-20; Jer. x. 3. † 29. Rom. xvi. 23; 1 Cor. i. 14, † 29. Acts xx. 4; xxvii. 2; Col. iv. 10; Philemon 24. † 33. 1 Tim. i. 20; 2 Tim. iv. 14. † 33. Acts xii. 17.

ὥρας δύο κραζόντων· Μεγάλη ἡ Ἀρτεμις  
hours two crying; Great the Diana  
'Εφεσίων. <sup>35</sup>Καταστείλας δὲ ὁ γραμματεὺς  
of Ephesians. Having stilled and the scribe  
τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεῖσιοι, τίς γὰρ  
the crowd, he said; Men Ephesians, what for  
ἐστὶν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων  
is man, who not knows the Ephesians  
πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέ-  
city temple-keeper being of the great Diana  
μιδος καὶ τοῦ Διοπετοῦς; <sup>36</sup>Ἀναντιρρήτων  
and of that fallen from Jupiter? Cannot be denied  
οὖν ὄντων τούτων, δεόν ἐστὶν ὑμᾶς  
therefore being these things, necessary it is you  
κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς  
having been quiet to be and nothing rashly  
πράττειν. <sup>37</sup>Ἡγάγετε γὰρ τοὺς ἄνδρας τού-  
say to do. You brought for the men these,  
τους, οὔτε ιεροσύλους, οὔτε βλασφημοῦν-  
neither temple-robbers, nor blasphemers  
τας τὴν θεὰν ὠμών. <sup>38</sup>Εἰ μὲν οὖν Δη-  
of the goddess of you; If indeed therefore De-  
μήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσι πρὸς  
metrius and those with him workmen have against  
τινα λόγον, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί  
say a word, courts are held, and proconsuls  
εἰσὶν· ἐγκαλείτωσαν ἀλλήλους. <sup>39</sup>Εἰ δὲ τι  
are; let them accuse each other. If but anything  
περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ  
about other things you inquire, in the lawful  
ἐκκλησίᾳ ἐπιληθῆσεται. <sup>40</sup>Καὶ γὰρ κινδυνεύο-  
assembly it shall be settled. Even for we are in  
μεν ἐγκαλεῖσθαι στάσεως περὶ τῆς  
danger to be accused of tumult concerning the  
σήμερον, μηδεὶς αἰτίου ὑπάρχοντος, περὶ  
day, not one cause being, about  
οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς  
which we are able to give a reason far the  
συστροφῆς ταύτης. <sup>41</sup>Καὶ ταῦτα εἰπὼν, ἀπέ-  
gathering this. And these having said he  
λυσεν τὴν ἐκκλησίαν.  
dismissed the assembly.

ΚΕΦ. κ'. 20.

<sup>1</sup>Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον,  
After and the to be restrained the tumult,  
προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ  
having called to the Paul the disciples, and  
ἀσπασάμενος, ἐξῆλθεν πορευθῆναι εἰς τὴν  
having embraced, he went out to go into the  
Μακεδονίαν. <sup>2</sup>Διελθὼν δὲ τὰ μέρη  
Macedonia. Having passed through and the parts  
ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ  
those, and having exhorted them with a word  
πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. <sup>3</sup>Ποιήσας  
great, he went into the Greece; having continued  
τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς  
and months three, being formed him a plot against  
ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς  
by the Jews, being about to sail into

Hours, crying, "Great is the DIANA of the \*Ephesians!"

<sup>35</sup> And the RECORDER having quieted the crowd, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?"

<sup>36</sup> These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

<sup>37</sup> for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

<sup>38</sup> If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

<sup>39</sup> But if you seek anything \*further, it shall be settled in the LAWFUL Assembly.

<sup>40</sup> For we are even in danger of being accused about the Tumult of TODAY; there being no cause by which we can excuse this CONCOURSE."

<sup>41</sup> And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

<sup>1</sup> Now after the TUMULT was allayed, PAUL, \*having summoned the DISCIPLES, and embracing them, ‡departed to go into MACEDONIA.

<sup>2</sup> And passing through those PARTS, and exhorting them with many WORDS, he went into GREECE.

<sup>3</sup> And having remained three Months, ‡ a Plot being laid for him by the

\* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And the. 39. further, it shall be. 1. sent for the DISCIPLES, and exhorting and embracing them he departed for.

‡ 1. 1 Cor. xvi. 5; 1 Tim. i. 3. ‡ 3. Acts ix. 23; xxiii. 12; xxv. 3; 2 Cor. xi. 26.

τὴν Συρίαν, ἐγένετο γνῶμη τοῦ ὑποστρέ-  
the Syria, came a resolution of the to return  
φειν διὰ Μακεδονίας. Ἰσυνείπετο δὲ αὐτῷ  
through Macedonia. Went with and him

\*[ἄχρῃ τῆς Ἀσίας] Σώπατρος Πύρρου Βε-  
[as far as the Asia] Sopater of Pyrrhus a Be-  
ριαῖος. Θεσσαλονικέων δέ, Ἀρίσταρχος καὶ  
rean. Of Thessalonians and, Aristarchus and  
Σέκουνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος·  
Secundus, and Gaius of Derbe and Timothy;

Ἀσιανοὶ δέ, Τυχικὸς καὶ Τρόφιμος. Ὅυτοι  
Asiatics and, Tychicus and Trophimus. These  
προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς  
going before awaited us in Troas; we

δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύ-  
but sailed out after the days of the un-  
μων ἀπὸ Φιλίππων, καὶ ἤλθομεν  
leavened cakes from Philippi, and came

πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρῃς ἡμερῶν  
to them into the Troas in days

πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. Ἐν δὲ  
five, where we remained days seven. In and

τῇ μιᾷ τῶν σαββάτων, συνηγμένων  
the first of the sabbaths, having been assembled

ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο  
of us to break bread, the Paul discoursed

αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον·  
to them, being about to depart on the morrow;

παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου  
continued and the discourse till midnight.

Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ,  
Were and lamps many in the upper room,

οὗ ἡμεν συνηγμένοι. Ἐκathήμενος δέ  
where we were assembled. Was sitting and

τις νεανίας, ὀνόματι Εὐτυχὸς, ἐπὶ τῆς  
certain youth, by name Eutychus, in the

θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλε-  
window, being overpowered with sleep deep, dis-

γομένου τοῦ Παύλου ἐπὶ πλεῖον, κατε-  
coursing the Paul for a longer time, having

νεχθεῖς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ  
been overcome from the sleep, fell from the

τριστεγίου κάτω, καὶ ἤρθη νεκρός. Ἐκα-  
third story down, and was taken up dead. Having

ταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ  
gone down and the Paul fell upon him, and

συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ  
having embraced said; Not be you troubled; the for

ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Ἦναβάς δέ,  
life of him in him is. Having come up and,

καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ'  
and having broken bread and having tasted, for

ἱκανὸν τε ὀμιλήσας ἄχρῃς αὐγῆς,  
a longer time and having conversed till day-break,

οὕτως ἐξῆλθεν. Ἦγαγον δὲ τὸν παῖδα  
so he departed. They brought and the youth

Jews, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but †Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and †Timothy; and †Tychicus and †Trophimus, Asiatics;

5 \*these going before waited for us at Troas.

6 And we sailed out from Philippi, after the † DAYS of UNLEAVENED BREAD, and came to them at †TROAS in five Days; where we continued seven Days.

7 And on †the FIRST day of the WEEK, we having assembled †to break Bread, Paul, intending to depart on the NEXT day discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the †UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, †fell on him, and embracing him, said, †“Be not troubled; for his LIFE is in him.”

11 And having come up and broken \*Bread, and tasting it, and conversed for a long time even till Day-break, he so departed.

\* VATICAN MANUSCRIPT.—4. as far as ASIA—omit. 5. And these going. 11. BREAD.

† 4. Acts xix. 29; xxvii. 2; Col. iv. 10. † 4. Acts xvi. 1. † 4. Eph. vi. 21; Col. iv. 7; 2 Tim. iv. 12; Titus iii. 12. † 4. Acts xxi. 29; 2 Tim. iv. 20. † 6. Exod. xii. 14, 15; xxiii. 15. † 6. Acts xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. † 7. 1 Cor. xvi. 2; Rev. i. 10. † 7. 1 Cor. ii. 42; 1 Cor. x. 16; xi. 20. † 8. Acts i. 13. † 10. 1 Kings xvii. 21; 2 Kings iv. 34. † 10. Matt. ix. 24.



ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως. <sup>13</sup>Ἡ-  
living, and were comforted not a little. We

μεις δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθη-  
but going before to the ship, sailed

μεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀνα-  
to the Assos, there intending to

λαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατε-  
take in again the Paul; so for it was having

ταγμένος, μέλλον αὐτὸς πεζεῦειν.  
been arranged, being about himself to go on foot.

<sup>14</sup>Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀνα-  
When and he met with us at the Assos, hav-  
λαβόντες αὐτὸν ἤλθομεν εἰς Μυτιλήνην·  
ing again received him we came to Mitylene;

<sup>15</sup>καὶ ἐκείθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κα-  
and thence having sailed away, on the morrow we  
τηγήσαμεν ἀντικρυ Χίου. Τῇ δὲ ἐτέρᾳ πα-  
came opposite Chios. In the and another we

ρεβάλομεν εἰς Σάμον· \* [καὶ μέιναντες ἐν  
touched at Samos; [and having remained in

Τρωγυλλίῳ,] τῇ ἐχομένῃ ἤλθομεν εἰς Μίλη-  
Trogyllium,] in the following we came to Mile-

τον. <sup>16</sup>Κεκορίκει γὰρ ὁ Παῦλος παραπλεῦ-  
tus. Had determined for the Paul to sail by

σαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ  
the Ephesus, so that not it might be for him

χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γάρ,  
to spend time in the Asia; he was hastening for,

εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς πεν-  
if possible it was for him, the day of the pen-

τηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα. <sup>17</sup>Ἀπὸ  
tecost to be in Jerusalem. From

δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον, μετε-  
and the Miletus having sent to Ephesus he

καλέσαστο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.  
called for the elders of the congregation.

<sup>18</sup>Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐ-  
When and they were come to him, he said to

τοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας  
them; You know, from first day

ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν  
in which I entered into the Asia, how with you

τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup>δουλεύων τῷ  
the whole time I was, serving the

Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύ-  
Lord with all lowliness and tears

ων καὶ πειρασμῶν, τῶν συμβάντων μοι  
and temptations, of those having happened to me

ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· <sup>20</sup>ὥς οὐδὲν  
by the plots of the Jews; how nothing

ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ  
I kept back of that being profitable, the not

ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ  
to declare to you and to teach you publicly

καὶ κατ' οἴκους· <sup>21</sup>διαμαρτυρόμενος Ἰουδαίοις  
and in houses, earnestly testifying to Jews

τε καὶ Ἑλλήσι τὴν εἰς τὸν Θεὸν μετάνοιαν,  
both and Greeks the towards the God reformation,

12 And they brought the YOUTH alive, and were not a little comforted.

13 But we, having gone before to the SHIP, sailed to ASSOS, there intending to take PAUL in again; for it was so arranged, he being about to go by land.

14 And when he met us at Assos, we received him, and came to Mitylene.

15 And sailing thence on the NEXT day we came opposite to Chios; and on \*the NEXT we arrived at Samos; and having remained at Trogyllium, on the FOLLOWING we came to Miletus.

16 For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; ‡for he was hastening, if it were possible for him, ‡to be at Jerusalem on ‡the DAY of PENTECOST.

17 But sending from MILETUS to EPHESUS, he called to him the ELDERS of the CONGREGATION.

18 And when they were come to him, he said to them, "You know, ‡from the First Day in which I came into ASIA, how I was the WHOLE Time with you,

19 serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me ‡by the PLOTS of the JEWS;

20 how ‡I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly and at your Houses;

21 earnestly testifying both to Jews and Greeks, ‡of REFORMATION towards

\* VATICAN MANUSCRIPT.—15. in the EVENING we arrived. 15. and remained at Trogyllium—omit.

‡ 16. Acts xviii. 21; xix. 21; xxi. 4, 12. ‡ 16. Acts xxiv. 17. ‡ 16. Acts ii. 1; 1 Cor. xvi. 8. ‡ 18. Acts xviii. 19; xix. 1, 10. ‡ 19. verse 3. ‡ 20. verse 27. ‡ 21. Luke xxiv. 47; Acts ii. 38.

καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν  
and faith that towards the Lord of us Jesus  
Χριστόν. <sup>22</sup>Καὶ νῦν ἰδοὺ, δεδεμένος ἐγὼ  
Anointed. And now lo, having been bound I  
τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ,  
in the spirit, to go to Jerusalem,  
τὰ ἐν αὐτῇ συναντήσόντά μοι μὴ  
the things in her shall be happening to me not  
εἰδώς, <sup>23</sup>πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ  
knowing, except that the spirit the holy every  
πόλιν διαμαρτύρεται μοι, λέγον, ὅτι δεσμά με  
city witnesses to me, saying, that bonds me  
καὶ θλίψεις μένουσιν. <sup>24</sup>Ἀλλ' οὐδενὸς λόγον  
and afflictions await. But of no account  
ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν  
I make, nor I the life of me valuable  
ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου  
to myself, so that to finish the course of me  
\*[μετὰ χαρᾶς,] καὶ τὴν διακονίαν ἣν ἔλαβον  
[with joy,] and the service which I received  
παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ  
from the Lord Jesus, to earnestly declare the  
εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup>Καὶ νῦν  
glad tidings of the favor of the God. And now  
ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσω-  
lo, I know, that no longer will see the face  
πον μου ὑμεῖς πάντες, ἐν οἷς διηλ-  
of me you all, among whom I have gone  
θον κηρύσσω τὴν βασιλείαν \*[τοῦ Θεοῦ.]  
about proclaiming the kingdom [of the God.]  
<sup>26</sup>Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ  
Therefore I testify to you in the this day,  
ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων·  
that clean I from the blood of all;  
<sup>27</sup>οὐ γὰρ ὑπεστείλαμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν  
not for I kept back of the not to declare to you  
πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. <sup>28</sup>Προσέχετε  
all the will of the God. Take heed  
\*[οὖν] ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ,  
[therefore] to yourselves and to all the flock,  
ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπι-  
in which you the spirit the holy placed over-  
σκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ  
seers, to feed the congregation of the  
Κυρίου, ἣν περιποίησατο διὰ τοῦ αἵματος  
Lord, which he purchased through the blood  
τοῦ ἰδίου. <sup>29</sup>Εγὼ γὰρ οἶδα \*[τοῦτο,] ὅτι  
of the own. I for know [this,] that

God, and THAT Faith  
which is towards our  
LORD Jesus Christ.

22 And now behold, †being constrained by the SPIRIT, I go to Jerusalem, not knowing the things which will happen to me there;

23 except That †the HOLY SPIRIT testifies to me in every City, saying That Bonds and Afflictions await Me.

24 †But \*of No Account make I LIFE precious to myself, so that I may finish my COURSE, even the SERVICE which I received from the LORD Jesus, earnestly to declare the GLAD TIDINGS of the FAVOR of GOD.

25 And now, behold, †I know That you all, among whom I have gone proclaiming the KINGDOM of GOD, will see my FACE no more.

26 Therefore I testify to you THIS Day, That \*I am pure from the BLOOD of All;

27 for I kept not back from announcing \*All the WILL of GOD to you.

28 †Take heed to yourselves, therefore, and to All the FLOCK among whom the HOLY SPIRIT made you Overseers, to feed †the CHURCH of GOD, †which he acquired by the BLOOD of his OWN.

29 For I know, That

\* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24. with Joy—omit. 25. of GOD—omit. 26. I am pure. 27. All the WILL of GOD to you. 28. therefore—omit. 28. the CHURCH of GOD. 29. this—omit.

† 28. The Common Version and Vatican MS. have been followed in the above rendering. Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia tou Kyriou* nowhere occurs in the New Testament, while *ecclesia tou theou* occurs about ten times in Paul's epistles. There are no less than six different readings of this phrase in the MSS., which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—"purchased with his own blood." But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS., and some of the oldest Peshito Syriac copies. The reader can supply the elliptical word after *own*, whether it be *Son*, or *Lamb*, or *Sacrifice*. thus, "feed the CHURCH of GOD, which he acquired by the BLOOD of his OWN [Son.]"

† 22. Acts xix. 21. † 23. Acts xxi. 4, 11; 1 Thess. iii. 3. † 24. Acts xxi. 13; Rom. viii. 35; 2 Cor. iv. 16. † 25. ver. 38; Rom. xv. 23. † 28. 1 Pet. v. 2. † 28. Eph. i. 7, 14; Col. i. 14; Heb. ix. 12; 1 Pet. i. 19; Rev. v. 9.

εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι  
shall enter after the departure of me wolves  
δαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνί-  
rapacious among you, not sparing the flock,  
ον· <sup>30</sup>καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες  
and from yourselves will arise men  
λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς  
speaking perverse things, the to draw away the  
μαθητὰς ὀπίσω αὐτῶν. <sup>31</sup>Διὸ γρηγορεῖτε, μνη-  
disciples after them. Therefore watch you, re-  
μονεῖοντες, ὅτι τριετίαν νύκτα καὶ ἡμέραν  
membering, that three years night and day  
οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἓνα  
not I ceased with tears admonishing one  
ἐκαστον. <sup>32</sup>Καὶ τανῦν παρατίθεμαι ὑμᾶς, \* [ἀ-  
each. And now I commend you, [breth-  
δελφοί,] τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος  
ren.] to the God and to the word of the favor  
αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦ-  
of him, to that being able to build up, and to  
ναὶ ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμέ-  
give you an inheritance among those having been  
νοῖς πᾶσιν. <sup>33</sup>Ἀργυρίου ἢ χρυσοῦ ἢ ἱμα-  
sanctified all. Silver or gold or raiment  
τισμοῦ οὐδενὸς ἐπεθύμησα· <sup>34</sup>αὐτοὶ γινώσκετε,  
of no one I coveted; yourselves you know,  
ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὖσι μετ'  
that the necessities of me and those being with  
ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί. <sup>35</sup>Πάντα  
me supplied the hands these. All these  
ὑπέδειξα ὑμῖν ὅτι οὕτω κοπιῶντας  
I pointed out to you, that so laboring  
δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,  
it is necessary to aid those being weak,  
μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ,  
to remember and the words of the Lord Jesus,  
ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι μᾶλλον διδό-  
that he said; Blessed it is more to give  
ναι, ἢ λαμβάνειν. <sup>36</sup>Καὶ ταῦτα εἰπὼν,  
than to receive. And these things having said,  
θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν  
having placed the knees of himself, with all  
αὐτοῖς προσηύχαστο. <sup>37</sup>Ἰκανὸς δὲ ἐγένετο  
those he prayed. Much and was  
κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν  
weeping of all; and having fallen on the  
τράχηλον τοῦ Παύλου, κατεφίλου  
neck of the Paul, they affectionately kissed  
αὐτόν· <sup>38</sup>ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ  
him; sorrowing most of all for the word  
ᾧ εἰρήκει, ὅτι οὐκέτι, μέλλουσι τὸ  
which he spoke, that no more, they are about the  
πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ  
face of him to see. They accompanied and  
αὐτόν εἰς τὸ πλοῖον.  
him to the ship.

after my DEPARTURE tra-  
pacious Wolves will come  
in among you, not sparing  
the FLOCK;

30 †and \*of you will  
Men arise speaking per-  
verse things, to DRAW  
AWAY DISCIPLES after  
them.

31 Therefore watch, re-  
membering That for three  
years, by Night and by  
Day, I ceased not to ad-  
monish every one with  
Tears.

32 And now I commend  
you \*to God, and to THAT  
WORD of his FAVOR, which  
is able to edify, and to  
give you †an Inheritance  
among all THOSE who were  
SANCTIFIED.

33 I have coveted no  
man's Silver, or Gold, or  
Apparel;

34 you yourselves know  
†That these HANDS have  
served my NECESSITIES,  
and THOSE who WERE  
with me.

35 I have showed you in  
All things, †That by thus  
laboring you ought to as-  
sist the WEAK, and to re-  
member the WORDS of  
the LORD Jesus, That he  
said, 'It is more blessed  
to give than to receive.' "

36 And having said  
these words, he kneeled,  
and prayed with them all.

37 And there was much  
weeping among them all;  
and falling on PAUL'S  
NECK, they affectionately  
kissed him,

38 grieving chiefly for  
the WORDS which he  
spoke, That they should  
see his FACE no more.  
And they accompanied  
him to the SHIP.

\* VATICAN MANUSCRIPT.—30. of you will men arise. 32. brethren—omit. 32. to the LORD, and to THAT WORD.

† 29. Matt. vii. 15; 2 Pet. ii. 1. † 30. 1 Tim. i. 20; 1 John ii. 19. † 32. Acts xxvi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. † 34. Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9, 12; xii. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

1<sup>Ως</sup> δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀπο-  
When and it happened to have sailed us having  
σπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες  
separated from them, having run a straight course  
ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν  
we came to the Coos, the and next to the  
Ρόδον, κακεῖθεν εἰς Πάταρα. 2<sup>Καὶ</sup> εὐρόν-  
Rhodes, and thence to Patara. And having  
τες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάν-  
found a ship passing over to Phenicia, going on  
τες ἀνήχθημεν. 3<sup>Ἀναφανέντες</sup> δὲ τὴν  
board we set sail. Having come in view and the  
Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον,  
Cyprus, and having left behind her on the left,  
ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς  
we sailed into Syria, and were brought to  
Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζό-  
Tyre; there for was the ship unloading  
μενον τὸν γόμον. 4<sup>Καὶ</sup> ἀνευρόντες τοὺς μα-  
the freight. And having found the dis-  
θητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἱ τι-  
ciples, we remained there days seven; these  
νες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος,  
to the Paul said through the spirit,  
μὴ ἀναβαίνειν εἰς Ἱερουσόλυμα. 5<sup>Ὅτε</sup> δὲ  
not to go up to Jerusalem. When and  
ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξ-  
it happened us to have completed the days, hav-  
ελθόντες ἐπορευόμεθα, προπεμπόντων  
ing gone out we went our way, accompanying  
ἡμᾶς πάντων σὺν γυναῖξι καὶ τέκνοις, ἕως  
us all with wives and children, till  
ἔξω τῆς πόλεως· καὶ θέντες τὰ  
outside of the city; and having placed the  
γόνατα ἐπὶ τὸν αἰγιαλόν, προσηυξάμεθα. 6<sup>Καὶ</sup>  
knees on the shore, we prayed. And  
ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ  
having embraced each other, entered into the  
πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.  
ship; they and returned into the own.  
7<sup>Ἡμεῖς</sup> δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου  
We and the voyage having finished, from Tyre  
κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπα-  
we came down to Ptolemais; and having  
σάμενοι τοὺς ἀδελφούς, ἐμείναμεν ἡμέραν μί-  
embraced the brethren, we remained day one  
αν παρ' αὐτοῖς. 8<sup>Τῇ</sup> ἐπαύριον ἐξεληθόντες  
with them. On the and morrow having gone out  
ἤλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς  
we came into Caesarea; and having entered into  
τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος  
the house of Philip the Evangelist, being  
ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. 9<sup>Τοῦ</sup>-  
from of the seven, we remained with him. To  
τω δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες  
this and were daughters virgins four  
προφητεῖουσαι. 10<sup>Ἐπιμενόντων</sup> δὲ ἡμῶν  
being gifted with prophecy. Continuing and of us  
ἡμέρας πλείους, κατήλθε τις ἀπὸ τῆς  
days many, came down a certain from the

CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the FOLLOWING day to RHODES, and thence to Patara.

2 And having found a Ship passing over to Phenicia, going on board we sailed.

3 And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

4 And having found the DISCIPLES we remained there seven Days; and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and kneeling down on the SHORE, we prayed,

6 And having embraced each other, we entered the SHIP; and they returned to their own homes.

7 And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BRETHERN we remained one Day with them.

8 And departing on the NEXT day we came to Caesarea; and having entered the house of THAT PHILIP the EVANGELIST, who was one of the SEVEN, we lodged with him.

9 And this man had four Virgin Daughters, who prophesied.

10 And as we continued there many Days, a Cer-

† 4. ver. 12; Acts xx. 23. † 5. Acts xx. 36. † 6. John i. 11. † 8. Eph. iv. 11; 2 Tim. iv. 5. † 8. Acts vi. 5; viii. 26, 40. † 9. Joel ii. 28; Acts ii. 17.

Ἰουδαίας προφήτης ὀνόματι Ἀγαθος· <sup>11</sup>καὶ  
Judea a prophet by name Agabus; and  
ἔλθων πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην  
having come to us, and having taken the girdle  
τοῦ Παύλου, δῆσας τε αὐτοῦ τὰς χεῖ-  
of the Paul, having bound and of himself the hands  
ρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ  
and the feet, said; Thus says the  
πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστιν  
spirit the holy; The man, of whom is  
ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσα-  
the girdle this, so shall bind in Jerusalem  
λήμ, οἱ Ἰουδαῖοι. καὶ παραδώσουσιν εἰς χεῖ-  
the Jews, and deliver into hands  
ρας ἐθνῶν. <sup>12</sup>Ὡς δὲ ἠκούσαμεν ταῦτα,  
of Gentiles. When and they heard these things,  
παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι,  
entreated we both and those of the place,  
τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.  
of the not to go up him to Jerusalem.  
<sup>13</sup>Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίον-  
Answered and the Paul; What do you, weep-  
τες καὶ συνθρύπτοντές μου τὴν καρδίαν· ἐγὼ  
ing and breaking of me the heart? I  
γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν  
for not only to be bound, but also to die  
εἰς Ἱερουσαλὴμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ  
in Jerusalem in readiness I in behalf of the  
ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>14</sup>Μὴ πειθο-  
name of the Lord Jesus. Not being per-  
μένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ  
suaded and of him, we were silent, saying; The  
θέλημα τοῦ Κυρίου γενέσθω.  
will of the Lord let it be done.

<sup>15</sup>Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασά-  
After and the days these packing up bag-  
μενοι ἀνεβαίνομεν εἰς Ἱερουσαλὴμ. <sup>16</sup>Συνήλ-  
gage we went up to Jerusalem. Went  
θον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας  
with and also of the disciples from Caesarea  
σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν,  
with us, leading with whom we might lodge,  
Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. <sup>17</sup>Τε-  
to Mnason one a Cyprian, an old disciple. Hav-  
νομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως  
ing arrived and of us to Jerusalem, gladly  
ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. <sup>18</sup>Τῇ δὲ ἐπιούσῃ  
received us the brethren. On the and next  
εἰσήει ὁ Παῦλος σὺν ὑμῖν πρὸς Ἰάκω-  
had entered the Paul with us to James  
βον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.  
all and were present the elders.

<sup>19</sup>Καὶ ἀσπασάμενος αὐτούς, ἐξηγεῖτο καθ' ἓν  
And having saluted them, he related one by  
ἕκαστον, ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς  
one, which did the God among the  
ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. <sup>20</sup>Οἱ δὲ  
Gentiles through the service of him. They and

tain Prophet, named †Agabus, came down from JUDEA.

<sup>11</sup> And coming to us, taking PAUL'S GIRDLE and having bound his \*FEET and HANDS, he said, "Thus says the HOLY SPIRIT, ‡So will the JEWS at Jerusalem bind the MAN who owns this GIR-DLE, and deliver him into the Hands of the Gen-tiles."

<sup>12</sup> And when we heard these things, both we and THOSE of that place, en-treated him not to go UP to Jerusalem.

<sup>13</sup> But PAUL answered, †"What do you, weeping and breaking My HEART? for I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Je-sus."

<sup>14</sup> And he not being persuaded, we were silent, saying, †"Let the WILL of the LORD be done."

<sup>15</sup> And after these DAYS, packing up our bag-gage, we went up to Jeru-salem.

<sup>16</sup> And some of the DISCIPLES also from Cæ-sarea accompanied us, con-ducting us to one Mnason, a Cyprian, an Old Disci-ple, with whom we might lodge.

<sup>17</sup> †And on our arriv-ing at Jerusalem, the BRETHREN received us gladly.

<sup>18</sup> And on the FOLLOW-ING day, PAUL went in with us to †James; and all the ELDERS were pre-sent.

<sup>19</sup> And having saluted them, †he particularly re-lated what things God did among the GENTILES by †his MINISTRY.

<sup>20</sup> And THEY, having

\* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

† 10. Acts xi. 28. † 11. ver. 33; Acts xx. 23. † 13. Acts xx. 24. † 14. Matt. vi. 10; xxvi. 42; Luke xi. 2; xxii. 42. † 17. Acts xv. 4. † 18. Acts xv. 13. Gal. i. 19; ii. 9. † 19. Acts xv. 4, 12; Rom. xv. 18, 19. † 19. Acts xx. 24.

ἀκούσαντες ἐδόξαζον τὸν Θεόν· εἰπόν τε  
having heard glorified the God; they said and  
αὐτῷ· Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες  
to him; Thou seest, O brother, how many myriads  
εἰσὶν τῶν Ἰουδαίων τῶν πεπιστευκότων·  
are of Jews of those having believed;  
καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι.  
and all zealots of the law being.

21 Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀπο-  
They were informed and concerning thee, that apo-  
στασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ  
stacy thou teachest from Moses those among  
τὰ ἔθνη πάντας Ἰουδαίους, λέγων, μὴ πε-  
the Gentiles all Jews, saying, not to  
ριτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι  
circumcise them the children, nor the customs  
περιπατεῖν. 22 Τί οὖν ἐστὶ; πάντως \* [δεῖ πλη-  
to walk. What then it is? certainly [must multi-  
θος συνελθεῖν·] ἀκούσονται \* [γὰρ,] ὅτι ἐλή-  
tude to assemble;] they will hear [for] that thou  
λυθας. 23 Τοῦτο οὖν ποιήσον, ὃ σοὶ  
hast come. This therefore do thou, what to thee  
λιγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν  
we say; Are to us men four a vow  
ἔχοντες ἐφ' ἑαυτῶν. 24 Τοὺτους παραλαβὼν,  
having upon themselves. These having taken,  
ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ'  
be thou purified with them, and be at expense for  
αὐτοῖς, ἵνα ξυρῶσονται τὴν κεφαλὴν, καὶ  
them, that they may shave the head, and  
γνώσονται πάντες, ὅτι ὧν κατήχη-  
will know all, that the things they have been  
ται περὶ σοῦ οὐδέν ἐστίν, ἀλλὰ στοι-  
informed concerning thee nothing is, but walkest  
χεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. 25 Πε-  
orderly also himself the law keeping. Con-  
ρὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς  
cerning but those having believed of Gentiles we  
ἐπεστείλαμεν, κρίναντες \* [μηδὲν τοιοῦτον τη-  
sent word, judging [nothing such like to  
ρεῖν αὐτοὺς, εἰ μὴ] φυλάσσεσθαι αὐτοὺς  
observe them, if not] to keep themselves  
τό, τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ  
the, both things offered to idols and the blood and  
πνικτὸν καὶ πορνείαν.  
strangled and fornication.

26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας,  
Then the Paul having taken the men,  
τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς  
on the following day with them being purified  
εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρω-  
entered into the temple, announcing the comple-  
σιν τῶν ἡμερῶν τοῦ ἀγνισμού, ἕως οὗ  
tion of the days of the purification, till of which  
προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ  
they offered in behalf of one of each of them the  
προσφορά. 27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι  
offering. When and were about the seven days

heard, glorified GOD, and  
said to him, "Thou seest,  
brother, how Many My-  
riads \*there are, among  
the JEWS, of THOSE who  
BELIEVE, and all are Zea-  
lots for the LAW.

21 And they have been  
informed concerning thee,  
That thou teachest ALL  
the JEWS among the GEN-  
TILES to apostatize from  
Moses, telling them not to  
circumcise their CHIL-  
DREN, nor to follow the  
CUSTOMS.

22 What is it then?  
They will certainly hear  
That thou hast come.

23 Do this, therefore,  
which we say to thee.  
We have four Men who  
have a Vow on them ;

24 take them, and be  
purified with them, and  
be at expense for them,  
that they may †shave the  
HEAD ; and all will know  
That those things of which  
they were informed con-  
cerning thee are not cor-  
rect ; but that thou thy-  
self walkest orderly, keep-  
ing the LAW.

25 But concerning the  
BELIEVING GENTILES ‡we  
have sent word, judging  
that they avoid WHAT IS  
OFFERED TO IDOLS, and  
BLOOD, and what is Stran-  
gled, and Fornication."

26 Then PAUL took the  
MEN, and on the FOLLOW-  
ING Day being purified  
with them, †entered the  
TEMPLE, ‡announcing the  
COMPLETION of the DAYS  
of PURIFICATION ; till the  
OFFERING should be of-  
fered in behalf of each one  
of them.

27 But when the SEVEN  
DAYS were about to be

\* VATICAN MANUSCRIPT.—20. there among the JEWS. of THOSE who BELIEVE. 22. the Multitude must assemble—omit. 22. for—omit. 25. that they observe no such thing, except—omit.

† 20. Acts xxii. 3 ; Rom. x. 2 ; Gal. i. 14. ‡ 24. Num. vi. 2, 13, 18 ; Acts xviii. 18. † 25. Acts xv. 20, 29. † 26. Acts xxiv. 18. ‡ 26. Num. vi. 13.

συντελείσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι  
to be completed, those from the Asia Jews  
θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάν-  
having seen him in the temple, stirred up all  
τα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς  
the crowd, and put on him the  
χειράς, <sup>28</sup>κραζόντες· Ἄνδρες Ἰσραηλίται, βοη-  
hands, crying; Men Israelites, help  
θεῖτε· οὗτός ἐστιν ὁ ἀνθρώπος, ὁ κατὰ τοῦ  
you; this is the man, who against the  
λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάν-  
people and the law and the place this all  
τας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλλη-  
everywhere is teaching; besides and also Greeks  
νας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνω-  
he led into the temple, and has made  
κε τὸν ἅγιον τόπον τούτον. <sup>29</sup>(Ἦσαν  
common the holy place this. (Were  
γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν  
for having been before Trophimus the Ephesian in  
τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς  
the city with him, whom they supposed that into  
τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.) <sup>30</sup>Ἐκινήθη τε  
the temple led the Paul.) Was moved and  
ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ  
the city whole, and was a running together  
τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου,  
of the people; and having taken hold of the Paul,  
εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ  
they were dragging him outside of the temple, and  
εὐθὺς ἐκλείσθησαν αἱ θύραι. <sup>31</sup>Ζητούντων  
immediately were closed the gates. Seeking  
δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χι-  
and him to kill, went up a report to the com-  
λιάρχῳ τῆς σπειρῆς, ὅτι ὅλη συγκέχυται  
mander of the band, that whole was in confusion  
Ἱερουσαλὴμ· <sup>32</sup>ὃς ἐξαυτῆς παραλαβὼν στρα-  
Jerusalem; who immediately having taken sol-  
τιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ'  
diers and centurions, ran down upon  
αὐτούς. Οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς  
them. They and seeing the commander and the  
στρατιώτας, ἔπαυσαντο τύπτοντες τὸν Παῦ-  
soldiers, ceased beating the Paul,  
λον <sup>33</sup>Τότε ἐγγίσας ὁ χιλιάρχος ἐπε-  
Then having approached the commander laid  
λάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει  
hold of him, and ordered to be bound with chains  
δυσὶ· καὶ ἐπυνθάνετο, τίς ἂν εἴη, καὶ τί  
two; and inquired, who it might be, and what  
ἔστι πεποιηκώς. <sup>34</sup>Ἄλλοι δὲ ἄλλο τι  
it is having been done. Others and another thing  
ἔβόων ἐν τῷ ὄχλῳ. Μὴ δυνάμενος δὲ γνῶ-  
were crying in the crowd. Not being able and to  
ναὶ τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευ-  
know the certainly through the tumult, he ordered  
σεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.  
to be brought him into the castle.  
<sup>35</sup>Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συ-  
When and he came on the steps, it  
νέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιω-  
happened to be carried him by the soldiers

completed, the Jews from  
Asia seeing him in the  
TEMPLE, stirred up All  
the CROWD, and laid  
HANDS on him,

28 exclaiming, "Israel-  
ites, help! This is THAT  
MAN who TEACHES all  
men everywhere against  
the PEOPLE, and the LAW,  
and this PLACE; and be-  
sides he brought Greeks  
into the TEMPLE, and made  
this HOLY Place common."

29 (For they had pre-  
viously seen ‡Trophimus  
the EPHESIAN, in the  
CITY with him, whom they  
imagined That PAUL had  
brought into the TEMPLE.)

30 ‡And all the CITY  
was moved, and there was  
a running together of the  
PEOPLE; and having  
seized PAUL they dragged  
him out of the TEMPLE;  
and the GATES were in-  
stantly closed.

31 And while they were  
seeking to kill Him, a Re-  
port went up to the COM-  
MANDERS of the COHORT,  
That All Jerusalem was in  
confusion;

32 ‡who immediately  
having taken Soldiers and  
Centurions, rushed down  
upon them, and THEY, see-  
ing the COMMANDER and  
the SOLDIERS, ceased beat-  
ing PAUL.

33 Then the COMMAND-  
ER coming near, seized  
him, and ‡ordered him to  
be bound with two Chains;  
and inquired who he was,  
and what he had done.

34 And some among the  
CROWD shouted one thing,  
and some another; and not  
being able to ascertain the  
TRUTH on account of the  
TUMULT, he ordered him  
to be led into the CASTLE.

35 But when he was  
upon the STEPS, it hap-  
pened that he was borne  
away by the SOLDIERS,

‡ 27. Acts xxvi. 21. ! 28. Acts xxiv. 5, 6. ‡ 29. Acts xx. 4. ‡ 30. Acts xxvi. 21. ‡ 32. Acts xxiii. 27; xxiv. 7. ‡ 33. ver. 11; Acts xx. 23.

τῶν διὰ τὴν βίαν τοῦ ὄχλου· <sup>36</sup>ἠκολού-  
through the violence of the crowd; followed  
θει γὰρ τὸ πλῆθος τοῦ λαοῦ, κραῖζον· Αἶρε  
for the multitude of the people, crying; Lift up  
αὐτόν. <sup>37</sup>Μέλλων τε εἰσάγεσθαι εἰς τὴν πα-  
him. Being about and to be led into the castle  
ρεμβολὴν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ·  
the Paul, he says to the commander;  
Εἰ ἔξεστι μοι εἰπεῖν τι πρὸς σέ;  
If it is permitted for me to say anything to thee?  
Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις; <sup>38</sup>Οὐκ  
He and said; Greek understandest thou? Not  
ἄρα σὺ εἰ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν  
then thou art the Egyptian, who before these the  
ἡμερῶν ἀναστατώσας καὶ ἔξαγα-  
days having raised an insurrection and having led  
γὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄν-  
out into the desert the four thousand men  
δρας τῶν σικαρίων; Εἶπε δὲ ὁ Παῦλος·  
of the Sicarii? Said and the Paul;  
<sup>39</sup>Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεύς,  
I a man indeed am a Jew of Tarsus,  
τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης·  
of the Cilicia not of a mean city a citizen;  
δέομαι δέ σου, ἐπιτρέφόν μοι λαλῆσαι  
I beseech and of thee, permit me to speak  
πρὸς τὸν λαόν. <sup>40</sup>Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ  
to the people. Having permitted and him, the  
Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσει-  
Paul having been set on the steps waved  
σε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς  
with the hand to the people; great and silence  
γενομένης, προσεφώνησε τῇ Ἑβραϊδὶ δια-  
occurring, he spoke in the Hebrew dia-  
λέκτῳ, λέγων·  
lect, saying;

ΚΕΦ. κβ'. 22.

<sup>1</sup>Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ  
Men brethren and fathers, hear you  
μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. <sup>2</sup>Ἀκού-  
of me the to you now apology. Hear-  
σαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσε-  
and that in the Hebrew dialect he was  
φώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν.  
speaking to them, more they kept silence.  
Καὶ φησὶν· <sup>3</sup>Ἐγὼ μὲν εἰμι ἄνθρωπος Ἰουδαῖος,  
And he said; I indeed am a man a Jew,  
γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατε-  
having been born in Tarsus of the Cilicia, having  
θραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ  
been brought up and in the city this, at  
τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ  
the feet of Gamaliel having been taught with  
ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρ-  
accuracy the ancestral law, a zealot being

because of the VIOLENCE  
of the CROWD.

36 for the MULTITUDE  
of the PEOPLE followed,  
crying, †"Take him  
away!"

37 And PAUL being  
about to be led into the  
CASTLE, he says to the  
COMMANDER, "May I be  
allowed to say something  
to thee?" And HE said,  
"Dost thou understand  
Greek?"

38 Art thou not then  
THAT †Egyptian, who  
didst before These DAYS,  
excite a Sedition, and lead  
out into the DESERT FOUR  
THOUSAND Men of the  
†SICARII?"

39 But PAUL said, †"I  
am a Jew, of Tarsus in CI-  
LICIA, a Citizen of no In-  
considerable City; and I  
entreat thee, permit me  
to speak to the PEOPLE."

40 And having given  
him permission, PAUL,  
standing on the STEPS,  
†waved the HAND to the  
PEOPLE; and when there  
was Great Silence, he ad-  
dressed them in the HE-  
BREW Dialect, saying,

## CHAPTER XXII.

1 "Men, †Brethren,  
and Fathers, hear now  
My APOLOGY before you."

2 (And hearing that he  
spoke to them in the HE-  
BREW Dialect, they kept  
greater silence; and he  
said,)

3 †"I am a Jew, born  
in Tarsus, of CILICIA, but  
having been brought up in  
this CITY, at the FEET of  
†Gamaliel, and accurately  
instructed in the ANCES-  
TRAL LAW; †being a Zea-

† 38. Josephus mentions this Egyptian as having raised a mob of 30,000 men. (or as some think it originally read 4,000) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 38. The Sicarii were a body of rebels mentioned by Josephus, Wars b. vii. c. 10. sec. 1.

‡ 36. Luke xxiii. 18; John xix. 15; xxii. 22. ‡ 38. See Acts v. 36. ‡ 39. Acts ix. 11; xxii. 3. ‡ 40. Acts xii. 17. ‡ 1. Acts vii. 2. ‡ 3. Acts xxi. 39; 1. Cor. xi. 22; Phil. iii. 5. ‡ 3. Acts v. 31. ‡ 3. Acts xxi. 20; Gal. i. 14.



χων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε  
of the God, even as all you are  
σήμερον· ἡδὲ ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι  
today; who this the way I persecuted till  
θανάτου, δεσμεύων καὶ παραδίδους εἰς φυλα-  
death, binding and delivering into prisons  
κὰς ἀνδρας τε καὶ γυναῖκας, ὥς καὶ ὁ ἀρχιε-  
men both and women, as also the high-  
ρεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον·  
priest testifies to me, and all the eldership;  
παρ' ὧν καὶ ἐπιστολάς δεξάμενος πρὸς τοὺς  
from whom also letters having received to the  
ἀδελφοὺς, εἰς Δαμασκὸν ἐπορεύομην,  
brethren, to Damascus I went, going to  
ξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους  
lead and those there being, having been bound  
εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν. Ὁ Ἐγὼ  
into Jerusalem, that they might be punished. It  
νετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι  
happened and to me traveling and drawing near  
τῇ Δαμασκῷ, περὶ μεσημβρίαν ἑξαίφνης  
to the Damascus, about noon suddenly  
ἐκ τοῦ οὐρανοῦ περιαστρέψαι φῶς ἰκανὸν  
out of the heaven to shine round a light great  
περὶ ἐμέ· ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκου-  
about me; fell and on the ground, and heard  
σα φωνῆς λεγούσης μοι· Σαούλ, Σαούλ, τί  
a voice saying to me; Saul, Saul, why  
με διώκεις; Ὁ Ἐγὼ δὲ ἀπεκρίθην· Τίς  
me persecutest thou? I and answered; Who  
εἰ κύριε; Εἶπέ τε πρὸς με· Ἐγὼ εἰμι Ἰη-  
art thou, O sir? He said and to me; I am Je-  
σοὺς ὁ Ναζωραῖος, ὃν σὺ διώκεις. Ὁ  
sus the Nazarene, whom thou persecutest. Those  
δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο,  
and with me being the indeed light saw,  
\*[καὶ ἔμβροδοι ἐγένοντο·] τὴν δὲ φωνὴν οὐκ  
[and terrified they were,] the but voice not  
ἤκουσαν τοῦ λαλοῦντος μοι. Ἐγὼ δὲ· Τί  
they heard of the speaking to me. I said and; What  
ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με·  
shall I do, O Lord? The and Lord said to me;  
'Ἀναστὰς πορεύου εἰς Δαμασκόν· κακεῖ  
Having arisen go thou into Damascus; and there  
σοι λαληθήσεται περὶ πάντων,  
to thee it shall be told concerning all things,  
ἧν τέτακται σοι ποιῆσαι. Ὡς  
which have been appointed for thee to do. As  
δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός  
and not I saw from the glory of the light  
ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων  
of that, being led by the hand by those being with  
μοι, ἦλθον εἰς Δαμασκόν.  
me, I came into Damascus.

12 Ἀνανίας δὲ τις, ἀνὴρ εὐσεβὴς κατὰ  
Ananias and one, a man pious according to  
τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν  
the law, being testified to by all the  
κατοικοῦντων Ἰουδαίων, 13 ἔλθων πρὸς με  
residing Jews, having come to me

lot for God, ‡as you all are To-day.

4 And I persecuted This way to Death, binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also \*is my witness, ‡and All the ELDERSHIP; ‡from whom also receiving Letters to the BRETHREN, I went to Damascus to bring THOSE who WERE there bound to Jerusalem, that they might be punished.

6 ‡And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 and I answered; 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And ‡THOSE who WERE with me saw indeed the LIGHT, but they understood not the VOICE of HIM who SPOKE to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the GLORY of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And ‡one Ananias, a pious Man according to the LAW, ‡having a good testimony from All the JEWS RESIDING there,

13 coming to me, and

\* VATICAN MANUSCRIPT.—5. did bear me witness. 9. and they were terrified—omit.

‡ 3. Rom. x. 2. ‡ 5. Luke xxii. 66; Acts iv. 5. ‡ 5. Acts ix. 2; xxvi. 10, 12. ‡ 6. Acts ix. 3. xxvi. 12, 13. ‡ 9. Acts ix. 7; Dan. x. 7. ‡ 12. Acts ix. 17. ‡ 12. Acts x. 2. ‡ 12. 1 Tim. iii. 7.

καὶ ἐπιστάς εἰπέ μοι· Σαοὺλ ἀδελφέ, and having stood said to me; Saul O brother, ἀνάβλεπον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα look up. And I in this the hour looked εἰς αὐτόν. <sup>14</sup>Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα of us destined thee to know the will αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· <sup>15</sup>ὅτι thou shalt be a witness for him to all men πους ὧν ἑώρακας καὶ ἤκουσας. <sup>16</sup>Καὶ of what thou hast seen and thou hast heard. And νῦν τί μέλλεις; ἀναστὰς βάπτισαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, dipped, and wash thyself from the sins of thee, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. <sup>17</sup>Ἐγένετο having invoked the name of him. It happened δε μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ and to me having returned to Jerusalem, and προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι praying of me in the temple, to have been με ἐν ἐκστάσει, <sup>18</sup>καὶ ἰδεῖν αὐτόν λέγοντά me in an ecstasy, and to see him saying μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει to me; Do thou hasten, and come out with speed ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέχονται from Jerusalem; because not they will receive σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>19</sup>Κἀγὼ of thee the testimony concerning me. And I εἶπον· Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην said; O Lord, they know, that I was φιλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς imprisoning and beating in the synagogues τοὺς πιστεύοντας ἐπὶ σέ· <sup>20</sup>καὶ ὅτε ἔξεχει those believing on thee; and when was to τὸ αἷμα Στεφάνου τοῦ μάρτυρός poured out the blood of Stephen the martyr σου, καὶ αὐτὸς ἤμην ἐφεστῶς, καὶ of thee, and myself was having been standing, and συνειδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν approving, and keeping the mantles of those ἀναιρούντων αὐτόν. <sup>21</sup>Καὶ εἶπε πρὸς με· Ποοὺ; ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαπο- thou; for I to nations at distance will send στελῶ σε... <sup>22</sup>Ἦκουον δὲ αὐτοῦ ἄχρι τούτου thee.... They heard and him till this τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, the word, and they raised the voice of them, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· saying; Lift up from the earth the such a person;

standing by, said to me, 'Brother Saul, look up.' And in That HOUR I looked upon him.

14 And HE said, †'The GOD of our FATHERS †appointed thee to know his WILL, and to †see that †RIGHTEOUS ONE, and †to hear a Voice from his MOUTH;

15 †for thou shalt be a Witness for him to All Men of †what thou hast seen and heard.

16 And now, why dost thou delay? Arising, be immersed, †and wash thyself from thy SINS, †having invoked his NAME.'

17 †And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive \*Thy TESTIMONY concerning me.'

19 And I said, 'Lord, they know That I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20 †and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, †'Go; for I will send thee to NATIONS far away.'

22 And they heard him to This word, and then raised their voice, saying †'Take away SUCH a man from the EARTH, for it is not fit that he should live.'

\* VATICAN MANUSCRIPT.—18. Thy Testimony concerning me.

† 14. Acts iii. 13; v. 30. † 14. Acts ix. 15; xxvi. 16. † 14. 1 Cor. ix. 1; xv. 8. † 14. Acts iii. 14; vii. 52. † 14. 1 Cor. xi. 23; Gal. i. 12. † 15. Acts xxiii. 11. † 15. Acts iv. 20; xxvi. 16. † 16. Acts ii. 38; Titus iii. 5; Heb. x. 22. † 16. Acts ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22. † 17. Acts ix. 26; 1 Cor. xii. 2. † 20. Acts vii. 58. † 21. Acts ix. 15; xiii. 2. 46. 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xv. 16; Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 22. Acts xxi. 36; xxv. 24.

οὐ γὰρ καθήκεν αὐτὸν ζῆν. <sup>23</sup>Κραυγάζόν-  
not for it is fit him to live. Crying out  
των δὲ αὐτῶν καὶ ριπτόντων τὰ ἱμάτια, καὶ  
and of them and tossing up the mantles, and  
κονιορτὸν βαλλόντων εἰς τὸν ἄερα, <sup>24</sup>ἐκέλευ-  
dust throwing into the air, ordered  
σεν ὁ χιλιάρχος εἰσάγεσθαι αὐτὸν εἰς τὴν  
the commander to lead him into the  
παρεμβολήν, εἰπὼν μαστίξιν ἀνετάξεσθαι  
castle, saying with scourges to examine  
αὐτόν· ἵνα ἐπιγνῶ δι' ἣν  
him; that he might know, on account of what  
αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. <sup>25</sup>Ὡς  
cause thus they were crying against him. As  
δὲ προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε  
and they stretched out him with the thongs, said  
πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος·  
to the standing by centurion the Paul,  
Εἰ ἄνθρωπον Ρωμαῖον καὶ ἀκατάκριτον ἔξε-  
If a man a Roman and uncondemned it is  
στιν ὑμῖν μαστίζειν; <sup>26</sup>Ἀκούσας δὲ ὁ  
lawful for you to scourge? Having heard and the  
ἐκατόνταρχος, προσελθὼν τῷ χιλιάρχῳ  
centurion, having gone to the commander  
ἀπήγγειλε, λέγων· τί μέλλεις ποιεῖν;  
reported, saying; what are thou about to do?  
ὁ γὰρ ἄνθρωπος οὗτος Ρωμαῖός ἐστι. <sup>27</sup>Προσ-  
the for man this a Roman is. Having  
ελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι,  
come to and the commander said to him; Tell me,  
σὺ Ρωμαῖός εἰ; Ὁ δὲ ἔφη· Naί. <sup>28</sup>Ἀπεκρίθη  
thou a Roman art? He and said; Yes. Answered  
τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν  
and the commander; I of a great sum of money the  
πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος  
citizenship this purchased. The and Paul  
ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. <sup>29</sup>Εὐθέως  
said; I but even have been born. Immediately  
οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν  
then went away from him those being about him  
ἀνετάξειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη,  
to examine. And the commander also was afraid,  
ἐπιγνοὺς ὅτι Ρωμαῖός ἐστι, καὶ ὅτι  
having ascertained that a Roman he is, and that  
ἦν αὐτὸν δεδεκώς. <sup>30</sup>Τῇ δὲ ἐπαύριον  
he was him having been bound. On the and morrow  
βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κα-  
wishing to know the certainty, that what he  
τηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτόν,  
was accused of by the Jews, he loosed him,  
καὶ ἐκέλευσεν συναλθεῖν τοὺς ἀρχιερεῖς  
and ordered to come together the high-priests  
καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν  
and all the sanhedrim; and having led down the  
Παῦλον, ἔστησεν εἰς αὐτούς.  
Paul, he stood among them.

ΚΕΦ. κγ'. 23.

Ἰ'Ατενίσας δὲ ὁ Παῦλος τῷ  
Having looked intently and the Paul to the  
συνεδρίῳ, εἶπεν· Ἄνδρες, ἀδελφοί, ἐγὼ πάσῃ  
sanhedrim, said; Men, brethren, I in all

23 And as they were crying out, and tossing up their MANTLES, and throwing Dust into the AIR,

24 the COMMANDER ordered him to be led into the CASTLE, and to be examined with Scourges, so that he might know for what reason they thus cried against him.

25 And as they extended him with the THONGS, PAUL said to the CENTURION STANDING BY, †“Is it lawful to scourge a Man, a Roman, and uncondemned?”

26 And the CENTURION having heard, went and told the COMMANDER, saying, “What art thou about to do? for this MAN is a Roman.”

27 And the COMMANDER coming near said to him, “Tell me, art thou a Roman?” And HE said, “Yes.”

28 And the COMMANDER answered, “I purchased this CITIZENSHIP with a Great Sum of money.” And PAUL said, “But I have even been born so.”

29 Then THOSE being about to examine him, immediately departed from him; and the COMMANDER also was afraid, having ascertained That he was a Roman, and Because he had bound him.

30 And on the NEXT DAY, desiring to know the CERTAINTY of WHAT he was accused by the JEWS, he loosed him; and ordered the HIGH-PRIESTS and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

## CHAPTER XXIII.

1 And PAUL earnestly looking on the SANHEDRIM, said, “Brethren!

† 25. Acts xvi. 37.

συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ  
conscience good have been as a citizen to the God  
ἄχρι ταύτης τῆς ἡμέρας..... Ὁ δὲ ἀρχιε-  
till this the day. The and high-

ρεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶ-  
priest Ananias gave a charge to those having been  
σιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα. Ὅτε  
standing by him, to strike of him the mouth. Then  
ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει  
the Paul to him said; To strike thee is about  
ὁ Θεός, τοίχε κεκονιαμένε· καὶ σὺ  
the God, O wall having been whitewashed; and thou  
κάθη κρίνων με κατὰ τὸν νόμον, καὶ  
sittest judging me according to the law, and  
παρانونῶν κελεύεις με τύπτεσθαι;  
violating the law thou orderest me to be struck?

οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιε-  
Those and having been standing by said; The high-  
ρέα τοῦ Θεοῦ λοιδορεῖς; Ἐφη τε ὁ  
priest of the God revilest thou? Said and the  
Παῦλος· Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἔστιν  
Paul; Not I had known, brethren, that it is

ἀρχιερεὺς· γέγραπται γάρ· Ἄρχοντα τοῦ  
a high-priest; it is written for; A ruler of the  
λαοῦ σου οὐκ ἔρεῖς κακῶς. Ἔγνωνς  
people of thee not thou shalt speak evil. Knowing  
δὲ ὁ Παῦλος, ὅτι τὸ ἓν μέρος ἐστὶ Σαδδου-  
and the Paul, that the one part is of Sad-  
καίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν  
ducees, the and other of Pharisees, he cried out in  
τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαί-  
the sanhedrim; Men brethren, I a Pharisee  
ὅς εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ  
am, a son of a Pharisee; concerning hope and

ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. Τοῦτο  
a resurrection of dead ones I being judged. This  
δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν  
and of him having spoken, was a dispute of the  
Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχί-  
Pharisees and the Sadducees, and was  
σθη τὸ πλῆθος. Ὁ Σαδδουκαῖοι μὲν γὰρ  
divided the multitude. Sadducees indeed for

λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον  
say not to be a resurrection, nor a messenger  
μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ  
nor a spirit; Pharisees but confess the  
ἀμφοτέρω. Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ  
both. Was and an outcry great; and

ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν  
having arisen the scribes of the party of the  
Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν  
Pharisees contended, saying; Nothing evil  
εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ  
we find in the man this; if but  
πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος.....  
a spirit spoke to him, or a messenger.

Ἐπολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς  
Great and becoming dispute, fearing

†I have lived before God  
in All good Conscience to  
This DAY."

2 And the HIGH-PRIEST,  
Ananias, ordered THOSE  
STANDING BY him, †to  
strike him on the MOUTH.

3 Then PAUL said to  
him, "God is about to  
strike thee, O whitened  
Wall! and dost thou sit  
judging me according to  
the LAW, †and yet, viola-  
ting the law, commandest  
me to be struck?"

4 and THOSE STANDING  
BY said, "Dost thou revile  
the HIGH-PRIEST of God?"

5 And PAUL said, "I  
did not know, Brethren,  
That he was a High-priest;  
for it is written, †'Thou  
'shalt not speak evil of the  
'Ruler of thy PEOPLE.'"

6 And PAUL perceiving  
That the ONE Part were of  
the Sadducees, and the  
OTHER of the Pharisees, he  
exclaimed in the SANHE-  
DRIM, "Brethren, †I am  
a Pharisee, †a Son \*of  
PHARISEES; concerning  
†the Hope and the Resur-  
rection of the Dead \*I am  
being judged."

7 And having said this,  
there was a Dispute be-  
tween the PHARISEES and  
the SADDUCEES; and the  
MULTITUDE was divided.

8 †For indeed the Sad-  
ducees say, there is no  
Resurrection, nor Angel,  
nor Spirit; but the Phari-  
sees confess BOTH.

9 And there was a great  
Clamor; and \*some of the  
SCRIBES of the PARTY of  
the PHARISEES arising  
contended, saying, †"We  
find no Evil in this MAN;  
†and what if a Spirit or  
an Angel spoke to him?"

10 And the Dispute be-  
coming vehement, the

\* VATICAN MANUSCRIPT.—6. of PHARISEES. 6. I am being judged. 9. some of the SCRIBES.

† 6. Or, a Disciple of the Pharisees.

† 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3; Heb. xiii. 18.  
† 2. 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22. † 3. Lev. xix. 35; Deut. xxv.  
1, 2; John vii. 51. † 5. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8. † 6.  
Acts xxvi. 5; Phil. iii. 5. † 6. Acts xxiv. 15, 21; xxvi. 6; xxviii. 20. † 8. Matt.  
xxii. 23; Mark xii. 13; Luke xx. 27. † 9. Acts xxv. 25, 31. † 9. Acts xxii. 7, 17, 18.

ὁ χιλιάρχος μὴ διασπασθῇ ὁ  
the commander lest would be torn to pieces the  
Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα  
Paul by them, he ordered the armed force  
καταβάν· ἀρπάσαι αὐτόν ἐκ μέσου αὐ-  
having gone down to take him from midst of  
τῶν, ἄγειν \* [τε] εἰς τὴν παρεμβολήν. <sup>11</sup> Τῇ  
them, to lead [and] into the castle. On the  
δὲ ἐποῦση νυκτὶ ἐπιστάς αὐτῷ ὁ Κύριος  
and next night having stood by him the Lord  
εἶπε· Θάρσει· ὥς γὰρ διεμαρτύρω  
said; Take courage; as for thou didst testify  
τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω  
the things concerning me in Jerusalem, so  
σε δεῖ καὶ εἰς Ρώμην μαρτυρῆσαι.  
thee it behooves also in Rome to testify.

<sup>12</sup> Γενομένης δὲ ἡμέρας, ποιήσαντες συστρο-  
Becoming and day, having formed a con-  
φὴν οἱ Ἰουδαῖοι, ἀνεθεμάτισαν  
spiracy the Jews, they bound with a curse  
ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν  
themselves, saying neither to eat nor drink  
ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. <sup>13</sup> ἦσαν δὲ  
till they might kill the Paul; were and  
πλείους τεσσαράκοντα οἱ ταύτην τὴν συνω-  
more forty those this the con-  
μοσίαν πεποιηκότες. <sup>14</sup> οἵτινες προσελ-  
spiracy having been engaged; who having  
θόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,  
come to the high-priests and the elders,  
εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς,  
said; With a curse we have cursed ourselves,  
μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν  
of nothing to taste till we have killed the  
Παῦλον. <sup>15</sup> Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ  
Paul. Now therefore you make known to the  
χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐτόν  
commander with the sanhedrim, in order that him  
καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας δια-  
he may lead down to you, as being about to  
γινώσκειν ἀκριδέστερον τὰ περὶ  
examine more accurately the things concerning  
αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσει  
him; we and, before of the to have come nigh  
αὐτόν, ἔτοιμοι ἐσμέν τοῦ ἀνελεῖν αὐτόν.  
him, ready we are of the to kill him.

<sup>16</sup> Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύ-  
Having heard but the son of the sister of Paul  
λου τὴν ἐνεδραν, παραγενόμενος καὶ εἰσελ-  
the lying in wait, having come near and having  
θὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύ-  
gone into the castle, he related to the Paul.  
λῳ. <sup>17</sup> Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα  
Having summoned and the Paul one  
τῶν ἐκατοντάρχων, ἔφη· Τὸν νεανίαν τοῦ  
of the centurions, he said; The young man this  
τον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γὰρ  
lead thou to the commander; he has for  
τι ἀπαγγεῖλαι αὐτῷ. <sup>18</sup> Οὐ μὲν οὖν πα-  
something to relate to him. He indeed then hav-  
ραλαβὼν αὐτόν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ  
ing taken him led to the commander, and

COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the midst of them, and to lead him into the CASTLE.

11 † And on the FOLLOWING Night the LORD standing by him, said, "Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome."

12 And when it was Day, ‡ the JEWS, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And THOSE HAVING FORMED This CONSPIRACY, were more than forty,

14 who having come to the HIGH-PRIESTS and the ELDERS, said, "We have cursed ourselves with a Curse to taste nothing till we have killed PAUL."

15 Now therefore, do you, with the SANHEDRIM, intimate to the COMMANDER, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he COMES NEAR, are ready to KILL him."

16 But the SON of Paul's SISTER having heard the PLOT, came up, and going into the CASTLE, told PAUL.

17 And PAUL, having called one of the CENTURIONS to him, said, "Conduct This YOUNG MAN to the COMMANDER, for he has something to tell him."

18 Then HE took him and led him to the COMMANDER, and said, "Paul

\* VATICAN MANUSCRIPT.—10. and—omit.

‡ 11. Acts xviii. 9; xxvii. 23, 24. † 12. ver. 21, 30; xxv. 3.

φησίν· Ὁ δέσμιος Παῦλος προσκαλεσάμενός  
said; The prisoner Paul having summoned  
με, ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς  
me, asked this the young man to lead to  
σέ, ἔχοντά τι λαλῆσαί σοι. <sup>19</sup>Ἐπιλαβό-  
thee, having something to say to thee. Having  
μενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
taken and the hand of him the commander, and  
ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο· Τί  
having retired by one's self, he inquired; What  
ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι; <sup>20</sup>εἶπε δέ·  
is it which thou hast to relate to me? he said and;  
Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆ-  
That the Jews agreed together of the to ask  
σαί σε, ὅπως αὐριον εἰς τὸ συνέδριον κα-  
thee, that to-morrow into the sanhedrim thou  
ταγάγῃς τὸν Παῦλον, ὥς μέλλοντές  
mayest lead down the Paul, as being about  
τι ἀκριδέστερον πυνθάνεσθαι πε-  
something more accurately to investigate concern-  
ρί αὐτοῦ. <sup>21</sup>Σὺ οὖν μὴ πεισθῇς  
ing him. Thou therefore not shouldst be persuaded  
αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄν-  
by them; lie in wait for him of them men  
δρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμά-  
more forty, who bound with a  
τισαν ἑαυτούς, μήτε φαγεῖν μήτε πειν  
curse themselves, neither to eat nor to drink  
ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι  
till they killed him; and now ready they are  
προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.  
looking for the from thee promise.

<sup>22</sup>Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεα-  
The indeed then commander dismissed the young  
νίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι  
man, having charged to no one to speak out, that  
ταῦτα ἐνεφάνισας πρὸς με. <sup>23</sup>Καὶ προσ-  
these things thou didst report to me. And hav-  
καλεσάμενος δύο τινας τῶν ἑκατονταρχῶν,  
ing summoned two certain of the centurions,  
εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους,  
he said; Make ready soldiers two hundred,  
ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱπ-  
that they may go to to Caesarea, and horse-  
πεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσί-  
men seventy, and spear-men two hundred,  
ους, ἀπὸ τῆς ὥρας τῆς νυκτός· <sup>24</sup>κτῆνη τε  
from third hour of the night; animals and

παρastῆσαι, ἵνα ἐπιβιδάσαντες τὸν Παῦλον  
to have provided, that having mounted the Paul  
διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·  
they might convey safely to Felix the governor;

<sup>25</sup>γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον  
having written a letter containing the form  
τοῦτον· <sup>26</sup>Κλαύδιος Λυσίας τῷ κρατίστῳ  
this; Claudius Lysias to the most excellent  
ἡγεμόνι Φήλικι χαίρειν. <sup>27</sup>Τὸν ἄνδρα τοῦτον  
governor Felix health. The man this

the PRISONER calling me to him, asked me to con-  
duct This YOUNG MAN to thee, who has something  
to tell thee."

19 And the COMMANDER, taking him by the  
HAND, and having retired by himself, he inquired,  
"What is it that thou hast to tell me?"

20 And he said, †"The  
JEWShave agreed together to ASK thee that thou  
wouldst bring down PAUL To-morrow into the SAN-  
HEDRIM, as if about to in-  
vestigate something more accurately concerning him.

21 Therefore, be not thou  
persuaded by them; for more than forty Men of  
them lie in wait for him, who have bound them-  
selves with a curse, nei-  
ther to eat nor drink till they have killed him; and  
now they are ready, look-  
ing for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG  
MAN, charging him, "In-  
form No one That thou hast told me these things."

23 And having sum-  
moned \*Certain Two of the CENTURIONS, he said,  
"Prepare two hundred Soldiers to go to Cæsarea,  
and seventy Horsemen, and two hundred Spear-  
men, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL,  
that they may convey him safely to †Felix, the GOV-  
ERNOR."

25 And he wrote a Let-  
ter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Gov-  
ernor Felix, greeting:

27 †This MAN having

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12. ‡ 27. Acts xxi. 33; xxiv. 7.

συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλ-  
 having been seized by the Jews, and being  
 λοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς  
 about to be killed by them, having come suddenly  
 οὖν τῷ στρατεύματι ἐξειλόμην \* [αὐτόν,] μα-  
 with the armed force I rescued [him,] hav-  
 θὼν ὅτι Ῥωμαῖός ἐστι. <sup>28</sup>Βουλόμενος δὲ  
 ing learned that a Roman he is. <sup>28</sup>Wishing and  
 γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκά-  
 to know the cause on account of which they were  
 λουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συ-  
 accusing him, I led down him into the  
 νέδριον αὐτῶν. <sup>29</sup>ὃν εὗρον ἐγκαλούμενον  
 sanhedrim of them; whom I found being accused  
 περὶ ζητημάτων τοῦ νόμου αὐτῶν,  
 concerning questions of the law of them,  
 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα  
 nothing but worthy of death or bonds an accusation  
 ἔχοντα. <sup>30</sup>Μηνυθείσης δέ μοι ἐπιβουλῆς  
 having. Having been disclosed but to me a plot  
 εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν  
 against the man to be about to be by the  
 Ἰουδαίων, ἔξαιτῆς ἔπεμψα πρὸς σέ, παραγ-  
 Jews, instantly I sent to thee, having  
 γείλας καὶ τοῖς κατηγόροις λέγειν τὰ  
 commanded also the accusers to say the things  
 πρὸς αὐτὸν ἐπὶ σοῦ. \* [Ἐρρωσο.] <sup>31</sup>Οἱ  
 against him before thee. [Farewell.] The  
 μὲν οὖν στρατιῶται, κατὰ τὸ δια-  
 indeed therefore soldiers, according to that hav-  
 τεταγμένον αὐτοῖς, ἀναλαβόντες τὸν  
 ing been commanded them, having taken the  
 Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν  
 Paul, they led through the night into the  
 Ἀντιπατρίδα. <sup>32</sup>Τῇ δὲ ἐπαύριον ἔασαντες  
 Antipatris. On the and morrow having left  
 τοὺς ἵππους πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν  
 the horsemen to go with him, they returned  
 εἰς τὴν παρεμβολήν. <sup>33</sup>οἵτινες εἰσελθόντες εἰς  
 to the castle; Who having come into  
 τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπι-  
 the Caesarea, and having delivered the letter  
 στολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν  
 to the governor, presented and the  
 Παῦλον αὐτῷ. <sup>34</sup>Ἀναγνοὺς δέ, καὶ ἐπερωτήσας  
 Paul to him. Having read and, and having asked  
 ἐκ ποίας ἐπαρχίας ἐστί, καὶ πυθόμενος  
 from what province he is, and having understood  
 ὅτι ἀπὸ Κιλικίας. <sup>35</sup>διακούσομαί σου, ἔφη,  
 that from Cilicia; I will fully hear thee, he said,  
 ὅταν καὶ οἱ κατήγοροί σου παραγένωνται.  
 when also the accusers of thee may arrive.  
 Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ  
 He commanded and him in the judgment-hall  
 τοῦ Ἡρώδου φυλάσσεσθαι.  
 of the Herod to be kept.

been seized by the JEWS, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE, Having learned that he is a Roman,

<sup>28</sup> and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM ;

<sup>29</sup> whom I found being accused ‡ concerning Questions of their LAW, ‡ but having no Accusation worthy of Death or Bonds.

<sup>30</sup> ‡ But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, ‡ having commanded his ACCUSERS also \* to speak against him before thee."

<sup>31</sup> The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by \* Night to ANTIPATRIS.

<sup>32</sup> And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him ;

<sup>33</sup> who, having entered CAESAREA, and delivered the LETTER to the GOVERNOR, they also presented PAUL to him.

<sup>34</sup> And having read it, he asked of What Province he was; and being informed That he was from ‡ Cilicia,

<sup>35</sup> he said, ‡ "I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in ‡ HEROD'S PRETORIUM.

\* VATICAN MANUSCRIPT.—27. him—omit. 30. to speak against him before thee. 30. Farewell—omit. 31. Night.

‡ 28. Acts xxii. 30. ‡ 29. Acts xviii. 15; xxv. 19. ‡ 29. Acts xxvi. 31. ‡ 30. ver. 20. ‡ 30. Acts xxiv. 8; xxv. 6. ‡ 34. Acts xxi. 39. ‡ 35. Acts xxiv. 1, 10; xxv. 16. ‡ 35. Matt. xxvii. 37.

ΚΕΦ. κδ'. 24.

<sup>1</sup>Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τὸν ἡγεμόνι κατὰ τοῦ Παύλου. <sup>2</sup>Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τερτύλλος, λέγων· <sup>3</sup>πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας. <sup>4</sup>Ἰνα δὲ μὴ ἐπὶ πλεῖον σε ἐγκόπῃ, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. <sup>5</sup>Εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν, καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως, ὅς καὶ τὸ ἱερὸν ἐπέρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, \* [καὶ κατὰ τὸν ἡμέτερον νόμον ἠθέλησαμεν κρίνειν. <sup>7</sup>Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος, μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, <sup>8</sup>σκελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ·] παρ' οὗ δυνήσῃ αὐτός, ἀνακρίνας, περὶ πάντων τούτων ἐπιγῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. <sup>9</sup>Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. <sup>10</sup>Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέ-

CHAPTER XXIV.

1 And after †Five Days the HIGH-PRIEST, †Ananias, went down with \*the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

3 "Having obtained Great Peace through thee, and \*worthy Deeds being done for this NATION by THY Forethought, and in every thing and everywhere, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.

5 †For we found this MAN a Pestilence, and exciting \*Seditions among ALL THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;

6 †who even attempted to profane the TEMPLE, and whom we apprehended, \* [and wished †to judge according to OUR Law;

7 †but Lysias, the COMMANDER, having come with a Great Force, took him away out of our HANDS,

8 †commanding his ACCUSERS to come to thee:] from whom thou wilt be able to learn for thyself, on examination, of all these things on which we accuse him."

9 And the JEWS also jointly impeached him, asserting that these things were so.

10 And the GOVERNOR having made a sign for him

\* VATICAN MANUSCRIPT.—1. certain Elders. 3. Reformatations are going on in this NATION. 5. Seditions among. 6-8.—omit.

† 1. Acts xxi. 27. † 1. Acts xxiii. 2, 30, 35; xxv. 2. † 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15. † 6. Acts xxi. 28. † 6. John xviii. 31. † 7. Acts xxi. 33. † 8. Acts xxiii. 30.



γενν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ  
speak; From many years being thee a judge to the  
ἔθναι τούτῳ ἐπιστάμενος, εὐθυμότερον  
nation this knowing, more cheerfully  
τὰ περὶ ἑμαυτοῦ ἀπολογουμαι· <sup>11</sup>δύ-  
the things concerning myself I defend; being  
ναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσὶ μοι  
able of thee to know, that not more are to me  
ἡμέραι δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνή-  
days twelve, from which I went up to worship  
σων ἐν Ἱερουσαλὴμ. <sup>12</sup>Καὶ οὐτε ἐν τῷ ἱερῷ  
in Jerusalem. And neither in the temple  
εἶρον με πρὸς τινὰ διαλεγόμενον, ἢ  
they found me with any one disputing, or  
ἐπισύστασιν ποιοῦντα ὄχλου, οὐτε ἐν ταῖς  
a tumult making of a crowd, nor in the  
συναγωγαῖς, οὐτε κατὰ τὴν πόλιν· <sup>13</sup>οὐτε πα-  
synagogues, nor in the city; nor to  
ραστῆσαι δύνανται, περὶ ὧν νῦν κατη-  
prove are they able, concerning which now they  
γοροῦσί μου. <sup>14</sup>Ὁμολογῶ δὲ τοῦτό σοι, ὅτι  
accuse me. I confess but this to thee, that  
κατὰ τὴν ὁδόν, ἣν λέγουσιν αἵρεσιν,  
according to the way, which they called a sect,  
οὕτω λατρεύω τῷ πατρὶω Θεῷ, πιστεύων πᾶ-  
so I serve the patriarchal God, believing all  
σι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν  
things those according to the law and those in  
τοῖς προφήταις γεγραμμένοις· <sup>15</sup>ἐλπίδα ἔχων  
the prophets having been written; a hope having  
εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχον-  
in the God, which even they themselves are look-  
ται, ἀνάστασιν μέλλειν ἔσεσθαι \* [νεκρῶν,]  
ing for, a resurrection about to be [of dead ones,]  
δικαίων τε καὶ ἀδίκων. <sup>16</sup>Ἐν τούτῳ δὲ  
of just ones and also unjust ones. In this and  
αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν  
myself I exercise, a clear conscience to have  
πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαν-  
towards the God and the men always.  
τός. <sup>17</sup>Δι' ἐτῶν δὲ πλειόνων παρεγενό-  
In the course of years and many I came  
μην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου,  
alms bringing to the nation of me,  
καὶ προσφοράς. <sup>18</sup>Ἐν οἷς εὖρόν με ἡγνι-  
and offerings. In which they found me having  
σμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ  
been purified in the temple, not with a crowd, nor  
μετὰ θορύβου. Τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰου-  
with a tumult. Some and from the Asia Jews,  
δαῖοι <sup>19</sup>οὓς ἔδει ἐπὶ σοῦ παρῆναι, καὶ  
who ought before thee to be present, and  
κατηγορεῖν εἴ τι ἔχοιεν πρὸς με.  
to accuse if anything they may have against me.  
<sup>20</sup>Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, τί εὗρον  
Or these themselves let them say, what they found  
ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ  
in me crime, having stood of me before the

to speak, PAUL answered, "Knowing that thou hast been for Several Years a Judge of this NATION, \*I cheerfully defend myself;

11 it also being in thy power to ascertain, That it is not more than twelve Days since †I went up to worship at Jerusalem.

12 ‡And they did not find me disputing with any one in the TEMPLE, or making an Insurrection of the Crowd, either in the SYNAGOGUES, or in the CITY;

13 nor are they able to prove the things concerning which they now accuse me.

14 But this I confess to thee, that according to the way which they call a Sect, so serve I the God of my FATHERS, believing \*the THINGS which are according to the LAW, and THOSE which have been written in the PROPHETS;

15 having a Hope in God, which even they themselves are looking for, —†that there is to be a Resurrection both of the Righteous and Unrighteous.

16 And in this I exercise myself, always to have ‡a clear Conscience towards GOD and MEN.

17 But in the course of several Years †I came bringing Alms to my NATION, and Offerings;

18 at which time they found me purified in the TEMPLE, neither with a Crowd, nor with Tumult; ‡But there are some JEWS from ASIA,

19 †who ought to be present before thee, and to accuse, if they may have anything against me.

20 Or let these themselves say, What Crime

\* VATICAN MANUSCRIPT.—10. I cheerfully. 14. the THINGS according to Law. 15. of the dead—omit.

† 11. ver. 17; Acts xxi. 26. ‡ 12. Acts xxv. 8; xxviii. 17. † 15. Dan. xii. 2; John v. 28, 29. ‡ 16. Acts xxiii. 1. † 17. Acts xi. 29, 30; xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. ‡ 18. Acts xxi. 26, 27; xxvi. 21. † 19. Acts xxiii. 30; xxv. 16.

συνεδρίου· <sup>21</sup>ἢ περὶ μᾶς ταύτης φωνῆς,   
 sanhedrim; or concerning one this voice,   
 ἧς ἔκραξα ἐστὼς ἐν αὐτοῖς· "Ὅτι πε-   
 which I cried out standing among them; That con-   
 ρὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι   
 cerning a resurrection of dead ones I am judged   
 σήμερον ὑφ' ὑμῶν. <sup>22</sup> Ἀνεβάλετο δὲ αὐτοὺς   
 to-day by you. Put off but them   
 ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ πε-   
 the Felix, more accurately knowing the things con-   
 ρὶ τῆς ὁδοῦ, εἰπὼν· "Ὅταν Λυσίας ὁ χιλι-   
 cerning the way, saying; When Lysias the com-   
 αρχος καταβῇ, διαγνώσσομαι   
 mander may come down, I will inquire into   
 τὰ καθ' ὑμᾶς. <sup>23</sup> Διαταξάμενος τε   
 the things about you. Having given orders and   
 τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτόν, ἔχειν τε   
 to the centurion to keep him, to have and   
 ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων   
 liberty, and no one to forbid of the own friends   
 αὐτοῦ ὑπηρετεῖν, \* [ἢ προσέρχεσθαι] αὐτῷ.   
 of him to assist, [or to come] to him.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ   
 After and days some having come the   
 Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναίκί, οὓσῃ 'Ιου-   
 Felix with Drusilla the wife, being   
 δαΐα, μετεπέμψατο τὸν Παῦλον, καὶ ἤκου-   
 a Jewess, he sent for the Paul, and heard   
 σεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.   
 him concerning the into Anointed faith.

<sup>25</sup> Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης   
 Discoursing and of him concerning justice   
 καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλ-   
 and self-control and of the judgment that being   
 λοντος, ἔμβοθος γενόμενος ὁ Φῆλιξ ἀπε-   
 about to come, terrified being the Felix an-   
 κρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ   
 swered; The present being go thou; a season and   
 μεταλαβὼν μετακαλέσομαί σε. <sup>26</sup> Ἀμα   
 having found I will call thee. At the same time   
 καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται \* [αὐτῷ]   
 also hoping, that money will be given [to him]   
 ὑπὸ τοῦ Παύλου, \* [ὅπως λύσῃ αὐτόν·]   
 by the Paul, [so that he might loose him;]   
 διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος   
 therefore and oftener him sending for   
 ὡμίλει αὐτῷ. <sup>27</sup> Διετίας δὲ πληρωθείσης ἔλα-   
 talked with him. Two years but being ended re-   
 βε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·   
 ceived a successor the Felix Porcius Festus:   
 θέλων τε χάριτας καταθέσθαι   
 wishing and favors to lay in store for himself   
 τοῖς 'Ιουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦ-   
 with the Jews the Felix, left the Paul   
 λον δεδεμένον.   
 having been bound.

ΚΕΦ. κε'. 25.

Ἰφῆστος οὖν ἐπιβὰς τῇ ἐπαρ-   
 Festus therefore having entered upon the pre-

they found in me while I stood before the SANHE- DRIM;

<sup>21</sup> unless it be for This One Declaration which I made while I was standing among them,—† "That concerning the Resurrection of the Dead I am judged by you This day."

<sup>22</sup> But FELIX knowing more accurately about that way, put them off, saying, "When Lysias, the COM-MANDER, comes down, I will inquire about your MATTERS."

<sup>23</sup> And he commanded the CENTURION to keep him, and let him have Lib-erty, ‡ and to forbid none of his FRIENDS to assist him.

<sup>24</sup> And after some Days FELIX coming with † Drusilla, \* his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in \* Christ Jesus.

<sup>25</sup> And as he was dis-coursing concerning Jus-tice, Self-government, and THAT JUDGMENT about to come, FELIX, being terri-fied, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

<sup>26</sup> At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

<sup>27</sup> But when two Years were ended FELIX had a Successor, Porcius Festus; and FELIX † wishing to be favorably regarded by the Jews, left PAUL a prisoner.

## CHAPTER XXV.

1 Festus, therefore, hav-ing entered upon his gov-

\* VATICAN MANUSCRIPT.—23. or to come—omit. 24. HIS OWN Wife. 24. Christ Jesus. 26. to him.—omit. 26. so that he might loose him—omit.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon, in order to an adulterous marriage with himself.

‡ 21. Acts xxiii. 6; xxviii. 20. ‡ 23. Acts xxvii. 3; xxviii. 16. ‡ 27. Acts xii. 3; xxv. 9, 14.

χία, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυ-  
feature, after three days went up to Jerusalem  
μα ἀπὸ Καισαρείας. 2<sup>η</sup> Ενεφάνισαν δὲ αὐτῷ  
from Caesarea. Appeared before and him

ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων  
the high-priest and the chiefs of the Jews

κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν,  
against the Paul, and entreated him,

ἰατούμενοι χάριν κατ' αὐτοῦ, ὅπως μετα-  
asking a favor against him, that he would

πέμψηται αὐτὸν εἰς Ἱερουσαλήμ· ἐνέδραν  
send for him to Jerusalem; an ambush

ποιούντες ἀνελεῖν αὐτόν κατὰ τὴν ὁδόν. 4<sup>ο</sup> Ο  
forming to kill him in the way. The

μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν  
indeed then Festus answered, to be kept the

Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν  
Paul in Caesarea, himself but to be about

ἐν τάχει ἐκπορεύεσθαι. 5<sup>ο</sup> Οἱ οὖν ἐν  
with speed to go out. Those therefore among

ὑμῖν, φησί, δυνατοί, συγκαταβάντες, εἴ  
you, he says, being able, having gone down with, if

τί ἐστὶν ἐν τῷ ἀνδρὶ, κατηγορεῖτωσαν  
anything is in the man, let them accuse

αὐτοῦ. 6<sup>ο</sup> Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας  
him. Having remained and among them days

οὐ πλείους ὀκτὼ ἢ δέκα, καταβάς εἰς  
not more eight or ten, having gone down into

Καῖσάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ  
Caesarea, on the morrow having sat down on the

δῆματος, ἐκέλευσε τὸν Παῦλον ἀχθῆ-  
judgment-seat, he commanded the Paul to be

ναί. 7<sup>ο</sup> Παραγενομένου δὲ αὐτοῦ, περιέ-  
led forth. Having approached and of him, stood

στησαν οἱ ἀπὸ Ἱεροσολύμων καταβεθηκότες  
around the from Jerusalem having been come down

Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέρον-  
Jews, many and heavy accusations bring-

τες \* [κατὰ τοῦ Παύλου,] ἃ οὐκ ἴσχυ-  
ing [against the Paul,] which not they were

ον ἀποδείξει· 8<sup>ο</sup> ἀπολογουμένου αὐτοῦ· "Οτι  
able to point out; saying in defence of him; That

οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε  
neither against the law of the Jews, nor

εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρα τι  
against the temple, nor against Caesar any thing

ἥμαρτον. 9<sup>ο</sup> Ο Φῆσιος δέ, τοῖς Ἰουδαίοις  
did I wrong. The Festus but, with the Jews

θέλων χάριν καταθέσθαι, ἀποκριθεὶς  
wishing a favor to lay up for himself, answering

τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυ-  
to the Paul said; Art thou willing to Jerusalem

μα ἀναβάς, ἐκεῖ περὶ τούτων  
having gone up, there concerning these things

κρίνεσθαι ἐπ' ἐμοῦ; 10<sup>ο</sup> Εἶπε δὲ ὁ Παῦλος·  
to be judged before me? Said and the Paul;

Ἐπὶ τοῦ δῆματος Καίσαρος ἐστὼς εἰμι,  
At the judgment-seat of Caesar standing I am,

ERNMENT, after Three Days went up from Caesarea to Jerusalem.

2 ‡ And \*the HIGH-PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

3 asking a Favor against him, that he would send for him to Jerusalem ‡forming an Ambuscade to kill him on the ROAD.

4 But FESTUS answered that PAUL should be kept at Caesarea, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, ‡and \*if there is anything amiss in the MAN, accuse him."

6 And having continued among them eight or ten Days, he went down to Caesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the JEWS who had COME DOWN from Jerusalem stood \*round him, ‡bringing down Many and Heavy Accusations, which they were not able to prove,

8 \*while PAUL maintained in his defence, ‡"Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Caesar, have I sinned in anything."

9 But FESTUS, ‡wishing to gratify the JEWS, answering PAUL, said, ‡"Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Caesar's TRIBUNAL, where I ought

VATICAN MANUSCRIPT.—2. the HIGH-PRIESTS. 5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—omit. 8. PAUL answering.

‡ 2. Acts xxiv. 1; ver. 15. ‡ 3. Acts xxiii. 12, 15. ‡ 5. Acts xviii. 14; ver. 18. ‡ 7. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 13. ‡ 8. Acts vi. 13; xxiv. 12; xxviii. 17. ‡ 9. Acts xxiv. 27. 9. ver. 20.

οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν  
where me it behooves to be judged. Jews nothing  
ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπίγι-  
I have done wrong, as also thou full well hast  
νώσκεις. <sup>11</sup>Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον  
ascertained. If indeed for I am unjust, and worthy  
θανάτου πέπραχά τι, οὐ παραιτοῦμαι  
of death I have done anything, not I refuse  
τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι  
the to die; if but nothing is of which these  
κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς  
accuse me, no one me is able to them  
χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. <sup>12</sup>Τότε  
to give as a favor. Caesar I call upon. Then  
ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου,  
the Festus having conferred with the council,  
ἀπεκρίθη· Καίσαρα ἐπικέκλησαι· ἐπὶ Καί-  
answered; Caesar thou hast called upon; to Caesar  
σαρα πορεύσῃ.  
thou shalt go.

<sup>13</sup>Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίπ-  
Days and having intervened some, Agrippa  
πας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς  
the king and Bernice came down to  
Καισαρείαν, ἀσπασόμενοι τὸν Φῆστον.  
Caesarea, paying their respects to the Festus.  
<sup>14</sup>Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ  
When and many days they remained there, the  
Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ  
Festus to the king submitted the things against  
τὸν Παῦλον, λέγων· Ἀνὴρ τίς ἐστι κατα-  
the Paul, saying; A man certain is having  
λελειμμένος ὑπὸ Φήλικος δέσμιος· <sup>15</sup>πε-  
been left behind by Felix a prisoner; con-  
ρὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα,  
cerning whom, being of me in Jerusalem,  
ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
gave information the high priests and the elders  
τεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ  
of the Jews, asking against him  
δίκην. <sup>16</sup>Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ  
a judgment. To whom I answered, that not  
ἔστιν ἔθος Ῥωμαίοις χαρίεσθαι τινα  
it is a custom for Romans to give as a favor any  
ἄνθρωπον, πρὶν ἢ ὁ κατηγορούμενος κατὰ  
man, before he being accused face  
πρόσωπον ἔχοι τοὺς κατηγοροῦς, τό-  
to face may have the accusers, an oppor-  
πον τε ἀπολογίας λάβοι περὶ τοῦ  
tunity and of defence he may take concerning the  
ἐγκλήματος. <sup>17</sup>Συνελθόντων οὖν \* [αὐτῶν]  
accusation. Having come therefore [of them]  
ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ  
here, delay none having made, on the  
ἑξῆς καθίσας ἐπὶ τοῦ βήματος,  
next day having sat down on the judgment-seat,

to be judged. I have done  
no wrong to the Jews, as  
thou also very well know-  
est.

11 ‡\*For if, indeed, I  
do wrong, or have done  
anything deserving of  
Death, I refuse not to die;  
but if there be nothing of  
which they accuse me, no  
one can give Me up to gra-  
tify Them. ‡I appeal to  
Cæsar."

12 Then FESTUS, hav-  
ing conferred with the  
COUNSEL, answered, "To  
Cæsar thou hast appealed;  
to Cæsar thou shalt go."

13 And after some Days,  
‡Agrippa the KING and  
Bernice came down to Cæ-  
sarea, to pay their re-  
spects to FESTUS.

14 And when they had  
spent Many Days there,  
FESTUS submitted PAUL'S  
CASE to the KING, saying,  
‡"There is a certain Man  
left a Prisoner by FELIX;

15 ‡concerning whom,  
when I was in Jerusalem,  
the HIGH-PRIESTS and the  
ELDERS of the JEWS \*ap-  
peared; asking a Sentence  
of judgment against him;

16 ‡to whom I answered,  
That it is not a Custom  
for Romans to make a  
present of Any Man, be-  
fore the ACCUSED has the  
ACCUSERS Face to Face,  
and an Opportunity is al-  
lowed for defence concern-  
ing the ACCUSATION.

17 Therefore when they  
arrived here, ‡making no  
Delay, the NEXT DAY, sit-  
ting down on the TRIBU-

\* VATICAN MANUSCRIPT.—11. If, then, indeed. 15. appeared asking a Sentence of judgment. 17. of them.—omit.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A. D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—Owen.

‡ 11. ver. 25; Acts xviii. 14; xlii. 29; xxvi. 31. ‡ 11. Acts xxvi. 32; xxviii. 19  
‡ 14. Acts xxiv. 27. ‡ 15. ver. 2, 3. ‡ 16. ver. 4, 5. ‡ 17. ver. 6.

ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. <sup>18</sup> Περὶ  
I commanded to be brought the man. Concerning  
οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν  
whom having stood up the accusers no one  
αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγώ·  
accusation brought, of things supposed I,  
<sup>19</sup> ζητήματα δέ τινα περὶ τῆς ἰδίας  
questions but certain concerning of the own  
δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περὶ  
religion they had with him, and concerning  
τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ  
one Jesus having been dead, whom affirmed the  
Παῦλος ζῆν. <sup>20</sup> Ἀπορούμενος δὲ ἐγὼ εἰς  
Paul to be alive. Being in doubt but I on  
τὴν περὶ τοῦτου ζήτησιν, ἔλεγον, εἰ βού-  
that concerning this question, I said, if he  
λοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κά-  
would be willing to go to Jerusalem, and  
κεῖ κρίνεσθαι περὶ τούτων. <sup>21</sup> Τοῦ  
there to be judged concerning these things. The  
δε Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτόν  
but Paul having appealed to be kept himself  
εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα  
for the of the Augustus decision, I commanded  
τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτόν πρὸς  
to be kept him, till I could send him to  
Καίσαρα. <sup>22</sup> Ἀγρίππας δὲ πρὸς τὸν Φῆστον  
Caesar. Agrippa but to the Festus  
\* [ἔφη.] Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου  
[said:] I was wishing also myself the man  
ἀκούσαι. Ὁ δὲ αὔριον, φησίν, ἀκούσῃ  
to hear. The and morrow, he said, thou shalt hear  
αὐτοῦ. <sup>23</sup> Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ  
him. On the therefore morrow having come the  
Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαν-  
Agrippa and the Bernice with great dis-  
τασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον,  
play, and having entered into the place of hearing,  
σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς  
with both the commanders and men those  
κατ' ἐξοχὴν \* [οὔσι] τῆς πόλεως, καὶ κελεύ-  
principal [being] of the city, and having  
σαντος τοῦ Φήστου, ἦχθη ὁ Παῦλος. <sup>24</sup> Καὶ  
commanded the Festus, was brought the Paul. And  
φησὶν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάν-  
said the Festus; Agrippa O king, and all  
τες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε  
those being present with us men, you see  
τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος τῶν  
this, concerning whom all the multitude of the  
Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις  
Jews applied to me in both Jerusalem  
καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν  
and here, crying out not to be right to live  
αὐτὸν μηκέτι. <sup>25</sup> Ἐγὼ δὲ καταλαβόμενος μηδὲν  
him longer. I but having detected nothing

NAL, I commanded the  
MAN to be brought;

18 concerning whom the  
ACCUSERS having stood  
up, brought No Charge of  
\*such Evil things as I  
supposed;

19 †but had certain  
Questions with him about  
their OWN Religion, and  
about One Jesus who died,  
whom PAUL affirmed to be  
alive.

20 And I being in doubt  
on that concerning this  
QUESTION, I inquired if he  
would be willing to go to  
Jerusalem, and there be  
judged concerning these  
things.

21 But PAUL having ap-  
pealed to be kept for the  
DECISION of †AUGUSTUS,  
I ordered him to be kept  
till I could send him \*to  
Cæsar."

22 And Agrippa said to  
FESTUS, "I myself also  
desire to hear this MAN."  
And he said, "To-morrow,  
thou shalt hear him."

23 On the NEXT DAY,  
therefore, AGRIPPA and  
BERNICE having arrived  
with Great Pomp, and  
having entered into the  
PLACE OF HEARING, with  
the \*Commanders and  
THOSE Men who were of  
Distinction in the CITY, at  
the COMMAND of FESTUS,  
PAUL was brought.

24 And FESTUS said,  
"King Agrippa, and All  
the MEN PRESENT with  
us! you see this man,  
about whom †All the MUL-  
TITUDE of the JEWS ap-  
plied to me, both in Je-  
rusalem and here, crying  
out that he ought †not to  
live any longer.

25 But when I detected

\* VATICAN MANUSCRIPT.—18. such Evil things. 21. up to Cæsar. 22. said—omit. 23. Commanders and. 23. being—omit.

† 21 & 25. Although *Sebastos*, is usually translated *Augustus*, and the Roman emperors generally assumed this epithet, which signifies no more than the *venerable*, the *august*; yet here it seems to be used merely to express the *emperor*, without any reference to any of his attributes or titles.

‡ 19. Acts xviii. 15; xxiii. 29. ‡ 24. ver. 2, 3, 7. ‡ 24. Acts xxii. 22.

ἀξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ  
worthy of death him to have done, also of him  
δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν,  
and of this having appealed to the Augustus,  
ἔκρινα πέμπειν \* [αὐτόν.] <sup>26</sup> Περὶ οὗ  
I resolved to send [him.] Concerning whom  
ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω,  
certain anything to write to the lord not I have,  
διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ  
therefore I led forth him before you, and  
μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὥπως  
especially before thee, O king Agrippa, so that  
τῆς ἀνακρίσεως γενομένης σχώ  
the examination having taken place I may have  
τι γράψαι. <sup>27</sup> Ἀλογον γὰρ μοι δο-  
something to write. Absurd for to me it  
κεῖ πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ  
seems sending a prisoner, not and the against him  
αἰτίας σημαίνει.  
charges to signify.

ΚΕΦ. κατ'. 26.

Ἰ' Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπι-  
Agrippa and to the Paul said; It is  
τρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν.  
permitted for thee in behalf of thyself to speak.  
Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας  
Then the Paul made a defence, having stretched out  
τὴν χεῖρα· <sup>2</sup> περὶ πάντων ὧν ἐγκαλοῦ-  
the hand; concerning all things of which I am ac-  
μαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι  
cused by Jews, O king Agrippa, I esteem  
ἐμαυτὸν μακάριον, ἐπὶ σοῦ μέλλων σήμερον  
myself happy, before thee being about to-day  
ἀπολογεῖσθαι· <sup>3</sup> μάλιστα γνώστην ὄντα σε  
to make a defence; especially acquainted being thee  
πάντων τῶν κατὰ Ἰουδαίους ἔθων τε καὶ  
of all of the among Jews customs and also  
ζητημάτων. Διὸ δέομαι \* [σου,] μακροθύ-  
questions. Therefore I entreat [thee,] patiently  
μως ἀκοῦσαί μου. Ἐπὶ μὲν οὖν δίω-  
to hear of me. The indeed therefore mode of  
σίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς  
life of me that from youth, that from beginning  
γενομένην ἐν τῷ ἔθνει μου ἐν Ἱε-  
being among the nation of me in Jeru-  
ροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι· <sup>5</sup> προγι-  
salem, know all the Jews; previously  
γώσκοντές με ἀνωθεν, (ἐὰν θέλω  
knowing me from the first, (if they would be  
σι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβε-  
willing to testify,) that according to the most  
στάτην αἵρεσιν τῆς ἡμετέρας θρησκείας  
rigid sect of the our religion

Nothing which †he had done deserving Death, †and he also having appealed to †AUGUSTUS, I determined to send him;

26 concerning whom I have nothing definite to write to the †SOVEREIGN. Therefore I have brought him before you, and especially before thee, King Agrippa! that on EXAMINATION, I may have something to write.

27 For it appears to Me unreasonable to send a Prisoner, and not to signify the CHARGES alleged against him."

CHAPTER XXVI.

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.

2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;

3 especially as thou art acquainted with all the CUSTOMS and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 My MODE OF LIFE, from my Youth, THAT which was from the Beginning among my own NATION, \*and in Jerusalem, is known to All the \*Jews;

5 who, knowing me from the first, if they would, might testify, That according to †the MOST RIGID Sect of our Religion, I lived a Pharisee.

\* VATICAN MANUSCRIPT.—25. him—omit. 3. thee—omit. 4. and in Jerusalem. 4. the Jews.

† 26. The title *Kyrios*, Lord, both *Augustus* and *Tiberius* had absolutely; and forbade, even by public edicts, the application of it to themselves. *Tiberius* himself was accustomed to say, that he was *lord* of his *slaves*, *emperor* of the *troops*, and *prince* of the *senate*. See *Suetonius*, in his life of this prince. The succeeding emperors were not so modest; they affected the title. *Nero*, the emperor, *would* have it; and *Pliny* the younger is continually giving it to *Trajan*, in his letters.—*Clarke*.

† 25. Acts xxiii. 9, 29; xxvi. 31. † 25. ver. 11, 12. † 5. Acts xxii. 3; xxiii. 6; xxiv. 15, 22; Phil. iii. 5.

ἔζησα Φαρισαῖος. \*Καὶ νῦν ἐπ' ἐλπίδι τῆς  
I lived a Pharisee. And now for hope of that  
πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ  
to the fathers promise being made by  
τοῦ Θεοῦ, ἔστηκα κρινόμενος· <sup>7</sup>εἰς ἣν τὸ  
the God, I have stood being judged; to which the  
δωδεκάφυλον ἡμῶν, ἐν ἐκτενείᾳ νύκτα καὶ  
twelve tribes of us, in intently night and  
ἡμέραν λατρεῦον, ἐλπίζει καταντῆσαι· πε-  
day serving, hopes to attain; con-  
ρὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ  
cerning which hope I am accused, O king  
\*['Αγρίππα,] ὑπὸ Ἰουδαίων. <sup>8</sup>Τί; ἄπιστον  
[Agrippa,] by Jews. What? incredible  
κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκρούς  
is it judged by you, if the God dead ones  
ἐγείρει; <sup>9</sup>Εγὼ \*<sup>10</sup>[μὲν] οὖν ἔδοξα ἐμαυτῷ  
raises? I [indeed] therefore thought in myself  
πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν  
to the name of Jesus the Nazarene ought  
πολλὰ ἐναντία προᾶξαι. <sup>10</sup>Ὁ καὶ ἐποίησα  
many things against to practise. Which also I did  
ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων  
in Jerusalem; and many of the saints  
ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν  
I in prisons shut up, the from of the  
ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρου-  
high-priests authority having received; being  
μένων τε αὐτῶν, κατήνεγκα ψῆφον· <sup>11</sup>καὶ  
killed and of them, I brought against a vote; and  
κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν  
in all the synagogues often punishing  
αὐτούς, ἠνάγκαζον βλασφημεῖν· περισ-  
them, I was compelling to blaspheme; exceed-  
οῶς \*<sup>12</sup>[τε] ἐμμηνόμενος αὐτοῖς, ἐδίωκον  
ingly [and] being furious towards them, I pursued  
ἕως καὶ εἰς τὰς ἔξω πόλεις. <sup>12</sup>Ἐν οἷς  
till even into the foreign cities. In which  
\*<sup>13</sup>[καὶ] πορευόμενος εἰς τὴν Δαμασκὸν μετ'  
[also] going to the Damascus with  
ἐξουσίας καὶ ἐπιτροπῆς τῆς \*<sup>14</sup>[παρὰ] τῶν  
authority and a commission of that [from] the  
ἀρχιερέων, <sup>13</sup>ἡμέρας μέσης, κατὰ τὴν ὁδὸν  
high-priests, of a day middle, in the way  
εἶδον, βασιλεῦ, οὐρανόθεν, ὑπὲρ τὴν λαμπρό-  
I saw, O king, from heaven, above the bright-  
τητα τοῦ ἡλίου, περιλάμπαν με φῶς  
nes of the sun, having shone round me a light  
καὶ τοὺς σὺν ἐμοὶ πορευομένους. <sup>14</sup>Πάντων  
and those with me going. All  
δὲ καταπεσόντων \*<sup>15</sup>[ἡμῶν] εἰς τὴν γῆν,  
and having fallen down [of us] on the earth,  
ἤκουσα φωνὴν λαλοῦσαν πρὸς με, \*<sup>16</sup>[καὶ λέ-  
I heard a voice speaking to me, [and say-  
γουσαν] τῇ Ἑβραϊδὶ διαλέκτῳ· Σαούλ,  
ing] in the Hebrew dialect; Saul,  
Σαούλ, τί με διώκεις; σκληρόν σοι  
Saul, why me persecutest thou? hard for thee

6 ‡And now I stand on trial for the Hope of that PROMISE made by God to our FATHERS;

7 to which our ‡TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 ‡Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

10. ‡\*which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY ‡from the HIGH-PRIESTS; and when they were killed I gave my vote against them.

11 ‡And punishing them often in All the SYNA-GOGUES, I compelled them to blaspheme; and being exceedingly furious to-wards them, I pursued them even to FOREIGN Cities.

12 ‡At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Lan-guage, 'Saul, Saul, why dost thou persecute Me?

\* VATICAN MANUSCRIPT.—7. Agrippa—omit. 9. Indeed—omit. 19. Therefore also I did. 11. and—omit. 12. also—omit. 12. from—omit. 14. of us—omit. 14. and saying—omit.

‡ 6. Gen. xii. 3; xxii. 18; xxvi. 4; Psa. cxxxii. 11. ‡ 7. James i. 1. ‡ 9. 1 Tim. i. 13. ‡ 10. Gal. i. 3. ‡ 10. Acts ix. 14, 21; xxii. 5. ‡ 11. Acts xxii. 19. ‡ 12. Acts ix. 3; xxii. 6.

πρὸς κέντρα λακτίζειν. <sup>15</sup> Ἐγὼ δὲ εἶπον·  
against sharp points to kick. I and said;  
Τίς εἶ, Κύριε; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι  
Who art thou, O sir? He and said; I am  
Ἰησοῦς, ὃν σὺ διώκεις. <sup>16</sup> Ἀλλὰ ἀνά-  
Jesus, whom thou persecutest. But arise  
στηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου·  
thou, and stand up on the feet of thee;  
εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσα-  
for this for I appeared to thee, to constitute  
σθαί σε ὑπηρετήν καὶ μάρτυρα, ὧν τε  
thee a minister and a witness, of what both  
εἶδες, ὧν τε ὀφθήσομαί σοι·  
thou didst see, of what and I will appear to thee;  
<sup>17</sup> ἔξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν  
delivering thee from the people and the  
ἐθνῶν, εἰς οὓς ἐγὼ σε ἀποστέλλω, <sup>18</sup> ἀνοίξαι  
Gentiles, to whom I thee send, to open  
ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ  
eyes of them, of the to have turned from  
σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ  
darkness to light, and of the authority of the  
Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς  
adversary to the God, of the to receive them  
ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς  
forgiveness of sins, and inheritance among those  
ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. <sup>19</sup> Ὁ-  
having been sanctified, faith by the into me. There  
θεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπει-  
upon, O king Agrippa, not I was dis-  
θής τῇ οὐρανῷ ὀπτασία· <sup>20</sup> ἀλλὰ τοῖς ἐν  
obedient to the heavenly vision; but to those in  
Δαμασκῷ πρῶτον καὶ Ἱερουσολύμοις, εἰς πᾶσαν  
Damascus first and in Jerusalem, in all  
τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς  
and the country of the Judea, and to the  
ἐθνεσιν, ἀπήγγελλον μετανοεῖν, καὶ ἐπιστρέ-  
Gentiles, I declared to reform, and to turn  
φειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας  
to the God, worthy of the reformation  
ἔργα πράσσοντας. <sup>21</sup> Ἐνεκα τούτων με οἱ  
works doing. On account of these me the  
Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο  
Jews having seized in the temple attempted  
διαχειρίσασθαι. <sup>22</sup> Ἐπικουρίας οὖν  
with violent hands to have killed. Help therefore  
τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι  
having obtained of that from of the God, till  
τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος  
the day this I have stood, testifying  
μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων,  
to small both and to great, nothing beyond saying,  
ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γί-  
of what both the prophets spoke being about to

It is hard for thee to kick against the Goats.'

15 And I said, 'Who art thou, Sir?' And \*HE said, 'I am Jesus whom thou persecutest.'

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, †to constitute thee a Minister and a Witness, both \*of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GEN- TILES, †to whom I send thee,

18 to open their Eyes, †to TURN them from Dark- ness to Light, and from the DOMINION of the AD- VERSARY to GOD; †that they may RECEIVE For- givenness of Sins, and an Inheritance among THOSE HAVING BEEN †SANCTI- FIED through THAT Faith which leads into me.'

19 Wherefore, O King Agrippa, I was not disobe- dient to the HEAVENLY Vision;

20 but †declared first to THOSE \*in Damascus and in Jerusalem, and in All the COUNTRY of JU- DEA, and to the GENTILES, that they should reform, and turn to GOD, perform- ing †Works worthy of RE- FORMATION.

21 On account of these things, †the JEWS, having seized Me in the TEMPLE, attempted with violent hands to kill me.

22 Having obtained, therefore, THAT Assistance which is from GOD, I have continued to this DAY, testifying both to small and great, saying nothing beyond what †the PROPHE-

\* VATICAN MANUSCRIPT.—15. the LORD said. 16. in the which thou hast seen me, and of those things. 20. in Damascus, and also in Jerusalem, and All the COUNTRY of JUDEA.

† 16. Acts xxii. 15. † 17. Acts xxii. 21. † 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 25. † 18. Eph. i. 11; Col. i. 12. † 18. Acts. xx. 32. † 20. Acts ix. 20; xxii. 29; xi. 26; xiii. 1; xvi-xxi. † 20. Matt. iii. 8. † 21 Acts xxi. 30, 31. † 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. iii. 21.



νεσθαι, καὶ Μωϋσῆς· <sup>23</sup>εἰ παθητὸς ὁ  
take place, and Moses; that liable to suffer the  
Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νε-  
Anointed, that first from a resurrection of dead  
κρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ  
ones a light he is about to announce to the people  
καὶ τοῖς ἔθνεσι.  
and to the Gentiles.

<sup>24</sup>Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆ-  
These things and of him saying in defence the

στος μεγάλη τῇ φωνῇ ἔφη· Μαίνη,  
Festus loud with the voice said; Thou art mad,  
Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν  
O Paul; the much learning into madness  
περιτρέπει. <sup>25</sup>Ὁ δέ· Οὐ μαίνομαι, φησί,  
turns about. He but; Not I am mad, he says,  
κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφο-  
O most noble Festus, but of truth and of sanity  
σύνης ῥήματα ἀποφθέγγομαι <sup>26</sup>Επίσταται γὰρ  
words to utter. Is acquainted for

περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν  
concerning these things the king, to whom  
\*[καὶ] παρορσάζομενος λαλῶ· λανθάνειν  
[also] being confident I may speak; unobserved by  
γὰρ αὐτόν τι τούτων οὐ πείθομαι  
for him any of these things not I am persuaded  
οὐδέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμέ-  
nothing; not for it is in a corner having been  
νον τοῦτο. <sup>27</sup>Πιστεύεις, βασιλεῦ Ἀγρίππα,  
done this. Believest thou, O king Agrippa,  
τοῖς προφήταις; Οἶδα, ὅτι πιστεύεις. <sup>28</sup>Ὁ  
in the prophets? I know, that thou believest. The  
δὲ Ἀγρίππας πρὸς τὸν Παῦλον \*<sup>[ἔφη·]</sup> Ἐν  
and Agrippa to the Paul [said;] Within  
ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.  
a little me thou persuadest a Christian to become.  
<sup>29</sup>Ὁ δὲ Παῦλος \*<sup>[εἶπεν·]</sup> Εὐξαίμην ἂν τῷ  
The and Paul [said;] I would pray to the  
Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον  
God, and within a little and within much not only  
σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου  
thee, but also all those hearing me  
σήμερον, γενέσθαι τοιοῦτους, ὅποῖος καὶ γὰρ  
to-day, to become such as even I

εἰμι, παρὲκ τῶν δεσμῶν τούτων. <sup>30</sup>Ἀνέστη  
am, except the chains these. Arose

τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη,  
and the king and the governor, the and Bernice,  
καὶ οἱ συγκαθήμενοι αὐτοῖς· <sup>31</sup>καὶ ἀναχω-  
and those being seated with them; and having  
ρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες·  
retired they spoke to each other, saying;  
Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρᾶσσει  
That nothing of death worthy or of bonds does

ὁ ἄνθρωπος οὗτος. <sup>32</sup>Ἀγρίππας δὲ τῷ  
the man this. Agrippa and to the

ETS and †Moses spoke as being about to transpire;

<sup>23</sup>†That the MESSIAH would be a sufferer—would be †the first from the Resurrection of the Dead—and would communicate †\*Light both to the PEOPLE and to the GENTILES."

<sup>24</sup>And while saying these things in his defence, FESTUS said with a Loud voice, "†Thou art mad, Paul; thy GREAT Learning has turned Thee into a Madman."

<sup>25</sup>But \*PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity."

<sup>26</sup>For the KING knows about these things, to whom I speak with freedom; for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

<sup>27</sup>King Agrippa! dost thou believe the PROPHETS? I know That thou believest."

<sup>28</sup>And AGRIPPA said to PAUL, \*"Thou almost persuadest Me to become a Christian."

<sup>29</sup>And Paul said, †"I would to God, that not only thou, but also All who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

<sup>30</sup>And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

<sup>31</sup>and having retired, they spoke to each other, saying, †"This Man does nothing deserving Death or Bonds."

<sup>32</sup>And Agrippa said to

\* VATICAN MANUSCRIPT.—23. Light both to the PEOPLE. 25. Paul. 26. also—omit. 28. said—omit. 28. Almost thou persuadest to make Me a Christian. 29. said—omit.

† 22. John v. 46. † 23. Luke xxiv. 26, 46. † 23. 1 Cor. xv. 20; Col. i. 18; Rev. i. 5. † 23. Luke ii. 32. † 24. 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10. † 29. 1 Cor. vii. 7. † 31. Acts xxiii. 9, 29; xxv. 25.

Φήστω ἔφη· 'Απολελύσθαι ἐδύνατο ὁ ἄνθρωπος  
Festus said; To have been released might the man  
ποσ οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.  
this, if not he had called on Caesar.

ΚΕΦ. κζ'. 27.

<sup>1</sup>Ὡς δὲ ἐκριθῆ τοῦ ἀποπλεῖν ἡμᾶς  
When and it was determined of the to sail us  
εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον  
to the Italy, they delivered the both Paul  
καὶ τινὰς ἑτέροους δεσμώτας ἑκατοντάρχη, ὀνό-  
and some other prisoners to a centurion, by  
ματι Ἰουλίῳ, σπείρης Σεβαστῆς. <sup>2</sup>Ἐπιβάν-  
name Julius, of a cohort of Augustus. Having gone  
τες δὲ πλοία Ἀδραμυττηνῶ, μέλλοντες  
on board and a ship Adramyttium, being about  
πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθη-  
to sail the in the Asia places, we were  
μεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακε-  
put to sea, being with up Aristarchus a Mace-  
δόνης Θεσσαλονικέως. <sup>3</sup>Τῇ τε ἑτέρᾳ κα-  
donian of Thessalonica. On the and next day we  
τήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ  
were brought to Sidon; humanely and the  
Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε  
Julius to the Paul having treated, permitted  
πρὸς τοὺς φίλους πορευθέντες ἐπιμελείας τυ-  
to the friends having gone care to  
χεῖν.

<sup>4</sup>Κἀκεῖθεν ἀναχθέντες  
have obtained. And from thence having put to sea  
ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς  
we sailed under the Cyprus, because the the  
ἀνέμους εἶναι ἐναντίους. <sup>5</sup>Τό, τε πέλαγος τὸ  
winds to be contrary. The, and deep that  
κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύ-  
by the Cilicia and Pamphylia having sailed  
σαντες, κατήλθομεν εἰς Μύρρα τῆς Λυκίας.  
through, we came down to Myra of the Lycia.  
<sup>6</sup>Κἀκεῖ εὗρων ὁ ἑκατοντάρχος πλοῖον  
And there having found the centurion a ship  
'Αλεξανδρινὸν πλεόν εἰς τὴν Ἰταλίαν, ἐνε-  
Alexandrian sailing for the Italy, put  
δίβασεν ἡμᾶς εἰς αὐτό. <sup>7</sup>Ἐν ἱκαναῖς δὲ ἡμέ-  
us into it. In many and days

ραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι  
sailing slowly, and scarcely being  
κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς  
by the Cnidus, not permitting an approach us  
τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ  
of the wind, we sailed under the Crete by  
Σαλμώνην· <sup>8</sup>μόλις τε παραλεγόμενοι αὐ-  
Salmone; with difficulty and sailing by her,  
τὴν, ἦλθομεν εἰς τόπον τινα καλούμενον  
we came to a place certain being called  
Καλοὺς λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασσαία.  
Fair havens, to which near was a city Lasea.  
<sup>9</sup>Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος  
A long and time having elapsed, and being

FESTUS, "THIS MAN might have been released, †if he had not appealed to Cæsar."

CHAPTER XXVII.

1 And when it was determined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius.

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, †Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS †treating PAUL with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to \*Myrrha, of LYCIA.

6 And there the CENTURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by †CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone;

8 and with difficulty passing by it, we came to a certain Place called †Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous

\* VATICAN MANUSCRIPT.—5. Myrrha.

† 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salmone was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon. † 8. Fair Havens, near Matala, midway between the eastern and western extremities of the island. Lasea, a city lying between the harbor and the cape, a short distance inland.

‡ 32. Acts xxv. 11. ‡ 2. Acts xix. 29. ‡ 3. Acts xxiv. 23; xxviii. 16.

ἦδη ἐπισηφαλοῦς τοῦ πλοός, διὰ τὸ καὶ  
already hazardous of the sailing, because the even  
τὴν νηστείαν ἦδη παρεληλυθῆναι, παρήνει  
the fast already to have been past, advised  
ὁ Παῦλος, <sup>10</sup>λέγων αὐτοῖς· Ἄνδρες, θεωρῶ,  
the Paul, saying to them; Men, I perceive,  
ὅτι μετὰ ὑβρεως καὶ πολλῆς ζημίας οὐ μόνον  
that with damage and much loss not only  
τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν  
of the freight and of the ship, but also of the  
ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν πλουν.  
lives of us to be about to be the voyage.  
<sup>11</sup>Ὁ δὲ ἐκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ  
The but centurion by the pilot and by the  
ναυκλήρῳ ἐπειθέτο μᾶλλον, ἢ  
owner of the ship was persuaded rather, than  
τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. <sup>12</sup>Ἀνευθέ-  
by those by the Paul being spoken. Inconve-  
του δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παρα-  
nient and of the harbor being to winter  
χειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀνα-  
in, the greater part placed a wish to be  
χθῆναι κάκειθεν, εἴ πως δύναιν-  
led out from thence also, if possibly they might  
το καταντήσαντες εἰς Φοίνικα παραχει-  
be able having come to Phenice to winter,  
μάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ  
a harbor of the Crete looking towards  
Λίθα καὶ κατὰ χῶρον. <sup>13</sup>Υποπνεύσαν-  
south-west and towards north-west. Having blown  
τος δὲ Νότου, δόξαντες τῆς προθέσεως  
gently and South wind, supposing the purpose  
κεκρατηκέναι, ἄραντες, ἄσπον παρελέγον-  
to have been attained, having raised up, close passed  
το τὴν Κρήτην. <sup>14</sup>Μετ' οὐ πολὺ δὲ ἔβαλε κατ'  
by the Crete. After not much but beat against  
αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐρώ-  
her a wind tempestuous, that being called Euro-  
κλύδων. <sup>15</sup>Συναρπασθέντος δὲ τοῦ πλοίου, καὶ  
clydon. Having been caught and the ship, and  
μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπι-  
not being able to bear up against the wind, hav-  
δόντες ἐφερόμεθα. <sup>16</sup>Νησίον δέ  
ing given up we were driven. A small island and  
τι ὑποδραμόντες καλούμενον Κλαύδην,  
certain having run under being called Clauda,  
μόλις ἰσχύσαμεν πικρατεῖς γενέσθαι τῆς  
scarcely we were able masters to become of the  
σκάφης· <sup>17</sup>ἣν ἄραντες, βοηθείας ἐχρῶντο,  
boat; which having taken up, helps they used,  
ὑποζωννύντες τὸ πλοῖον φοβοῦμενοί τε μὴ εἰς  
undergirding the ship; fearing and lest into  
τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ  
the quicksand they should fall, having lowered the  
σκεῦος, οὕτως ἐφέροντο. <sup>18</sup>Σφοδρῶς δὲ χειμα-  
mast, thus were driven. Exceedingly and being

(because even the †FAST  
had already passed by.)  
PAUL advised,

<sup>10</sup> saying to them,  
“Men, I perceive That the  
VOYAGE is about to be at-  
tended with Injury and  
Much Loss, not only of the  
CARGO and the SHIP, but  
also of our LIVES.”

<sup>11</sup> But the CENTURION  
was persuaded by the PI-  
LOT and the OWNER OF  
THE SHIP, rather than by  
the WORDS SPOKEN by  
PAUL.

<sup>12</sup> And the HARBOR be-  
ing inconvenient to winter  
in, the greater part ex-  
pressed a desire to sail  
from thence also, and, if  
possibly, they might be  
able to reach Phenice, a  
Harbor of CRETE, looking  
towards the South west  
and North west, to win-  
ter there.

<sup>13</sup> And the South wind  
blowing gently, supposing  
that they had attained  
their PURPOSE, weighing  
anchor, they passed close  
by CRETE.

<sup>14</sup> But not long after,  
THAT Tempestuous Wind  
CALLED Euroclydon, beat  
against it;

<sup>15</sup> and the SHIP, having  
been caught, and not being  
able to bear up against the  
WIND, we surrendered, and  
were driven.

<sup>16</sup> And as we ran under  
a certain little Island,  
called \*Clauda, with diffi-  
culty we were able to be-  
come masters of the BOAT;

<sup>17</sup> which having hoisted  
up, they used Helps, †un-  
dergirding the SHIP; and  
fearing lest they should  
fall into the QUICKSAND,  
lowering the MAST, they  
were thus driven.

\* VATICAN MANUSCRIPT.—16. Cauda

† 9. The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October. † 17. Dr. Schmitz says, “the *hypozoomata* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together.” Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation and yet the boat was first lifted on the deck.—Owen.

ζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν  
storm-tossed of us, on the next a throwing out  
ἐποιούντο· <sup>19</sup>καὶ τῇ τρίτῃ αὐτόχειρες  
they began; and on the third with their own hands  
τὴν σκευὴν τοῦ πλοίου ἔρριψαν. <sup>20</sup>Μήτε  
the furniture of the ship they threw out. Neither  
δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαίνοντων ἐπὶ πλείο-  
and sun, nor stars appearing for many  
νας ἡμέρας, χειμῶνος τε οὐκ ὀλίγου ἐπιχειμέ-  
days, a tempest and not small pressing,  
νου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ  
remaining was taken away all hope of the  
σώζεσθαι ἡμᾶς. <sup>21</sup>Πολλῆς δὲ ἀσιτίας ὑπαρχού-  
to be saved us. Long but abstinence existing,  
σης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν,  
then standing the Paul in midst of them,  
εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρο-  
said; It was proper indeed, O men, having  
χῆσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς  
taken advice to me not to have loosed from the  
Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην  
Crete, to have gained and the damage this  
καὶ τὴν ζημίαν. <sup>22</sup>Καὶ τανῦν παραινῶ ὑμᾶς  
and the loss. And now I exhort you  
εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία  
to take courage; loss for of a life not one  
ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. <sup>23</sup>Παρέσθι  
shall be from of you, except the ship. Stood by  
γὰρ μοι ταύτῃ τῇ νυκτὶ ἄγγελος τοῦ Θεοῦ,  
for me this the night a messenger of the God,  
οὗ εἰμι ὧ καὶ λατρεύω, <sup>24</sup>λέγων·  
of whom I am to whom also I offer service, saying;  
Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ πα-  
Not fear, O Paul; To Caesar thee it behooves to  
ραστῆναι· καὶ ἰδοὺ, κεχάρισται σοι  
be presented; and lo, has graciously given to thee  
ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.  
the God all those sailing with thee.  
<sup>25</sup>Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ  
Therefore take you courage, men; I believe for  
τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον  
in the God that thus it shall be in which manner  
λελάληται με. <sup>26</sup>Εἰς νῆσον δέ τινα  
it has been told to me. On an island but certain  
δεῖ ἡμᾶς ἐκπεσεῖν.  
It is necessary us to be cast.

<sup>27</sup>Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο,  
When and fourteenth night was come,  
διαφερομένων ἡμῶν ἐν τῷ Ἀδριαί, κατὰ  
being driven along of us in the Adriatic, about  
μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσά-  
midst of the night suspected the sailors to draw  
γεῖν τινὰ αὐτοῖς χώραν. <sup>28</sup>καὶ βολίσαν-  
near some to them country; and having heaved the  
τες, εὗρον ὀργυμᾶς εἴκοσι· ὅραχ' δὲ δια-  
lead, they found fathoms twenty; a little and hav-

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day† they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, \*all remaining Hope of our being saved was taken away.

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 ‡For there stood by me THIS NIGHT, an Angel of the God whose I am, and ‡whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cæsar; and behold, God, has graciously given thee ALL THOSE SAILING with thee.'

25 Therefore, take courage, Men; ‡for I believe God, That it will be so, even as it was told me;

26 but we must be cast upon ‡a certain Island."

27 And on the Fourteenth Night, when we were driven along in the ‡ADRIATIC, about MIDNIGHT, the SAILORS suspected ‡that Some Country drew near to them;

28 and having sounded, they found twenty Fath-

\* VATICAN MANUSCRIPT.—20. all Hope.

† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. ‡ 27. A nautical hypallage, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—Bloomfield.

‡ 19. Jonah i. 5. ‡ 23. Acts xxiii. 11. ‡ 2. Dan. vi. 16; Rom. i. 9; 2 Tim. i. 3. ‡ 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12. ‡ 26. Acts xxviii. 1.

στήσαντες, καὶ πάλιν βολίσαντες, ing intervened, and again having heaved the lead, εἶρον ὀργυιάς δεκαπέντε· <sup>29</sup>φοβούμενοί τε, they found fathoms fifteen; fearing and, μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ lest on rough places we should fall, out of προῦμνης ρίψαντας ἀγκύρας τέσσαρας, ἤχον- stern having thrown anchors four, they were το ἡμέραν γενέσθαι. <sup>30</sup>Τῶν δὲ ναυτῶν wishing day to be. The and sailors ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλα- seeking to flee out of the ship and having σάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφά- lowered the boat into the sea, for an σει ὡς ἐκ πλώρας μελλόντων ἀγκύρας excuse as out of prow being about anchors ἐκτείνειν, <sup>31</sup>εἶπεν ὁ Παῦλος τῷ ἐκατοντάρχῃ to let down, said the Paul to the centurion καὶ τοῖς στρατιώταις· Ἐάν μὴ οὗτοι μείνωσιν and to the soldiers; If not these remain ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. in the ship, you to be saved not are able. <sup>32</sup>Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς Then the soldiers cut off the ropes of the σκάφης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. <sup>33</sup>Ἀχρεῖ boat, and allowed her to fall. Till δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει and while about day to be, called upon ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· the Paul all to partake of food, saying: Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδο- Fourteenth to-day day looking κῶντες, ἅσιτοι διατελεῖτε, μηδὲν προσλα- for, without food you continue, nothing having βόμενοι. <sup>34</sup>Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν taken. Therefore I entreat you to partake τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτη- of food; this for to the your salva- ρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θοῖξ ἐκ tion is; of not one for of you a hair from τῆς κεφαλῆς ἀπολείται. <sup>35</sup>Εἰπὼν δὲ ταῦτα, of the head will perish. Having said and these, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ and having taken bread, he gave thanks to the God ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθί- in presence of all, and having broken began to εἶν. <sup>36</sup>Εὐθυμοὶ δὲ γινόμενοι πάντες, καὶ αὐτοὶ eat. Encouraged and becoming all, also they προσελάβοντο τροφῆς. <sup>37</sup>Ἦμεν δὲ ἐν τῷ πλοίῳ received food. We were and in the ship, αἱ πᾶσαι ψυχαί, \* [διακόσμαι] ἑβδομήκοντα ἕξ the all souls, [two hundred] seventy six. <sup>38</sup>Κορεσθέντες δὲ τροφῆς, ἐκούφισον τὸ Being satisfied and of food, they lightened the πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασ- ship, throwing the wheat into the the sea. σαν. <sup>39</sup>Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ When and day it was, the land not

oms; and a short space having intervened, and sounding again, they found fifteen Fathoms;

29 and fearing lest we should fall on rocky Places they cast out four Anchors from the Stern, and were wishing for Day to break.

30 And the SAILORS seeking and flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

33 And when Day was about to dawn. PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; ‡for †not a Hair shall perish from the HEAD of any of you."

35 And having said these words, he took Bread, ‡and gave thanks to God in the presence of all; and having broken, he began eat.

36 And being encouraged, they also received Food.

37 And ALL the Souls in the SHIP were two hundred and seventy-six.

38 And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

39 And when it was Day, they did not know

\* VATICAN MANUSCRIPT.—37. two hundred—omit.

† 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—Clarke.

‡ 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; Lk. xii. 7; xxi. 18. ‡ 35. Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχον·  
they knew; a bay but they perceived hav-  
τα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύ-  
ing a shore, into which they wished, if they  
vαιντο, ἐξῶσαι τὸ πλοῖον. <sup>40</sup>Καὶ τὰς ἀγκύ-  
were able, to force the ship. And the anchors  
ρας περιελόντες εἶπον εἰς τὴν θάλασσαν,  
having cut off left in the sea,

ἔμα ἀνέντες τὰς ζευκτηρίας τῶν  
at the same time having loosed the bands of the  
πηδαλίων· καὶ ἐπάραντες τὸν ἀτέρμονα τῇ  
rudders; and having hoisted the foresail to the  
πνεύσῃ, κατείχον εἰς τὸν αἰγιαλόν. <sup>41</sup>Πε-  
wind, they pressed towards the shore. Hav-

ρησάντες δὲ εἰς τόπον διθάλασ-  
sing fallen and into a place with a sea on both  
σον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν  
sides, they ran aground the vessel; and the indeed  
πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ  
prow having stuck fast remained immovable, the  
δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας \* [τῶν  
but stern was broken by the violence [of the  
κυμάτων.] <sup>42</sup>Τῶν δὲ στρατιωτῶν βουλὴ ἐγέ-  
waves.] The and soldiers design was,

νετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μὴ  
that the prisoners they should kill, lest

τις ἐκκολυμβήσας διαφύγῃ. <sup>43</sup>Ὁ δὲ  
any one having swum out should escape. The but  
ἐκατόνταρχος βουλόμενος διασωῶσαι τὸν Παῦ-  
centurion wishing to save the Paul,

λον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,  
restrained them from the purpose,

ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορ-  
ordered and those being able to swim, having  
εῖψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι·  
thrown off first to the land to go out;

<sup>44</sup>καὶ τοὺς λοιπούς, οὓς μὲν ἐπὶ σανί-  
and the remaining ones, some indeed on boards,  
οιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ  
some and on things of the from of the

πλοίου· Καὶ οὕτως ἐγένετο πάντας διασω-  
ship. And thus it happened all to be

θῆναι ἐπὶ τὴν γῆν. ΚΕΦ. κη'. 28. <sup>1</sup>Καὶ  
safely on the land. And

διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη  
having safely escaped, then they knew that Melita

ἡ νῆσος καλεῖται. <sup>2</sup>Οἱ δὲ βάρβαροι παρεῖχον  
the island is called. The and barbarians rendered

οὐ τὴν τυχούσαν φιланθρωπίαν ἡμῖν· ἀνά-  
not the ordinary kindness to us; having

ψαντες γὰρ πυράν, προσελάβοντο πάντα·  
kindled for a fire, they brought to all

the LAND; but they per-  
ceived a certain Bay, hav-  
ing a Shore, into which  
they wished, if they were  
able, to force the ship.

40 And having cut off  
the ANCHORS, they left  
them in the SEA; having,  
at the same time, loosed  
the †BANDS of the RUD-  
DERS, and hoisted the  
FORESAIL to the WIND,  
they pressed towards the  
SHORE.

41 But having fallen  
into a Place with two cur-  
rents, they ran the VES-  
SEL aground; and the  
BOW sticking fast, remain-  
ed immovable, but the  
STERN was broken by the  
VIOLENCE.

42 Now it was the De-  
sign of †the SOLDIERS to  
kill the PRISONERS, lest  
any one by swimming out  
should escape.

43 But the CENTURION  
wishing to save PAUL, re-  
strained them from their  
PURPOSE, and ordered  
THOSE ABLE \*to swim  
out to plunge in first, and  
get to LAND;

44 and the REMAINDER,  
SOME on Boards, and SOME  
on things from the SHIP.  
And thus it happened that  
all reached the LAND in  
safety.

## CHAPTER XXVIII.

1 And having safely es-  
caped, \*we then ascer-  
tained †That the ISLAND  
was called †Melita.

2 And the ††BARBA-  
RIANS treated us with no  
ORDINARY Philanthropy;  
for having kindled a Fire,  
they brought us all to it,

\* VATICAN MANUSCRIPT.—41. of the WAVES—omit. 43. to swim out. 1. we then.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zeukteeriai* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 42. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—Owen.

† 1. The recent investigations of Smith show conclusively, that the island now called *Malta*, was the scene of the shipwreck. See *Biblioth. Sacra*. † 2. A name applied by the Greeks and Romans indiscriminately to all foreigners.

‡ 1. Acts xvii. 26. ‡ 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11.

ἡμᾶς, διὰ τὸν ὑέτον τὸν ἐφροστώ-  
of us, because of the rain that having been  
τα, καὶ διὰ τὸ ψυχός. <sup>3</sup>Συστρέφαντος  
present, and because of the cold. Having gathered  
δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέν-  
and the Paul of sticks a bundle, and having  
τος ἐπὶ τὴν πυράν, ἔχιδνα ἐκ τῆς θερμῆς  
placed on the fire, a viper from the heat  
ἐξελθοῦσα κατήψε τῆς χειρὸς αὐτοῦ.  
having come out fastened on the hand of him.  
⁴Ως δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ  
When and saw the barbarians hanging the  
θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς  
wild beast from the hand of him, they said to  
ἀλλήλους· Πάντως φονεὺς ἐστὶν ὁ ἄνθρω-  
each other; Certainly a murderer is the man  
οὔτος, ὃν διασωθέντα ἐκ τῆς θαλάσ-  
this, whom having been saved from the sea  
σης ἡ Δίκη ζῆν οὐκ εἶασεν. <sup>5</sup>Ὁ μὲν  
the Justice to live not permitted. He indeed  
οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ,  
then having shaken off the wild beast into the fire,  
ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσεδόκων  
suffered nothing bad; they but were expecting  
αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν  
him to be about to swell, or to fall down  
ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ αὐτῶν, προσδο-  
suddenly dead. For a long and of them, expect-  
κόντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς  
ing, and seeing nothing out of place to  
οὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον,  
him happening, changing their minds they said,  
θεὸν αὐτὸν εἶναι. <sup>7</sup>Ἐν δὲ τοῖς περὶ τὸν  
A god him to be. In and to those about the  
τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς  
place that were farms to the chief of the  
νήσου, ὀνόματι Ποπλίῳ· ὃς ἀναδεξάμενος  
island, by name Poplius; who having received  
ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.  
us, three days kindly entertained.  
<sup>8</sup>Ἐγένετο δὲ τὸν Πατέρα τοῦ Ποπλίου πυρε-  
It happened and the father of the Poplius with  
τοῖς καὶ δυσεντερία συνεχόμενον κατακεῖσθαι·  
fevers and dysentery being seized was lying down;  
πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευ-  
to whom the Paul going in, and having  
ξαμένος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσα-  
prayed, having placed the hands to him, healed  
το αὐτόν. <sup>9</sup>Τούτου οὖν γενομένου, καὶ οἱ  
him. This therefore being done, and the  
λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ,  
others those having sicknesses in the island,  
προσῆρχοντο, καὶ ἐθεραπεύοντο· <sup>10</sup>οἱ καὶ πολ-  
came, and were healed; who also with  
λαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις  
many rewards rewarded us, and leading out  
ἐπέθεντο τὰ πρὸς τὴν χρείαν.  
they placed on the things for the need.

on account of the FALL-  
ING RAIN, and the COLD.

3 And as PAUL was col-  
lecting a Bundle of Sticks,  
and placing them on the  
FIRE, a Viper having come  
out from the HEAT, fas-  
tened on his HAND.

4 And when the BAR-  
BARIANS saw the SER-  
PENT hanging from his  
HAND, they said, to each  
other, "This MAN is cer-  
tainly a Murderer, whom,  
though saved from the  
SEA, †JUSTICE has not  
permitted to live."

5 Then, indeed, he  
shook off the SERPENT into  
the FIRE, and ‡suffered no  
injury.

6 But THEY were expect-  
ing him about to swell up,  
or to fall down suddenly  
dead; and waiting a long  
time, and seeing nothing  
extraordinary happen to  
him, changing their minds  
†they said, "He is a God."

7 And in the VICINITY  
of that PLACE were the  
LANDS of the CHIEF of the  
ISLAND, whose Name was  
†Poplius; who having re-  
ceived us, for \*three Days  
benevolently entertained  
us.

8 Now it happened, that  
the FATHER of POPLIUS,  
being seized with Fevers  
and Dysentery, was lying  
in bed; to whom PAUL  
having entered ‡and  
prayed, †put his HANDS  
on him, and cured him.

9 This, therefore, hav-  
ing been done, the OTHERS  
also in the ISLAND, HAV-  
ING Diseases, came, and  
were cured;

10 and THEY presented  
us with Many †Presents;  
and when we left, put on  
board THINGS for our  
WANTS.

\* VATICAN MANUSCRIPT.—7. three Days.

† 4. *Hec Dikee* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. ‡ 8. Poplius is thought to have been the deputy of the praetor of Sicily, as in the time of Cicero. Malta was under the juris-  
diction of the Sicilian praetor.

‡ 5. Mark xvi. 18; Luke x. 19. † 6. Acts xiv. 11. ‡ 8. James v. 14, 15. ‡ 8. Mark  
vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. † 10.  
Matt. xv. 6; 1 Tim. v. 17.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ  
 After and three months we sailed in a ship  
 παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρινῷ,  
 having been wintered in the island, Alexandrian,  
 παρὰ σήμῳ Διοσκουρίδου. 12 Καὶ καταθέντες  
 with an ensign Dioscuri. And having been led down  
 εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς·  
 to Syracuse, we remained days three;  
 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς  
 Whence having gone round we came to  
 Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου  
 Rhegium; and after one day having sprung up  
 Νότου, δευτεराῖοι ἦλθομεν εἰς Ποτιόλους·  
 a South wind, second day we came to Puteoli;  
 14 οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ'  
 where having found brethren we were invited by  
 αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς  
 them to remain days seven; and thus towards  
 τὴν Ῥώμην ἦλθομεν. 15 Κάκειθεν οἱ ἀδελφοὶ  
 the Rome we went. And thence the brethren  
 ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον  
 having heard the things concerning us, came out  
 εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου,  
 to a meeting with us as far as Appii forum,  
 καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος,  
 and Three taverns; whom seeing the Paul,  
 εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.  
 having given thanks to the God, he took courage.  
 16 Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, \* [ὁ ἐκατόνταρ-  
 When and we came to Rome [the centurion  
 χος παρέδωκε τοὺς δεσμίους τῷ στρατοπε-  
 delivered the prisoners to the perfect of  
 δόρῳ·] τῷ \* [δὲ] Παύλῳ ἐπετρέπη  
 the Pretorium camp;] the [but] Paul was permitted  
 μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι  
 to abide by himself, with the watching  
 αὐτὸν στρατιώτῃ. 17 Ἐγένετο δὲ μετὰ ἡμέρας  
 him soldiers. It happened and after days  
 τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας  
 three to have called together to him those being  
 τῶν Ἰουδαίων πρώτους. Συνελθόντων  
 of the Jews chiefs. Having come together  
 δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελ-  
 and of them, he said to them; Men breth-  
 φοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ  
 ren, I nothing against having done to the people  
 ἢ τοῖς ἔθεσι τοῖς πατρώοις, δέσμιος ἐξ  
 or to the customs those paternal, a prisoner from  
 Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας  
 Jerusalem I was delivered into the hands

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the Island, with the Sign of the †Dioscuri.

12 And having landed at †Syracuse, we remained three Days;

13 whence, coasting round, we came to †Rhegium; and after One Day, a South wind having sprung up, we came in Two days to †Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as †Appii Forum, and the †Three Taverns: whom, when PAUL saw, he thanked God, and took Courage.

16 And when we \*came to Rome, the CENTURION delivered the PRISONERS to the †PREFECT OF THE PRETORIUM CAMP; but †PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

17 And it occurred, after three Days, he called together the CHIEF men of the JEWS. And they having convened, he said to them, "Brethren, †though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet †I was delivered a Prisoner from Jerusalem

\* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—omit. 16. but—omit.

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

‡ 16. Acts xxiv. 25; xxvii. 3. ‡ 17. Acts xxiv. 12, 14; xxv. 8. ‡ 17. Acts xxi. 33.



τῶν Ῥωμαίων· <sup>18</sup>οἵτινες ἀνακρίναντές με  
of the Romans: who having examined me  
ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν  
wished to release, because that no one  
αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. <sup>19</sup>Ἀντιλε-  
cause of death to be in me. Speaking  
γόντων δὲ τῶν Ἰουδαίων,, ἠναγκάσθην ἐπι-  
against and the Jews, I was forced to  
καλέσασθαι Καίσαρα· οὐχ ὡς τοῦ ἔθνους μου  
call upon Caesar; not as of the nation of me  
ἔχων τι κατηγορεῖν. <sup>20</sup>Διὰ ταύτην  
having anything to accuse. Because of this  
οὖν τὴν αἰτίαν παρεκάλεσα ἡμᾶς ἰδεῖν  
therefore the cause I called you to see  
καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ  
and to speak with; on account for of the hope of the  
Ἰσραὴλ τὴν ἄλυσιν ταύτην περιέκειμαι. <sup>21</sup>Οἱ  
Israel the chain this I wear around. They  
δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα  
and to him said; We neither letters  
πρὸς σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας,  
concerning thee received from the Judea,  
οὔτε παραγενόμενός τις τῶν ἀδελφῶν  
neither having come any one of the brethren  
ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ  
related or spoken anything concerning thee  
πονηρόν. <sup>22</sup>Ἀξιόϋμεν δὲ παρὰ σοῦ ἀκοῦσαι,  
evil. We deem proper but from thee to hear,  
ἃ φρονεῖς· περὶ μὲν γὰρ τῆς  
what thou thinkest; concerning indeed for of the  
αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν, ὅτι  
sect this known is to us, that  
πανταχοῦ ἀντιλέγεται. <sup>23</sup>Ταξάμενοι  
everywhere it is spoken against. Having appointed  
δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν  
and to him a day, came to him to the  
ἐνίαν πλείονες· οἷς ἐξετίθετο διαμαρτυ-  
lodging many; to whom he set forth testifying  
ρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων  
earnestly the kingdom of the God, persuading  
τε αὐτοὺς \* [τὰ] περὶ τοῦ Ἰησοῦ, ἀπὸ  
and them [the things] concerning the Jesus, from  
τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν,  
both the law of Moses and of the prophets,  
ἀπὸ πρωῒ ἕως ἑσπέρας. <sup>24</sup>Καὶ οἱ μὲν ἐπεί-  
from morning till evening. And these indeed were  
θοντο τοῖς λεγομένοις, οἱ δὲ  
persuaded by the words being spoken, those but  
ἠπίστανον. <sup>25</sup>Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλή-  
believed not. Not agreed and being with each  
λους, ἀπελύοντο, εἰπόντος τοῦ Παύλου  
other, they were dismissed, saying of the Paul  
ῥῆμα ἓν· Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον  
word one; That well the spirit the holy  
ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς  
spoke through Esaias the prophet to  
τοὺς πατέρας ἡμῶν, <sup>26</sup>λέγον· Πορεύθητι πρὸς  
the fathers of us, saying: Go thou to

into the HANDS of the Ro-  
MANS ;

18 who, †having ex-  
amined me, wished to re-  
lease me, because there  
was No Cause of Death  
in me.

19 But the JEWS speak-  
ing against it, †I was com-  
pelled to appeal to Cæsar ;  
not as having anything of  
which to accuse my NA-  
TION.

20 For This REASON,  
therefore, I called you, to  
see and speak with you ;  
†for on account of the  
HOPE of ISRAEL I wear  
†this CHAIN."

21 And THEY said to  
him, "We neither re-  
ceived Letters from JU-  
DEA about thee, nor did  
any of the BRETHREN  
who came relate or speak  
Any Evil concerning thee.

22 But we deem it pro-  
per to hear from thee  
what thou thinkest ; for  
indeed it is known to us  
concerning this SECT,  
†That it is everywhere  
spoken against."

23 And having appoint-  
ed him a Day, many came  
to him into his LODGING ;  
†to whom he set forth,  
earnestly testifying the  
KINGDOM of God, and per-  
suading them concerning  
JESUS, both from the LAW  
of Moses and the PROPHE-  
TS, from Morning till  
Evening.

24 And †SOME were  
persuaded by the WORDS  
BEING SPOKEN ; but SOME  
believed not.

25 And not being agreed  
with each other, they  
were dismissed, PAUL say-  
ing one Word, "Well did  
the HOLY SPIRIT speak  
through ISAIAH the PROPHE-  
ET to our FATHERS,

26 saying, †Go to this

† 18. Acts xxii. 24; xxiv. 10; xxv. 8; xxvi. 31. † 19. Acts xxv. 11. † 20. Acts  
xxvi. 6, 7. † 20. Acts xxvi. 29; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9;  
Philemon 10, 13. † 22. Acts xxiv. 5, 11; 1 Pet. ii. 12; iv. 14. † 23. Luke xxiv.  
27; Acts xvii. 3; xix. 8. † 21. Acts xiv. 4; xvii. 4; xix. 9. † 26. Isa. vi. 9; Jer.  
v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40;  
Rom. xi. 8.

τὸν λαὸν τοῦτον, καὶ εἶπον· Ἀκοῇ ἀκού-  
the people this, and say thou: With ears you  
σετε, καὶ οὐ μὴ συνῆτε· καὶ  
will hear, and not not you may understand; and  
βλέποντες βλέψετε, καὶ οὐ μὴ ἴδη-  
seeing you will see, and not not you may

τε. 27 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ  
perceive. Unfeeling for the heart of the people

τοῦτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν,  
this and with the ears heavily they hear,

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μὴ-  
and the eyes of them they closed; lest

ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ  
at any time they should see with the eyes, and

τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ  
with the ears they should hear, and with the heart

συνῶσι, καὶ ἐπιστρέψωσι, καὶ  
they should understand, and should return, and

ἰάσωμαι αὐτούς. 28 Γνωστὸν οὖν ἔστω  
I should heal them. Known therefore let it be

ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον  
to you, that to the Gentiles is sent the salvation

τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. 29\* [Καὶ  
of the God; they and will hear. [And

ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖ-  
these things of him saying, went the Jews,

οι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.]  
much having among themselves discussion.]

30 Ἐμείνε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώ-  
He abode and two years whole in own hired

ματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευ-  
dwelling; and received all those coming

ομένους πρὸς αὐτόν, 31 κηρύσσων τὴν βασι-  
in to him, publishing the kingdom

λείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ πε-  
of the God, and teaching the things con-

ρὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ  
cerning the Lord Jesus Anointed with

πάσης παρρησίας, ἀκωλύτως.  
all freedom of speech, unrestrained.

‘PEOPLE, and say, Hear-  
‘ing you will hear, though  
‘you may not understand;  
‘and seeing, you will see,  
‘though you may not per-  
‘ceive.

27 ‘For the HEART of  
‘this PEOPLE is stupified;  
‘they hear heavily with  
‘their EARS, and their  
‘EYES they have closed;  
‘lest at any time they  
‘should see with their  
‘EYES, and hear with their  
‘EARS, and understand  
‘with their HEART, and  
‘should retrace their steps,  
‘and I should heal them.’

28 Be it known to you,  
therefore, That \*This SAL-  
vation of GOD is sent ‡to  
the GENTILES, and they  
will hear it.”

29 \* [And when he said  
these things, the JEWS  
departed, having Much  
Discussion among them-  
selves.]

30 And he dwelt two  
whole Years in his Own  
Hired house, and received  
ALL those COMING IN to  
him;

31 ‡proclaiming the  
KINGDOM of GOD, and  
teaching the THINGS con-  
cerning the LORD Jesus  
Christ, with Entire Free-  
dom of speech, and with-  
out restraint.

\*ACTS OF APOSTLES.

\* VATICAN MANUSCRIPT.—28. This SALVATION. 29.—omit. Subscription—ACTS OF APOSTLES.

‡ 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11. ‡ 31. Acts iv. 31; Eph. vi. 19.

# \*TO THE ROMANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος δούλος Ἰησοῦ Χριστοῦ, κλητὸς  
Paul, a servant of Jesus Anointed, called  
ἀπόστολος, ἀφορισμένος εἰς εὐαγγέλιον  
an apostle, having been set apart for glad tidings  
Θεοῦ, (<sup>2</sup> ὅ ἡ προεπηγγέλατο διὰ τῶν  
of God, (which he promised before through the  
προφητῶν αὐτοῦ ἐν Γραφαῖς ἁγίαις,) <sup>3</sup> πε-  
prophets of himself in writings holy,) con-  
ρι τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομέ-  
cerning the son of himself, (that having been  
νον ἐκ σπέρματος Δαυὶδ κατὰ σάρκα·  
born from a seed of David according to flesh;  
τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν  
that having been distinctly set forth a son of God in  
δυνάμει, κατὰ πνεῦμα ἁγιοσύνης, ἐξ  
power, according to spirit of holiness, from  
ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ  
a resurrection of dead ones,) Jesus Anointed of the  
Κυρίου ἡμῶν, <sup>5</sup> (δι' οὗ ἐλάβομεν χάριν καὶ  
Lord of us, (through whom we received favor and  
ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς  
apostleship for obedience of faith in all the  
ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ· <sup>6</sup> ἐν  
nations, in behalf of the name of him; among  
οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·)  
whom are also you, called ones of Jesus Anointed;)  
<sup>7</sup> πᾶσι τοῖς οὖσιν ἐν Ρώμῃ ἀγαπητοῖς Θε-  
to all those who are in Rome beloved ones of  
οῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ  
God called saints; favor to you and peace from  
Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χρι-  
God Father of us, and Lord Jesus Anointed.  
στοῦ. <sup>8</sup> Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου  
First indeed I give thanks to the God of me  
διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν,  
through Jesus Anointed on account of all of you,  
ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ  
because the faith of you is celebrated in whole  
τῷ κόσμῳ. <sup>9</sup> Μάρτυς γάρ μου ἐστὶν ὁ Θεός·  
the world. A witness for of me is the God,  
τῷ λατρεῦω ἐν τῷ πνεύματί μου ἐν τῷ  
to whom I am a servant in the spirit of me in the  
εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως  
glad tidings of the son of him, how unceasingly  
μνησθῆναι ὑμῶν ποιούμεναι, <sup>10</sup> πάντοτε ἐπὶ τῶν  
remembrance of you I make, always on the  
προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ  
prayers of me asking, if possibly now at length  
εὐδογήσομαι ἐν τῷ θελήματι τοῦ  
I shall have a prosperous journey by the will of the  
Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. <sup>11</sup> Ἐπιποθῶ γάρ  
God to come to you. I long for

## CHAPTER I.

1 Paul, a Servant of  
\*Christ Jesus, ‡a Consti-  
tuted Apostle, ‡set apart  
for the Glad Tidings of  
God,—

2 (‡which was previ-  
ously announced ‡through  
his PROPHETS in the holy  
Scriptures,)—

3 concerning THAT SON  
of his, ‡who was born of  
the Posterity of David as  
to the Flesh;

4 who was ‡designated  
the Son of God in Power  
as to the Spirit of Holi-  
ness, by his Resurrection  
from the Dead,—Jesus  
Christ our LORD;

5 through whom we re-  
ceived Favor and Apos-  
tolic office, in order to the  
Obedience of Faith among  
All the NATIONS, on ac-  
count of his NAME;

6 among whom you are  
also the Invited ones of  
Jesus Christ;—

7 to ALL who ARE in  
Rome, the BELOVED of  
God, Constituted Holy  
ones; Favor and Peace to  
you from God our Father,  
and the Lord Jesus Christ.

8 And first, ‡I give  
thanks to my God through  
Jesus Christ \*concerning  
you all, Because your  
FAITH is celebrated in the  
WHOLE WORLD.

9 For ‡GOD is my Wit-  
ness, whom I reverently  
serve with my SPIRIT in  
the GLAD TIDINGS of his  
SON, how incessantly I  
make mention of you;

10 always asking in  
my PRAYERS, that if by  
any means, now at length,  
I may have a prosperous  
journey, ‡by the WILL of  
God, to come to you

\* VATICAN MANUSCRIPT.—Title—TO THE ROMANS. 1. Christ Jesus. 8. concern-  
ing you all.

‡ 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 2 Tim. i. 11. ‡ 1.  
Acts ix. 15; xiii. 2; Gal. i. 15. ‡ 2. Gen. xxii. 18; Deut. xviii. 15; 2 Sam. vii. 12;  
Isa. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14-16; Ezek. xxxiv. 23; Dan. ix. 24. ‡ 3. Acts  
iii. 21. ‡ 4. Matt. i. 6, 16; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. ‡ 5. Acts xiii.  
33. ‡ 6. Rom. xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. ‡ 7. Rom. xv.  
23, 32; 1 Thess. iii. 10. ‡ 8. James iv. 15.

ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν  
to see you, that some I may impart gift to you  
πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς. <sup>12</sup>τοῦτο  
spiritual, for the to be established you; this  
δὲ ἐστὶ, συμπαρακληθῆναι, ἐν ὑμῖν  
and is, to be comforted together, among you  
διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ  
through the in each other faith, of you and also  
ἐμοῦ. <sup>13</sup>Οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν, ἀδελ-  
of me. Not I wish but you to be ignorant, breth-  
ροί, ὅτι πολλάκις προεθέμην ἔλθειν πρὸς  
ren, that many times I purposed to come to  
ὑμᾶς, (καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο,)  
you, (and was hindered till the present,)  
ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, κα-  
that some fruit I might have also among you, as  
θὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. <sup>14</sup>Ἐλ-  
even among the other nations. to  
λησί τε καὶ βαρβάρους, σοφοῖς τε  
(Greeks both and to barbarians, to wise ones both  
καὶ ἀνοήτοις ὀφειλέτης εἰμί. <sup>15</sup>οὕτω, τὸ  
and to simple ones a debtor I am; thus, that  
κατ' ἐμέ, πρόθυμον καὶ ὑμῖν τοῖς  
according to me, I am eager even to you to those  
ἐν Ῥώμῃ εὐαγγελίσασθαι. <sup>16</sup>Οὐ γὰρ ἐπαί-  
in Rome to announce glad tidings. Not for I am  
σχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ Θεοῦ  
ashamed the glad tidings; power for of God  
ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰου-  
is for salvation to all to the believing, to  
δαίω τε \* [πρῶτον] καὶ Ἑλληνι. <sup>17</sup>Δικαιο-  
Jew both [first] and to Greek. Righteous-  
σύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ  
ness for of God in it is revealed from  
πίστεως εἰς πίστιν, καθὼς γέγραπται·  
faith in order to faith, as it has been written;  
Ὁ δὲ δίκαιος ἐκ πίστεως, ζήσεται.  
The and just by faith, shall live.  
<sup>18</sup>Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ'  
Is revealed besides wrath of God from  
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀν-  
heaven on all impiety and injustice of  
θρώπων, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατε-  
men, of those the truth by injustice hold-  
χόντων. <sup>19</sup>Διότι τὸ γνωστὸν τοῦ Θεοῦ  
ing down. Because that known of the God  
φανερὸν ἐστὶν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς  
manifest is among them; the God for to them  
ἐφανέρωσε· <sup>20</sup>(τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ  
showed, (the things for unseen of him from  
κτίσεως κόσμου, τοῖς ποιήμασι νοού-  
creation of the world, in the things made being  
μενα καθοράται, ἥ τε αἰδιος αὐτοῦ  
perceived is clearly seen, the both eternal of him  
δύναμις καὶ θεϊότης) εἰς τὸ εἶναι αὐτοὺς  
power and deity;) in order that to be them  
ἀναπολογήτους. <sup>21</sup>Διότι γνόντες τὸν Θεόν,  
inexcusable. Because having known the God,

11 For I greatly desire to see you, †that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me.

13 But I wish you not to be ignorant, Brethren, †that I often purposed to come to you, (though hindered till now) that I may have †Some Fruit among you also, even as among the OTHER Nations.

14 †Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING to my ability, I am eager to announce glad tidings among YOU also in Rome.

16 †For I am not ashamed of the GLAD TIDINGS; †because they are the Power of God for Salvation to EVERY ONE BELIEVING; both to Jew and to Greek;

17 †For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, †“But the RIGHTEOUS by Faith, shall live.”

18 †Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who through Injustice, SUPPRESS the TRUTH.

19 Because the KNOWLEDGE of GOD is apparent among them; for GOD disclosed it to Them;

20 for †this INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

\* VATICAN MANUSCRIPT.—16. first—omit.

† 11. Rom. xv. 29. † 13. Rom. xv. 23. † 13. Phil. iv. 17. † 14. 1 Cor. ix. 15. † 16. Ps. xl. 9; Mark viii. 38; 2 Tim. i. 8. † 16. 1 Cor. i. 18; xv. 2. † 17. Rom. iii. 21. † 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. † 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. † 20. Ps. xix. 1; Acts xiv. 17; xvii. 27.

οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἡὺχαρίστησαν·  
 not as God they glorified or they gave thanks;  
 ἀλλ' ἔμταιώθησαν ἐν τοῖς διαλογισμοῖς αὐ-  
 but were vain in the reasonings of  
 τῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν  
 them, and was darkened the perverse of them  
 καρδία· <sup>22</sup>φάσκοντες εἶναι σοφοί, ἐμωράν-  
 heart; asserting to be wise ones, they were  
 θησαν, <sup>23</sup>καὶ ἠλλάξαν τὴν δόξαν τοῦ ἀφθάρ-  
 foolish, and changed the glory of the incor-  
 του Θεοῦ ἐν ὁμοιώματι εἰκόνοσ φθαρ-  
 ruptible God in a likeness of an image of cor-  
 τοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπό-  
 ruptible man, and birds and of four-footed  
 δων καὶ ἐρπετῶν. <sup>24</sup>Διὸ \* [καὶ] πα-  
 beasts and creeping things. Therefore [also] de-  
 ρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις  
 delivered them the God in the lusts  
 τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτι-  
 of the hearts of them to impurity, or the to  
 μάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς·  
 be dishonored the bodies of them in themselves;  
<sup>25</sup>οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ  
 who exchanged the truth of the God  
 ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-  
 in the falsehood, and revered and served  
 τρευσαν τῇ κτίσει παρὰ τὸν κτίσαν-  
 the created thing more than him having  
 τα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶ-  
 created, who is worthy of praise into the ages;  
 νας· ἀμήν. <sup>26</sup>Διὰ τοῦτο παρέδωκεν αὐ-  
 so be it. On account of this delivered them  
 τοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἷ τε γὰρ  
 the God to passions of infamy. The even for  
 θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν  
 females of them changed the natural use  
 εἰς τὴν παρὰ φύσιν· <sup>27</sup>ὁμοίως  
 into that in violation of nature; In like manner  
 τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν  
 and also the males having left the natural  
 χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ  
 use of the female, were inflamed with the  
 ὁρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι  
 lust of them for each other, males with males  
 τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀν-  
 the indecency working out, and the recom-  
 τιμισθίαν, ἣν ἔδει, τῆς πλάνης αὐ-  
 pence, which it was proper, of the error of  
 τῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. <sup>28</sup>Καὶ καθὼς  
 them in themselves receiving back. And as  
 οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει,  
 not they did try the God to have in knowledge,  
 παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδοκίμον νοῦν,  
 delivered them the God to a worthless mind,  
 ποιεῖν τὰ μὴ καθήκοντα· <sup>29</sup>πεπληρωμένους  
 to do the things not fitting having been filled  
 πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ,  
 with all iniquity, in wickedness, in covetousness,

21 Because, though they knew God, they did not glorify or thank him as God, but †became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLORY of the INCORRUPTIBLE †God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 †Therefore God delivered them over, through the LUSTS of their HEARTS for Impurity, †to DISHONOR their BODIES among themselves;

25 †who exchanged the TRUTH concerning God for a FALSE religion, and revered and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES; Amen!

26 On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

27 and in like manner, also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

28 And as they did not choose to possess the Knowledge of God, God delivered them over to a Worthless Mind to do IMPROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

\* VATICAN MANUSCRIPT.—24. also—omit.

† 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. † 23. Deut. iv. 16; Ps. cvi. 20; Isa. xl. 18, 26; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. † 24. Ps. lxxxii. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. † 24. Lev. xviii. 22; 1 Pet. iv. 3. † 25. Jer. x. 14; Jonah ii. 8; Hab. ii. 18.

κακία· μεστοὺς φθόνου, φόνου, ἔριδος, in malignity; full of envy, murder, strife, δόλου, κακοηθείας, ψιθυριστάς· <sup>30</sup>καταλάλους, deceit, bad disposition, whisperers; revilers, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, God-haters, insolent ones, proud ones, boasters, ἐφευρετάς κακῶν, γονεῦσιν ἀπειθεῖς, <sup>31</sup>ἀσυνεργοὶ ἐν κακοῖς, ἀπειθεῖς τοῖς γονεῦσιν, inventors of evils, to parents disobedient, obstinate ones, covenant-breakers, unaffectionate ones, \* [ἀσπόνδους,] ἀνελεήμονας· <sup>32</sup>οἵτινες τὸ [implacable ones,] unmerciful ones; who the δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, (ὅτι οἱ ordinance of the God having known, (that those τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου the things such doing worthy of death εἰσιν,) οὐ μόνον αὐτὰ ποιοῦσιν· ἀλλὰ καὶ συν- are,) not only them they do; but even are εὐδοκοῦσι τοῖς πράσσουσιν. ΚΕΦ. 6'. 2. well pleased to those doing.

<sup>1</sup>Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς Wherefore inexcusable thou art, O man every one ὁ κρίνων. Ἐν ᾧ γὰρ κρίνεις τὸν who art judging. In which for thou judgest the ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ other, thyself thou condemnest; the things for αὐτὰ πράσσεις ὁ κρίνων. <sup>2</sup>Οἶδαμεν δέ, same thou doest who art judging. We know but, ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ that the sentence of the God is according to ἀλήθειαν ἐπὶ τοῖς τὰ τοιαῦτα πράσ- truth upon those the things such doing. σοντας. <sup>3</sup>Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ Thinkest thou and this, O man who κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ art judging those the things such doing, and ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρί- art doing them, that thou shalt escape the sen- μα τοῦ Θεοῦ; <sup>4</sup>ἢ τοῦ πλούτου τῆς χρη- tence of the God? Or of the wealth of the good- σιότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς ness of him and of the forbearance and of the μακροθυμίας καταφρονεῖς, ἀγνοῶν, ὅτι patience thinkest thou wrong, being ignorant, that τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σὲ the goodness of the God to reformation thee ἄγει; <sup>5</sup>Κατὰ δὲ τὴν σκληρότητα σου καὶ leads? According to but the hardness of thee and ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ unchanged heart, thou treasurest to thyself ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δι- wrath in a day of wrath and of a revelation of κατακρισίου τοῦ Θεοῦ, ὅς ἀποδώσει ἐκα- righteous judgment of the God, who will render to στω κατὰ τὰ ἔργα αὐτοῦ· <sup>7</sup>τοῖς each according to the works of him; to those

nity; full of Envy, Murder, Strife, Deceit, Bad Habits; Secret Slanderers, <sup>30</sup>Revilers, God-haters, Insolent, Proud, Boasters, Disobedient to Parents, <sup>31</sup>Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity;

<sup>32</sup>who, though they know the ORDINANCE of God, (That THOSE who PRACTISE SUCH things are †deserving of Death,) not only \*are doing Them, but even are approving those who practise them.

## CHAPTER II.

1 Therefore thou art inexcusable, O Man! THOU who JUDGEST all; †for in what thou judgest ANOTHER, thou condemnest Thyself; since THOU, the JUDGE, †dost practise the SAME things.

2 But we know That the SENTENCE of GOD is according to TRUTH upon those who PRACTISE SUCH things.

3 And dost thou think this, O Man! THOU who JUDGEST THOSE PRACTISING SUCH things, and yet art doing the same, That thou shalt escape the SENTENCE of GOD?

4 Or dost thou despise the †ABUNDANCE of his GOODNESS and FORBEARANCE and PATIENCE, †being ignorant That this GOODNESS of GOD entices thee to a Reformation?

5 According to thy HARDNESS and unchanged heart, †thou art treasuring up Wrath for thyself in a Day of Wrath and Revelation of God's Righteous judgment;

6 †who will award to each according to his WORKS;

\* VATICAN MANUSCRIPT.—31. Implacable—omit. 32. are doing them, but even are approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter.

‡ 32. Rom. vi. 21. † 1. 2 Sam. xii. 5-7; Matt. vii. 1; 2 John 8. 9. † 4. Rom. ix. 23; Eph. i. 7; ii. 4, 7; † 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. † James v. 4. † 6. Job xxxiv. 11; Psa. lxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. xiv. 12; 1 Cor. iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ,  
indeed by perseverance of a work good,  
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι,  
glory and honor and incorruptibility are seeking,  
ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας,  
life age-lasting; to those but from a party spirit,  
καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθόμενοις  
and disobeying indeed the truth, obeying  
δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμός.  
but the unrighteousness, wrath and indignation.  
<sup>9</sup>Θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀν-  
affliction and distress on every soul of  
θρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰου-  
man of the working the evil, of  
δαίου τε πρώτον καὶ Ἑλλήνος· <sup>10</sup>δόξα δὲ καὶ  
Jew both first and of Greek; glory but and  
τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ  
honor and peace to every one the working  
τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτον καὶ Ἑλληνι.  
the good, to Jew both first and to Greek.  
<sup>11</sup>Οὐ γὰρ ἐστὶ προσωποληψία παρὰ τῷ Θεῷ.  
Not for is respect of persons with the God.

<sup>12</sup>Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνό-  
As many as for without law sinned, without  
μως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν  
law also shall perish; and as many as under  
νόμῳ ἥμαρτον, διὰ νόμου κριθῇσονται, <sup>13</sup>(οὐ  
law sinned, by law shall be judged, (not  
γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ  
for the hearers of the law just ones with the  
Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιο-  
God, but the doers of the law shall be  
θῇσονται. <sup>14</sup>Ὅταν γὰρ ἔθνη τὰ μὴ νόμον  
justified. When for Gentiles those not a law  
ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ,  
having, by nature the things of the law may do,  
οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·  
these a law not having, to themselves are a law;  
<sup>15</sup>οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου  
who show plainly the work of the law  
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυ-  
written in the hearts of them, testifyin-  
ρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ  
with them the conscience, and between  
ἀλλήλων τῶν λογισμῶν κατηγορούντων, ἢ καὶ  
each other of the reasonings accusing or even  
ἀπολογουμένων,) <sup>16</sup>ἐν ἡμέρᾳ ὅτε κρινεῖ  
defending,) in a day when shall judge  
ὁ Θεὸς τὰ κρυπτά τῶν ἀνθρώπων,  
the God the things secrets of the men,  
κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ  
according to the glad tidings of me, through Jesus

7 aionian Life, indeed, to THOSE who, by Perseverance in Good Works, are SEEKING for Glory and Honor and Incorruptibility;

8 but Indignation and Wrath to THOSE who are  $\dagger$ FACTIOUS, and  $\dagger$ obey not the TRUTH but obey UNRIGHTEOUSNESS;—

9 Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

10 but Glory and  $\dagger$ Honor and Peace to EVERY one WORKING GOOD; first to the Jew, and then to the Greek;

11 for  $\dagger$ there is no Partiality with God.

12 Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

13 (for not  $\dagger$ the HEARERS of \*Law are just before God, but the DOERS of \*Law will be justified.

14 When, therefore, THOSE Gentiles not HAVING a Law,  $\dagger$ naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;

15 who demonstrate the  $\dagger$ WORK of the LAW written on their HEARTS, Their CONSCIENCE co-attesting, and the REASONINGS between each other, accusing or defending;)—

16 in a Day when, according to my GLAD TIDINGS, GOD will judge the

\* VATICAN MANUSCRIPT.—13. Law. 13. Law.

$\dagger$  14. *Phusei*, by nature, means also “an *infused disposition*, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to *converted Gentiles*. See verse 26; and Jer. xxxi. 31-35 with Heb. viii. 6-13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, i. 1; ‘Having heard of your name much beloved of God, which you have attained by your righteous *disposition*, (*Phusei*,) according to the faith and love which is in Jesus Christ our Savior.’” See Parkhurst on the word.  $\dagger$  15. Matter or substance of the law, or by a *pleonasm*, the law itself.

$\dagger$  8. 1 Tim. vi. 3, 4.  $\dagger$  8. 2 Thess. i. 8.  $\dagger$  10. 1 Pet. i. 7.  $\dagger$  11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17.  $\dagger$  13. James i. 22, 23.

Χριστοῦ. <sup>17</sup>Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ,  
Anointed. If but thou a Jew art named,  
καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν  
and dost rest in the law, and dost boast in  
Θεῷ, <sup>18</sup>καὶ γινώσκεις τὸ θέλημα, καὶ δοκι-  
God, and knowest the will, and dis-  
μάξεις τὰ διαφέροντα, κατηχούμενος  
cernest the things differing, being instructed  
ἐκ τοῦ νόμου. <sup>19</sup>Ἐπέποιθάς τε σεαυτὸν ὁδη-  
out of the law; hast believed and thyself  
γὼν εἶναι τυφλῶν, φῶς τῶν ἐν  
a guide to be of blind ones, a light of those in  
σκότει, <sup>20</sup>παιδευτὴν ἀφρόνων, διδάσκα-  
darkness, an instructor of simple ones, a teacher  
λον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώ-  
of babes, having the form of the knowl-  
σεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. <sup>21</sup>Ὁ οὖν  
edge and of the truth in the law; who then  
διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις;  
art teaching another, thyself not dost thou teach?  
ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;  
who art preaching not to steal, dost thou steal?  
<sup>22</sup>Ὁ λέγων μὴ μοιχεύειν, μοιχεύ-  
who art saying not to commit adultery, dost thou  
εις; ὁ βδελυσσόμενος τὰ εἰδωλα,  
commit adultery? who art detesting the idols,  
ἱεροσυλεῖς; <sup>23</sup>Ὁ ἐν νόμῳ καυχᾶσαι  
dost thou rob temples? who in a law boastest,  
διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν  
through the violation of the law the God  
ἀτιμάζεις; <sup>24</sup>Τὸ γὰρ ὄνομα τοῦ Θεοῦ  
dost thou dishonor? The for name of the God  
δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι,  
through you is blasphemed among the nations,  
καθὼς γέγραπται. <sup>25</sup>Περιτομή μὲν  
even as it has been written. Circumcision indeed  
γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης. ἐὰν δὲ  
for profits, if law thou practisest; if but  
παραβάτης νόμου ᾖ, ἢ περιτο-  
a violator of law thou mayest be, the circum-  
μή σου ἀκροβυστία γέγονεν. <sup>26</sup>Εὰν  
cision of thee uncircumcision has become. If  
οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ  
therefore the uncircumcision the ordinances of the  
νόμου φυλάσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς  
law may keep, not the uncircumcision of him for  
περιτομήν λογισθῆσεται; <sup>27</sup>καὶ κρινεῖ  
circumcision will be counted? and will judge  
ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τε-  
the from nature uncircumcision, the law

‡HIDDEN things of MEN, through \*Christ Jesus.

17 But if thou ‡art named a Jew, and dost rest in Law, and boast in God,

18 and knowest ‡his WILL, and dost ‡discern SUPERIOR THINGS, being instructed out of the LAW;

19 and hast believed thyself to be a Guide of the Blind, a Light of THOSE in Darkness,

20 an Instructor of the simple, a Teacher of Babes; having the ‡FORM of KNOWLEDGE and of TRUTH in the LAW;—

21 ‡dost ‡THOU, then, who art TEACHING another, not instruct Thyself? THOU who are PREACHING, "Do not steal," dost thou steal?

22 THOU who art saying, "Do not commit adultery!" dost thou commit adultery? THOU who ABHORREST IDOLS, dost thou rob temples?

23 Thou who dost boast in a Law, through the VIOLATION of the LAW dost thou dishonor God?

24 For, even as it has been written, ‡"The NAME of GOD is blasphemed on your account among the NATIONS."

25 Now Circumcision indeed profits, if thou dost practise Law; but if thou art a Violator of Law, thy CIRCUMCISION has become UNCIRCUMCISION.

26 If therefore the ‡UNCIRCUMCISION observe the ORDINANCES of the LAW, will not his UNCIRCUMCISION be accounted for Circumcision?

27 And the UNCIRCUM-

\* VATICAN MANUSCRIPT.—16. Christ Jesus. 17. Law.

‡ 21. The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder;" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

‡ 16. Luke viii. 17. ‡ 17. ver. 28. ‡ 18. Psa. cxlvii. 19, 20. ‡ 18. Phil. i. 10. ‡ 20. 2 Tim. i. 13; iii. 5. ‡ 21. Matt. xxiii. 3. ‡ 24. Isa. lli. 5; Ezek. xxxvi. 20, 23. ‡ 25. Gal. v. 3. ‡ 26. Acts x. 34, 35.



λοῦσα σε τὸν διὰ γράμματος καὶ  
perfecting, thee who through letter and  
περιτομῆς παραβάτην νόμου; <sup>28</sup>Οὐ γὰρ ὁ ἐν  
circumcision a violator of law? Not for he in  
τῷ φανερῷ, Ἰουδαίος ἐστίν, οὐδὲ ἡ  
the outward appearance, a Jew is, nor that  
ἐν τῷ φανερῷ, ἐν σαρκί, περιτομή·  
in the outward appearance, in flesh, circumcision;  
<sup>29</sup>ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος καὶ περιτο-  
but he in the hidden a Jew, even circum-  
μὴ καρδίας, ἐν πνεύματι, οὐ γράμματι·  
cision of heart, in spirit, not letter;  
οὐ ὃ ἐπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ'  
of whom the praise not from men, but  
ἐκ τοῦ Θεοῦ.  
from the God.

ΚΕΦ. γ'. 3.

<sup>1</sup>Τι οὖν τὸ περισσὸν τοῦ Ἰουδαίου;  
What then the pre-eminence of the Jew?  
ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; <sup>2</sup>Πολύ,  
or what the profit of the circumcision? Much,  
κατὰ πάντα τρόπον. Πρῶτον μὲν  
according to every mode. First indeed  
γὰρ, ὅτι ἐπιστεύθησαν τὰ λόγια  
for, because they were entreated with the oracles  
τοῦ Θεοῦ. <sup>3</sup>Τι γὰρ; εἰ ἠπίστησαν τινές,  
of the God. What for? if believed not some,  
μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ  
not the unbelief of them the faith of the God  
καταργήσῃ; <sup>4</sup>Μὴ γένοιτο· γινέσθω δὲ ὁ  
will make void? Not let it be; let be but the  
Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, κα-  
God true, every but man a liar, even  
θὼς γέγραπται· <sup>5</sup>Ὅπως ἂν δικαιω-  
as it has been written: That thou mayest be  
θῇς ἐν τοῖς λόγοις σου, καὶ νική-  
justified in the words of thee, and mayest  
σῃς ἐν τῷ κρίνεσθαί σε. <sup>6</sup>Εἰ δὲ ἡ ἀδι-  
conquer in the to be judged thee. If but the un-  
κία ἡμῶν Θεοῦ δικαιοσύνην συνί-  
righteousness of us of God righteousness es-  
στησι, τί ἐροῦμεν; μὴ ἄδικος ὁ  
tablishes, what shall we say? not unrighteous the  
Θεὸς ὁ ἐπιφέρων ὀργήν; (κατὰ ἄνθρω-  
God that inflicting wrath? (according to man  
πον λέγω.) <sup>7</sup>Μὴ γένοιτο· ἐπεὶ πῶς κρι-  
I speak.) Not let it be; otherwise how will  
νεῖ ὁ Θεὸς τὸν κόσμον; <sup>8</sup>Εἰ γὰρ ἡ ἀλή-  
judge the God the world? If for the truth  
θεῖα τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσ-  
of the God by the my falsehood abounded  
σευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ  
to the glory of him, why yet also I  
ὡς ἁμαρτωλὸς κρίνομαι; <sup>9</sup>Καὶ μὴ (καθὼς βλα-  
as a sinner am judged? And not (as we  
σφημούμεθα, \* [καὶ] καθὼς φασί τινες ἡμᾶς  
are falsely accused, [and] as affirm some of us

cision, from a state of nature, perfecting the law, will ‡condemn THEE, who with the Written law and Circumcision art a Violator of Law.

<sup>28</sup> For not ‡THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the Flesh CIR- CUMCISION;

<sup>29</sup> but the Jew is HID- DEN within, even \*Cir- cumcision of the Heart,— Spiritual, not Literal; Whose PRAISE comes not from Men, but from God.

CHAPTER III.

<sup>1</sup> What then is the SU- PERIORITY of the JEW, or What the PROFIT of the CIR- CUMCISION?

<sup>2</sup> Much in every Re- spect; but first, indeed, ‡Because they were en- trusted with the ORACLES of GOD.

<sup>3</sup> For what ‡if some did not believe? will their UNBELIEF annul the FI- DELITY of GOD?

<sup>4</sup> By no means! but let GOD be true, though Every Man be False; even as it has been written, ‡“That “thou mayest be justified “in thy WORDS, and may- “est overcome in thy “JUDGMENT.”

<sup>5</sup> But if our UNRIGHTE- OUSNESS establishes God's Righteousness, what shall we say? Is THAT GOD un- righteous who INFLECTS WRATH? (I speak accord- ing to Man.)

<sup>6</sup> By no means! other- wise, ‡how will GOD judge the WORLD?

<sup>7</sup> For if the TRUTH of GOD abounded by MY Falsehood to his GLORY, why am I also yet judged as a Sinner?

<sup>8</sup> And not, (as we are falsely accused, and as

\* VATICAN MANUSCRIPT.—8. and—omit.

‡ 27. Matt. xii. 41, 42. ‡ 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15. ‡ 29. Col. ii. 11; Phil. iii. 3. ‡ 2. Ps. cxlvii. 19, 20; Rom. ix. 4. ‡ 3. Rom. x. 16; Heb. iv. 2. ‡ Ps. li. 4. ‡ 6. Gen. xviii. 25; Job. viii. 3; xxxiv. 17. ‡ 8. Rom. v. 20; vi. 1, 15.

λέγειν,) ὅτι ποιήσωμεν τὰ κακά, ἵνα  
to say,) that we may do the evil things, so that  
ἔλθῃ τὰ ἀγαθὰ; ὧν τὸ κρίμα  
may come the good things? of whom the judgment  
ἐνδικόν ἐστι. Ὅτι οὖν; προεχόμεθα; Οὐ πάν-  
just is. What then? do we excel? Not at

τως· προηρτισάμεθα γάρ, Ἰουδαίους τε  
all; we before convicted for, Jews both  
καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι·  
and Greeks all under sin to be?

<sup>10</sup>καθὼς γέγραπται· Ὅτι οὐκ ἔστι δίκαι-  
even as it has been written; That not is just

ος οὐδὲ εἷς· <sup>11</sup>οὐκ ἔστιν ὁ συνίων, οὐκ  
not even one; not is he understanding, not

ἔστιν ὁ ἐκζητῶν τὸν Θεόν· <sup>12</sup>πάντες ἐξέκλι-  
is he seeking out the God; all turned

ναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι  
aside, together they were unprofitable; not is

ποιῶν χρηστότητα, \* [οὐκ ἔστιν] ἕως ἐνός.  
doing goodness, [not is] even one.

<sup>13</sup>Τάφος ἀνεωγμένος ὁ λάρυγξ αὐ-  
A sepulchre having been opened the throat of

τῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.  
them; with the tongues of them they deceived.

Ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν, <sup>14</sup>ὧν  
Venom of asps under the lips of them, Of whom

τὸ στόμα ἀράς καὶ πικρίας γέμει.  
the mouth of cursing and of bitterness is full.

<sup>15</sup>Ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·  
Swift the feet of them to pour out blood;

<sup>16</sup>σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐ-  
ruin and misery in the ways of

τῶν· <sup>17</sup>καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. <sup>18</sup>Οὐκ  
them; and a way of peace not they knew. Not

ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐ-  
is fear of God before the eyes of

τῶν. <sup>19</sup>Οἶδαμεν δέ, ὅτι ὅσα ὁ νόμος  
them. We know and, that what things the law

λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν  
says, to those under the law it speaks; that every

στόμα φραγῇ, καὶ ὑπόδικος γένη-  
mouth may be stopped, and liable to penalty may

ται πᾶς ὁ κόσμος τῷ Θεῷ. <sup>20</sup>Διότι  
become all the world to the God. Therefore

ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα  
from works of law not shall be justified all

σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπί-  
flesh before him; through for law an

γνώσις ἁμαρτίας. <sup>21</sup>Νυνὶ δὲ χωρὶς  
acknowledgment of sin. Now but without

some affirm that we say,)  
‡ That we may do EVIL, so  
that GOOD may come;  
Whose CONDEMNATION is  
just.

9 What then? Do we  
excel? Not at all; for we  
before convicted both  
Jews and Greeks to be all  
under Sin;

10 even as it has been  
written, ‡ "There is none  
"righteous, not even one;

11 "There is \*none that  
"understands, there is  
"none that seeks God.

12 "They all have  
"turned aside; they are  
"altogether worthless;  
"there is none that does  
"Good, there is not even  
"one.

13 ‡ "An opened  
"Tomb is their THROAT;  
"with their TONGUES they  
"deceive; ‡ the Poison of  
"Asps is under their LIPS.

14 ‡ "Their MOUTH is  
"full of Cursing and Bit-  
"terness."

15 ‡ "Their FEET are  
"swift to shed Blood;

16 "Ruin and Misery  
"are in their PATHS,

17 "and a Peaceful  
"Road they have not  
"known.

18 "There is no Fear  
"of God before their EYES."

19 But we know That  
whatever things ‡ the LAW  
says, it speaks to THOSE  
under the LAW; so that  
Every Mouth may be  
stopped, and that All the  
WORLD may become ame-  
nable to God.

20 Therefore by Works  
of Law No Human being  
shall be justified in his  
presence; ‡ for through  
Law there is an Acknow-  
ledgment of Sin.

\* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God.  
12. not is—omit.

† 13. This, with all the following verses to the end of the 18th, are found in the  
*Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this  
Version that the apostle quoted, as the verses cannot be found in any other place with so  
near an approximation to the apostle's meaning and words.—*Clarke*. Some contend, how-  
ever, that the Apostle quoted from different parts of Scripture.

‡ 10. *Psa.* xiv. 1-3. ‡ 13. *Psa.* v. 5; *Jer.* v. 16. ‡ 14. *Psa.* cxl. 3. ‡ 14.  
*Psa.* x. 7. ‡ 15. *Prov.* i. 16; *Isa.* lix. 7, 8. ‡ 18. *Psa.* xxxvi. 1. ‡ 19. *John* x.  
x. 34; xv. 25. ‡ 20. *Rom.* vii. 7; *Gal.* ii. 16.

νόμου δικαιοσύνη Θεοῦ πεφανέρω-  
law a righteousness of God has been made  
ται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν  
manifest, being attested by the law and the  
προφητῶν· <sup>22</sup>δικαιοσύνη δὲ Θεοῦ διὰ  
prophets; a righteousness even of God through  
πίστεως \* [Ἰησοῦ] Χριστοῦ, εἰς πάντας \* [καὶ  
faith [of Jesus] Anointed, to all [and  
ἐπὶ πάντας] τοὺς πιστεύοντας· οὐ γὰρ ἐστὶ  
upon all] the believing; not for is  
διαστολή. <sup>23</sup>Πάντες γὰρ ἥμαρτον, καὶ ὅστε  
a distinction. All for sinned, and come  
ροῦνται τῆς δόξης τοῦ Θεοῦ, <sup>24</sup>δικαιούμενοι  
short of the glory of the God, being justified  
δωρεάν, τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπο-  
freely, by the of him favor, through the re-  
λυσώσεως τῆς ἐν Χριστῷ Ἰησοῦ· <sup>25</sup>ὃν προέ-  
demption that in Anointed Jesus; whom set  
θετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως  
forth the God a mercy-seat through the faith  
ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς  
by the of him blood, for a pointing out of the  
δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν  
righteousness of himself, through the passing by  
τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ  
of the formerly committed sins in the  
ἀνοχῇ τοῦ Θεοῦ· <sup>26</sup>πρὸς ἔνδειξιν τῆς  
forbearance of the God; to a point out of the  
δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ,  
righteousness of himself in the present time,  
εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαι-  
in order that to be him righteous, and justify-  
οῦντα τὸν ἐκ πίστεως Ἰησοῦ. <sup>27</sup>Ποῦ οὖν  
ing him of faith of Jesus. Where then  
ἡ καύχησις; ἐξεκλείσθη. Διὰ ποίου νό-  
the boasting? it is shut out. Through what kind of  
μου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου  
law? of the works? no, but through a law  
πίστεως· <sup>28</sup>λογιζόμεθα γὰρ, δικαιούσθαι πί-  
of faith; we reckon for, to be justified by  
στεῖ ἄνθρωπον, χωρὶς ἔργων νόμου. <sup>29</sup>Ἡ  
faith a man, without works of law. Or  
Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ καὶ ἐθνῶν;  
of Jews the God alone? not and of Gentiles?  
καὶ καὶ ἐθνῶν. <sup>30</sup>Επεὶ περ εἰς ὁ Θεός,  
yes also of Gentiles. Since one the God,  
ὅς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ  
who will justify circumcision from faith, and  
ἀκροβυστίαν διὰ τῆς πίστεως. <sup>31</sup>Νόμον οὖν  
uncircumcision through the faith. Law then

21 † But now, apart from Law, God's Righteousness has been made manifest, † being attested by the Law and the PROPHETS;

22 even God's Righteousness, † through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction,

23 for † all have sinned, and come short of the GLORY of GOD;—

24 being justified freely by HIS Favor, † through THAT REDEMPTION which is by Christ Jesus;

25 whom GOD has set forth to be † a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHTEOUSNESS † in PASSING BY the SINS FORMERLY committed, during the FORBEARANCE of GOD;

26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justify- ing HIM who is of the Faith of Jesus.

27 Where then is BOASTING? It is shut out. Through What Law? Of works? No, but by the Law of Faith;

28 for we reckon that Man is justified by Faith, apart from Works of Law.

29 Or is he the GOD of the JEWS alone? and not of the Gentiles? Yes, of the Gentiles also;

30 since it is † the One GOD who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.

31. Do we then nullify Law through the FAITH?

\* VATICAN MANUSCRIPT.—22. Jesus—omit. 22. and on all—omit.

† 25. The word *hilastēriōn* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 3, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*

‡ 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. ‡ 21. John v. 46; Acts xxvi. 22. ‡ 22. Rom. iv. ‡ 23. ver. 9; Rom. xi. 32; Gal. iii. 22. ‡ 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. ‡ 25. Heb. ix. 5. ‡ 25. Acts xiii. 38, 39; 1 Tim. i. 15. ‡ 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

καταργούμεν διὰ τῆς πίστεως; Μὴ γένοιτο·  
do we nullify through the faith? Not let it be;  
ἀλλὰ νόμον ἱστώνμεν.  
but law we establish.

ΚΕΦ. δ'. 4.

Τὶ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα  
What then shall we say Abraam the father  
ἡμῶν \* [εὗρηκέναι] κατὰ σάρκα; Ἐἰ γὰρ  
of us [to have found] according to flesh? If for  
Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύ-  
Abraam from works was justified, he has boast-  
χημα, ἀλλ' οὐ πρὸς τὸν Θεόν. Ὅτι γὰρ ἡ  
ing, but not towards the God. What for the  
γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ  
writing says? Believed and Abraam the  
Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην  
God, and it was counted to him for righteousness.  
Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται  
To him but working the reward not is counted  
κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·  
according to favor, but according to debt;  
Ἐπὶ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ  
to him but not working, believing but on  
τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ  
the one justifying the ungodly, is counted the  
πίστις αὐτοῦ εἰς δικαιοσύνην· ὡς καὶ περὶ καὶ  
faith of himself for righteousness; even as and  
Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου,  
David speaks the blessedness of the man,  
ὃς ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς  
to whom the God counts righteousness without  
ἔργων· ὡς μακάριοι, ὧν ἀφέθησαν αἱ  
works; blessed ones, of whom are forgiven the  
ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρ-  
iniquities, and of whom are covered over the sins;  
τίαι· ὡς μακάριος ἀνὴρ, ὃς οὐ μὴ λογίσθαι  
blessed man, to whom not not may count  
Κύριος ἁμαρτίαν. Ὁ μακαρισμὸς οὖν οὗτος,  
Lord sin. The blessedness then this,  
ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυ-  
on the circumcision or also on the uncircum-  
στίαν; Λέγομεν γάρ, \* [ὅτι] ἐλογίσθη τῷ  
cision? We say for, [that] was counted to the  
Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. <sup>10</sup> Πῶς  
Abraam the faith for righteousness. How  
οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν  
then was it counted? in circumcision being, or in  
ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο-  
uncircumcision? Not in circumcision, but in un-  
βυστίᾳ· καὶ σημεῖον ἔλαβε περιτο-  
circumcision; and a sign he received of circum-  
μῆς, σφραγίδα τῆς δικαιοσύνης τῆς  
cision, a seal of the righteousness of the

By no means; but, we es-  
tablish Law.

CHAPTER IV.

1 What, then, shall we  
say of †Abraham, our  
\*FOREFATHER according  
to the Flesh?

2 For if Abraham was  
†justified by Works, he  
has a ground of boasting;  
but not before God;

3 for what says the  
SCRIPTURE? †“And Abra-  
ham believed God, and  
“it was accounted to him  
“for Righteousness.”

4 †Now to HIM who  
WORKS, the REWARD is  
not accounted as a Favor,  
but as a Debt;

5 but to HIM who does  
not work, but who be-  
lieves on HIM who JUSTI-  
FIES †the UNGODLY, his  
FAITH is accounted for  
Righteousness.

6 Even as David also  
speaks of the BLESSED-  
NESS of the MAN to whom  
God accounts Righteous-  
ness apart from Works,

7 saying, †“Happy are  
“they Whose INIQUITIES  
“are forgiven, and Whose  
“SINS are covered;

8 “happy is the Man  
“to whom the Lord will  
“not account Sin.”

9 Is this BLESSEDNESS,  
then, on the CIRCUMCI-  
SION? or also on the UN-  
CIRCUMCISION? for we  
affirm, FAITH was ac-  
counted to ABRAHAM for  
Righteousness.

10 How then was it ac-  
counted? When he was  
in Circumcision, or in Un-  
circumcision? Not in Cir-  
cumcision, but in Uncir-  
cumcision.

11 And †he received  
the Symbol of Circumci-  
sion, as a Seal of the  
RIGHTEOUSNESS of THAT

\* VATICAN MANUSCRIPT.—1. FOREFATHER. 1. to have found—omit. 9. That—omit.

† 1. Isa. li. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22. † 2. Rom. iii. 20, 27, 28. † 3. Gen. xv. 9; Gal. iii. 6; James ii. 23. † 4. Rom. xi. 6. † 5. Josh. xxiv. 2. 17. Ps. xxxii. 1, 2. † 11. Gen. xvii. 1.

πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς  
faith of that in the uncircumcision; in order  
τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πι-  
that to be him a father of all of those be-  
στευόντων δι' ἀκροβυστίας, (εἰς τὸ  
believing through uncircumcision, (in order that  
λογισθῆναι \* [καὶ] αὐτοῖς τὴν δικαιοσύνην,)  
to be counted [also] to them the righteousness,)  
¹²καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ  
and a father of circumcision, to those not from  
περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι  
circumcision alone, but also to those treading  
τοῖς ἰχνεσι τῆς ἐν ἀκροβυστίᾳ πίστε-  
in the footsteps of the in uncircumcision faith  
ως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ¹³Οὐ γὰρ  
of the father of us Abrahā. Not for  
διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ  
through law the promise to the Abrahā, or the  
σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι  
seed of him, that a possessor him to be  
κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.  
of a world, but through a righteousness of faith.  
¹⁴Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένω-  
If for those of law, possessors, has been  
ται ἡ πίστις, καὶ κατήρηται ἡ  
made void the faith, and has been multiplied the  
ἐπαγγελία. ¹⁵Ὁ γὰρ νόμος ὀργὴν κατεργάζε-  
promise; the for law wrath works out;  
ται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβα-  
where for not is law, neither transgres-  
σις. ¹⁶Διὰ τοῦτο ἐκ πίστεως, ἵνα  
sion. On account of this from faith, so that  
κατὰ χάριν· εἰς τὸ εἶναι θεδαίαν τὴν  
according to favor; in order that to be sure the  
ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ  
promise to all the seed, not to that from  
τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως  
the law alone, but also to that from faith  
Ἀβραάμ ὃς ἐστι πατὴρ πάντων ἡμῶν. ¹⁷(κα-  
Abrahā who is a father of all of us; even  
θὼς γέγραπται· Ὅτι πατέρα πολλῶν  
as it has been written; That a father of many  
ἐθνῶν τέθεικά σε.) κατέναντι οὐ  
nations I have placed thee; in presence of whom  
ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς  
he believed of God, of that making alive the  
νεκρούς, καὶ καλῶντος τὰ μὴ ὄντα ὡς  
dead ones, and calling the things not being as  
ὄντα. ¹⁸Ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπί-  
being. Who contrary to hope in hope be-  
στευσεν, εἰς τὸ γενέσθαι αὐτὸν  
lieved, in order that to have become him  
πατέρα πολλῶν ἐθνῶν, (κατὰ τὸ εἶ-  
a father of many nations, (according to that hav-

FAITH which he had while  
in UNCIRCUMCISION; in  
order that he might be the  
Father of ALL uncircum-  
cised BELIEVERS; that the  
RIGHTEOUSNESS may be  
ACCOUNTED to them;

12 and a Father of Cir-  
cumcision, not only to  
THOSE who are of Circum-  
cision, but to THOSE also  
who TREAD in the FOOT-  
STEPS of the FAITH of our  
FATHER Abraham, which  
he had in Uncircumci-  
sion.

13 For the PROMISE to  
ABRAHAM and to his  
SEED, ‡that he should be an  
Inheritor of a World,  
was not through Law, but  
through a Righteousness  
of Faith.

14 ‡For if THOSE of the  
Law are Heirs, the FAITH  
becomes useless, and the  
PROMISE abrogated.

15 Besides, ‡the LAW  
works out Wrath; \*but  
where Law is not, there is  
no Transgression.

16 On account of this it  
is from Faith, ‡that it  
may be according to Fa-  
vor, ‡in order that the  
PROMISE might BE sure to  
ALL the SEED; not to THAT  
of the LAW only, but to  
THAT of the Faith of Abra-  
ham, ‡who is a Father of  
us all,—

17 as it has been writ-  
ten, ‡“A Father of Many  
“Nations I have consti-  
“tuted thee,”—in the  
presence of THAT GOD  
whom he believed, ‡who  
MAKES ALIVE the DEAD,  
and calls ‡THINGS not in  
BEING, as though EXIST-  
ING;

18 who, contrary to  
Hope, believed with Hope,  
that he should BECOME a  
Father of Many Nations,  
according to THAT which

\* VATICAN MANUSCRIPT.—11. also—omit. 15. but where.

‡ 13. Gen. xvii. 4, &c.; Gal. iii. 29. ‡ 14. Gal. iii. 18. ‡ 15. Rom. iii. 20;  
v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4.  
‡ 16. Rom. iii. 24. ‡ 16. Gal. iii. 22. ‡ 16. Isa. li. 2; Rom. ix. 8. ‡ 17.  
Gen. xvii. 5. ‡ 17. Rom. viii. 11; Eph. ii. 1, 5. ‡ 17. Rom. ix. 26; 1 Cor. i. 18;  
1 Pet. ii. 10.

οημένον· Οὕτως ἔσται τὸ σπέρμα σου·) ing been spoken; Thus shall be the seed of thee;)  
 18καὶ μὴ ἀσθενήσας τῇ πίστει, \* [οὐ] and not having grown weak in the faith, [not] κατενόησε τὸ ἑαυτοῦ σῶμα \* [ἤδη] νενε- he regarded the of himself body [already] having κρωμένον, ἐκαντονταέτης που been deadened, an hundred years old thereabouts ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σά- being, and the deadness of the womb of ρας· 20εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ Sarah; against and the promise of the God οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυνα- not he disputed in the unbelief, but was made μώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ, strong in the faith, giving glory to the God, 21καὶ πληροφορηθεῖς, ὅτι ὃ ἐπῆγ- and having been fully assured, that what has been γελται, δυνατός ἐστι καὶ ποιῆσαι. 22Διὸ promised, able he is also to do. Wherefore \*[καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [also] it was counted to him for righteousness. 23Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, Not it was written but on account of him alone, ὅτι ἐλογίσθη αὐτῷ· 24ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς us, to whom it is about to be counted, to those πιστεύουσιν ἐπὶ τὸν ἐγειράντα Ἰησοῦν τὸν believing on the one having raised up Jesus the Κύριον ἡμῶν ἐκ νεκρῶν· 25ὅς παρεδό- Lord of us out of dead ones; who was delivered θη διὰ τὰ παραπτώματα ἡμῶν, καὶ up on account of the offences of us, and ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν. was raised up on account of the justification of us.

ΚΕΦ. ε'. 5.

1Δικαιωθέντες οὖν ἐκ πίστεως, εἰρή- Having been justified therefore by faith, peace νην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου we have with the God through the Lord ἡμῶν Ἰησοῦ Χριστοῦ· 2δι' οὗ καὶ τὴν of us Jesus Anointed; through whom also the προσαγωγὴν ἐσχήκαμεν \* [τῇ πίστει] εἰς τὴν introduction we have (by the faith) into the χάριν ταύτην, ἐν ᾗ ἐστήκαμεν· καὶ καυ- favor this, in which we have stood; and we χώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. boast in hope of the glory of the God. 3Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς Not alone and, but also we boast in the θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν afflictions, knowing that the affliction endurance κατεργάζεται, 4ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ works out, the and endurance approbation, the

had been SPOKEN, ‡“Thus “shall thy SEED be.”

19 And not having grown weak in the FAITH, though he regarded HIS OWN Body as deadened, being somewhere about a Hundred years old, and the DEADNESS of Sarah's WOMB;

20 he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;

21 having been fully as- sured, That what has been promised, ‡he is able also to perform.

22 Therefore, it was ac- counted to him for Righte- ousness.

23 But ‡it was not writ- ten for him alone, That it was accounted to him,

24 but also for us, to whom it is about to be ac- counted, even to THOSE who BELIEVE ‡on HIM who RAISED UP Jesus our LORD from the Dead;

25 ‡who was delivered up on account of our OF- FENCES, ‡and raised for our JUSTIFICATION.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have ‡Peace with God, through our LORD Jesus Christ;

2 through whom, also we have been INTRO- DUCED into this FAVOR in which we stand; ‡and we boast in Hope of the GLORY of God.

3 And not only so, but ‡we triumph also in \*AF- FLICTIONS, ‡knowing That AFFLICTION works out the Endurance;

4 ‡and ENDURANCE,

\* VATICAN MANUSCRIPT.—19. not—omit. 19. already—omit. 22. also—omit. 2. in the FAITH—omit.

‡ 18. Gen. xv. 5. ‡ 21. Psa. cxv. 3; Luke i. 37, 45; Heb. xi. 19. ‡ 23. Rom. xv. 4; 1 Cor. x. 6, 11. ‡ 24. Acts ii. 24; xiii. 30. ‡ 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c. ‡ 25. 1 Cor. xv. 17; 1 Pet. i. 21. ‡ 1. Eph. ii. 4; Col. i. 20. ‡ 2. Heb. iii. 6. ‡ 3. Matt. v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. ‡ 3. James i. 3. ‡ 4. James i. 12.

δὲ δοκιμὴ ἐλπίδα, ἣ δὲ ἐλπίς οὐ κατα-  
and approbation hope, the and hope not is put to  
σχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυ-  
shame, because the love of the God has been  
ται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύ-  
poured out in the hearts of us through spirit  
ματος ἁγίου τοῦ δοθέντος ἡμῖν. <sup>6\*</sup> [Ἔτι]  
holy of that having been given to us. [Yet]  
γὰρ Χριστός, ὄντων ἡμῶν ἀσθενῶν  
for an Anointed one, being of us without strength  
ἔτι, κατὰ καιρὸν ὑπὲρ ἀσε-  
still, according to a season in behalf of impious  
ῶν ἀπέθανε. Ὅμως γὰρ ὑπὲρ δικαίου  
ones he died. Scarcely for in behalf of a just person  
τις ἀποθάνεται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ  
any one will die; in behalf of though the good  
τάχα τις καὶ τολμᾷ ἀποθάνειν·  
possibly some one even might dare to die;  
συνίστησι δὲ τὴν ἐαυτοῦ ἀγάπην εἰς ἡμᾶς  
recommends but the of himself love to us  
ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν,  
the God, because, still sinners being of us,  
Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. <sup>9</sup> Πολλῶ  
Anointed one in behalf of us died. By much  
οὖν μᾶλλον, δικαιοθνήσκοντες νῦν ἐν τῷ  
then more, having been justified now in the  
αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ  
blood of him, we shall be saved through him from  
τῆς ὀργῆς. <sup>10</sup> Εἰ γὰρ ἐχθροὶ ὄντες κατηλλά-  
the wrath. If for enemies being we were recon-  
γήμεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ  
ciled to the God through the death of the  
υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέν-  
son of him, by much more having been recon-  
τες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. <sup>11</sup> Οὐ  
ciled we shall be saved in the life of him. Not  
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ  
only and, but also boasting in the God  
διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'  
through the Lord of us Jesus Anointed, through  
οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.  
whom now the reconciliation we received.  
<sup>12</sup> Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου  
On account of this as through one man  
ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ  
the sin into the world entered, and through  
τῆς ἁμαρτίας ὁ θάνατος· καὶ οὕτως εἰς πάντας  
the sin the death; and thus to all  
ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ  
men the death passed through, in which  
πάντες ἥμαρτον. <sup>13</sup> Ἄχρὶ γὰρ νόμου ἁμαρτία  
all sinned. Till for law sin  
ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ  
was in world; sin but not is counted not  
ὄντος νόμου. <sup>14</sup> Ἀλλ' ἐβασίλευσεν ὁ θάνατος  
being law. But reigned the death

Approval; and APPROVAL,  
Hope;

5 †and this HOPE is  
not put to shame, because  
†the LOVE of GOD has been  
diffused in our HEARTS,  
through THAT holy Spirit  
which has been GIVEN to  
us.

6 \*Besides we being yet  
helpless, Christ at the pro-  
per Time, died in behalf of  
the Ungodly.

7 Now scarcely on be-  
half of a Just person will  
any one die, though, pos-  
sibly, on behalf of the  
GOOD, some one might  
even venture to die.

8 †But \*God recom-  
mends His own Love to  
us, Because we being yet  
Sinners, Christ died on  
our behalf.

9 By much more, then,  
having been now justified  
†by his BLOOD, we shall,  
through him, be saved  
from WRATH.

10 For if, being Ene-  
mies, †we were reconciled  
to GOD through the DEATH  
of his SON, by how much  
more, having become re-  
conciled, shall we be saved  
†by his LIFE?

11 And not only so, but  
we even boast in GOD  
through our LORD Jesus  
Christ, through whom we  
have now received the RE-  
CONCILIATION;

12 for this reason,—as  
†through One Man SIN  
entered into the WORLD,  
(in whom all sinned,) and  
through SIN, †DEATH; so  
also, DEATH passed upon  
ALL Men.

13 For till the Law, Sin  
was in the World, but  
†Sin is not accounted  
where there is no Law.

14 DEATH, however,  
reigned from Adam till

\* VATICAN MANUSCRIPT.—6. If, then, we being yet helpless. 6. yet.—omit. 8. he recommends.

† 5. Phil. i. 20. † 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. † 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10. † 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. † 10. 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 20, 21. † 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11. † 12. Gen. iii. 6; 1 Cor. xv. 21. † 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. † 13. Rom. iv. 15; 1 John iii. 4.

ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ  
from Adam till Moses and over those not  
ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσε-  
having sinned in the likeness of the trans-  
ωσ Ἀδάμ· ὅς ἐστι τύπος τοῦ μέλλον-  
gression of Adam; who is a type of the one being  
τος.  
about to come. 15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα  
fall,  
οὕτω \* [καὶ] τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ  
so [also] the gracious gift. If for by the of one  
ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολ-  
one fall the many died, by  
λῶ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά  
much the favor of the God and the gift  
ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ  
by favor by that of the one man Jesus  
Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. 16 Καὶ  
Anointed to the many abounded. And  
οὐχ ὡς δι' ἐνὸς ἀμαρτήσαντος, τὸ δώρη-  
not as through one having sinned, the free  
μα. Τὸ μὲν γὰρ κρίμα, ἐξ ἐνὸς εἰς  
gift. The indeed for sentence, from one to  
κατάκριμα· τὸ δὲ χάρισμα, ἐκ πολλῶν  
condemnation; the but gracious gift, from many  
παραπτωμάτων εἰς δικαίωμα. 17 Εἰ γὰρ τῷ  
offences to righteousness. If for by the  
τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε  
of the one fall the death reigned  
διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν πε-  
through the one, by much more those the  
ρισσεῖαν τῆς χάριτος καὶ \* [τῆς δωρεᾶς]  
abundance of the favor and [of the gift]  
τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασι-  
of the righteousness having received, in life shall  
λεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. 18 Ἀρα  
reign through one Jesus Anointed. Indeed  
οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάν-  
then as through one offence, on all  
τας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι'  
men to condemnation; so also through  
ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς  
one righteousness, on all men to  
δικαίωσιν ζωῆς. 19 Ὡς περ γὰρ διὰ τῆς  
a justification of life. As for through the  
παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἀμαρτωλοὶ  
disobedience of the one man sinners  
κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς  
were constituted the many; so also through the  
ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατα-  
obedience of the one righteous persons shall  
σταθήσονται οἱ πολλοί.  
be constituted the many.

20 Νόμος δὲ supervēn, ἵνα πλεονάσῃ  
Law but supervened, so that might abound  
τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία,  
the offence; where but abounded the sin,  
ὑπερεπερίσσευσεν ἡ χάρις· 21 ὥς περ ἐβασί-  
superabounded the favor; that as reigned  
λευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ  
the sin in the death, so and the

Moses, even over THOSE  
who had not SINNED in the  
SIMILITUDE of the TRANS-  
GRESSION of Adam, who  
is a Type of that BEING  
ABOUT TO COME.

15 But not as the FALL,  
so is the GRACIOUS GIFT.  
For if by the FALL of the  
ONE, the MANY died, much  
more the FAVOR of GOD,  
even THAT Gracious GIFT  
by the ONE Man, Jesus  
Christ, abounded to the  
MANY.

16 And not as through  
One having sinned, is the  
FREE GIFT. For indeed  
the SENTENCE was from  
One to Condemnation;  
but the GRACIOUS GIFT is  
from Many Offences to  
Righteousness.

17 Besides, if by the  
FALL of the ONE, DEATH  
reigned through that ONE;  
much more will THOSE  
HAVING RECEIVED the  
ABUNDANCE of the FAVOR  
and the RIGHTEOUSNESS  
reign in Life through the  
ONE—the \*Anointed Je-  
sus.

18 Therefore, indeed,  
as through One Offence,  
sentence came on All Men  
to Condemnation; so also,  
through One Righteous  
act, sentence came on All  
Men to Justification of  
Life.

19 For as through the  
DISOBEDIENCE of ONE  
Man, the MANY were con-  
stituted Sinners, so even  
through the OBEDIENCE  
of the ONE, the MANY will  
be constituted Righteous.

20 And Law supervened,  
so that the OFFENCE might  
abound; but where SIN  
abounded, FAVOR super-  
abounded;

21 that as SIN reigned  
by DEATH, so also FAVOR

\* VATICAN MANUSCRIPT.—15. also—omit. 17. of the GIFT—omit. 17. Christ Jesus.

† 14. 1 Cor. xv. 21, 22, 45. † 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28. † 18. John xii. 32; Heb. ii. 9. † 20. John xv. 22; Rom. iii. 20; iv. 15; vii. 8; Gal. iii. 19, 23. † 20. Luke vii. 47; 1 Tim. i. 14.



χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν  
favor might reign through righteousness into life

αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου  
age-lasting, through Jesus Anointed the Lord

ἡμῶν. ΚΕΦ. στ'. 6. Ἦτι οὖν  
of us. What then

ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ,  
shall we say? ought we to continue in the sin,

ἵνα ἡ χάρις πλεονάσῃ; Ἐν γένειτο.  
so that the favor may abound? Not let it be.

Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι  
Who we died by the sin, how still

ζήσομεν ἐν αὐτῇ; ἢ ἄγνοεῖτε, ὅτι  
shall we live in it? Or are you ignorant, that

ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν \* [Ἰησοῦν,]  
as many as were dipped into Anointed [Jesus,]

εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; Ἐυνετὰ  
into the death of him were dipped? We were

φθινόμεν οὖν αὐτῷ διὰ τοῦ  
buried together therefore with him through the

βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἡγέρ-  
dipping into the death, that as was

θη Χριστὸς ἐκ νεκρῶν διὰ τῆς  
raised up Anointed out of dead ones through the

δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν και-  
glory of the Father, so also we in new-

νότητι ζωῆς περιπατήσωμεν. Ἐεἰ γὰρ σύμφυ-  
ness of life should walk. If for planted

τοὶ γεγόναμεν τῷ ὁμοιώματι τοῦ  
together we have become in the likeness of the

θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστά-  
death of him, certainly also of the resur-

σεως ἐσόμεθα. Ἐτοῦτο γινώσκοντες, ὅτι ὁ  
rection we shall be; this knowing, that the

παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα  
old of us man was crucified with, that

καταργηθῇ τὸ σῶμα τῆς ἁμαρ-  
might be rendered powerless the body of the sin,

τίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ  
of the no longer to be enslaved us in the

ἁμαρτίᾳ. Ἐγὰρ ἀποθανὼν δεικνύεται  
sin; he for having died has been justified

ἀπὸ τῆς ἁμαρτίας. Ἐεἰ δὲ ἀπεθάνομεν σὺν  
from the sin. If but we died with

Χριστῷ, πιστεύομεν, ὅτι καὶ συζήσομεν  
Anointed, we believe, that also we shall live

αὐτῷ, Ἐεἰδότες, ὅτι Χριστὸς ἔγερ-  
with him, knowing, that Anointed having been

θεῖς ἐκ νεκρῶν, οὐκέτι ἀποθνή-  
raised out of dead ones, no longer dies;

σκεῖ. Ἐθάνατος αὐτοῦ οὐκέτι κυριεύει. Ἐο  
death of him no longer lords over. Which

γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ;  
for he died, by the sin he died once for all;

ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. Ἐοὕτω καὶ  
which but he lives, he lives by the God. So also

ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν  
you count yourselves dead ones indeed

might reign through Right-  
eousness for aionian Life,  
through the \*Anointed Je-  
sus, our LORD.

## CHAPTER VI.

1 What then shall we  
say? Ought we to continue  
in SIN that FAVOR may  
abound?

2 By no means. How  
shall we, who have †died  
by SIN, live any longer in  
it?

3 Or are you ignorant,  
that ‡as many as have  
been immersed into Christ,  
have been immersed into  
his DEATH?

4 We have therefore  
been †entombed with him  
by the IMMERSION into  
that DEATH; that as Christ  
was raised from the Dead  
by the ‡GLORY of the  
FATHER, so also we should  
walk in a New Life.

5 †For if we have been  
planted together in the  
LIKENESS of his DEATH,  
certainly we shall be also  
in that of his RESURREC-  
TION;

6 \*knowing this, That  
†our OLD Man was cruci-  
fied with him, so that the  
BODY of SIN may be ren-  
dered powerless; that we  
may no longer be EN-  
SLAVED to SIN;

7 for ‡HE who DIED  
has been justified from  
SIN.

8 †And if we died with  
Christ, we believe That we  
shall also live with him;

9 knowing that ‡Christ,  
having been raised from  
the Dead, dies no more;  
Death no longer lords it  
over him.

10 For [the death] which  
he died, ‡he died by SIN  
once; but [the life] which  
he lives, he lives by GOD.

11 Thus also do you ac-  
count yourselves dead in-  
deed by SIN, †but living

\* VATICAN MANUSCRIPT.—21. Christ Jesus our LORD. 3. Jesus—omit.

† 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. ‡ 3. Col. iii. 3; 1 Pet. ii. 24.  
† 4. Col. ii. 12. ‡ 4. John ii. 11; xi. 40. ‡ 5. Phil. iii. 10, 11. ‡ 6. Gal. ii.  
20; v. 24; vi. 14; Eph. iv. 22; Col. iii. 5, 9. ‡ 7. 1 Pet. iv. 1. ‡ 8. 2 Tim. ii.  
11. ‡ 9. Rev. i. 18. ‡ 10. Heb. ix. 27, 28. ‡ 11. Gal. ii. 19.

τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν  
by the sin, living ones but by the God, in  
Χριστῷ Ἰησοῦ.  
Anointed Jesus.

<sup>12</sup>Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ  
Not therefore let reign the sin, in the  
θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν·  
mortal of you body, in order that to obey;  
<sup>13</sup>μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα  
nor present you the members of you weapons of  
ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε  
unrighteousness to the sin; but present you  
ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζών-  
yourselves to the God, as out of dead ones liv-  
τας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύ-  
ing, and the members of you weapons of righteous-  
νης τῷ Θεῷ. <sup>14</sup>Ἀμαρτία γὰρ ὑμῶν οὐ κυρι-  
ness to the God. Sin for of you not shall  
εὔσει· οὐ γὰρ ἐστὲ ὑπὸ νόμον, ἀλλ' ὑπὸ  
lord over; not for you are under law, but under  
χάριν. <sup>15</sup>Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ  
favor. What then? shall we sin, because not  
ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ  
we are under law, but under favor? Not  
γένοιτο. <sup>16</sup>Οὐκ οἴδατε, ὅτι ὃ παρι-  
let it be. Not you know, that to whom you  
στάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι  
present yourselves slaves for obedience, slaves  
ἐστε ὃ ὑπακούετε, ἥτοι ἁμαρτίας  
you are to whom you are obedient, whether of sin  
εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;  
to death, or of obedience to righteousness?  
<sup>17</sup>Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς  
Thanks but to the God, that you were slaves of the  
ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν  
sin, you obeyed yet from heart into which  
παρεδόθητε τύπον διδασχῆς. <sup>18</sup>Ἐλευθερωθέν-  
you were delivered a form of teaching. Having been  
τες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε  
freed and from the sin, you were enslaved  
τῇ δικαιοσύνῃ. <sup>19</sup>(Ἀνθρώπινον λέγω,  
to the righteousness. (According to man I speak,  
διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν.)  
on account of the weakness of the flesh of you.)  
Ὡσπερ γὰρ παραστήσατε τὰ μέλη ὑμῶν  
As for you presented the members of you  
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ \* [εἰς  
slaves to the uncleanness and to the iniquity [for  
τὴν ἀνομίαν·] οὕτω νῦν παραστήσατε τὰ μέλη  
the iniquity;] so now present you the members  
ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγία-  
of you slaves to the righteousness for sanctifi-  
σμόν. <sup>20</sup>Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρ-  
cation. When for slaves you were of the sin,  
τίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.  
free you were to the righteousness.

by God in the \*Anointed Jesus.

<sup>12</sup> Let not SIN, there-  
fore, reign in your MOR-  
TAL Body, in order \*to  
OBEY its DESIRES ;

<sup>13</sup> nor present your  
†MEMBERS to SIN, as In-  
struments of Iniquity;  
but †present yourselves to  
God, \*as if alive from the  
Dead, and your \*Members  
to God, as Instruments of  
Righteousness.

<sup>14</sup> For †Sin shall not  
lord it over You; for you  
are not under Law, but  
under Favor.

<sup>15</sup> What then? \*Should  
we sin, †Because we are  
not under Law, but under  
Favor? By no means.

<sup>16</sup> Do you not know,  
That †to whom you pre-  
sent yourselves Slaves for  
Obedience, his Slaves you  
are to whom you are obe-  
dient, whether of Sin to  
Death, or of Obedience to  
Righteousness?

<sup>17</sup> But thanks to God,  
That though you were  
Slaves of SIN, yet you  
obeyed from the Heart  
†that Mould of Instruc-  
tion into which you were  
delivered ;

<sup>18</sup> and †having been  
emancipated from SIN you  
became subservient to  
RIGHTEOUSNESS.

<sup>19</sup> (I speak humanly,  
because of the WEAKNESS  
of your FLESH ;) for as  
you presented your MEM-  
BERS enslaved to IMPU-  
RITY and INIQUITY, SO  
now present your MEM-  
BERS bound to RIGHTE-  
OUSNESS for Sanctification.

<sup>20</sup> For when you were  
Slaves of SIN, you were  
free as to RIGHTEOUSNESS.

\* VATICAN MANUSCRIPT.—11. Christ Jesus. 12. to OBEY its DESIRES. 13. as if alive. 13. Members. 15. Should we sin. 19. for the INIQUITY—omit.

† 12. Psal. xix. 13; cxix. 133. † 13. Rom. vii. 5; Col. iii. 5; James iv. 1. † 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2. † 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18. † 15. 1 Cor. ix. 21. † 16. Matt. vi. 24; John viii. 34; 2 Pet. ii. 19. † 17. 2 Tim. i. 13. † 18. John viii. 32; 1 Cor. vii. 22; Gal. v. 1; 1 Pet. ii. 16.

<sup>21</sup>Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς  
What therefore fruit had you then? in the things  
νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων,  
now you are ashamed; the for and of those,  
θάνατος. <sup>22</sup>Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς  
death. Now but having been freed from the  
ἀμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε  
sin, having been enslaved and to the God, you have  
τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ  
the fruit of you in sanctification; the and  
τέλος, ζωὴν αἰώνιον. <sup>23</sup>Τὰ γὰρ ὀψώνια τῆς  
end, life age-lasting. The for wages of the  
ἀμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ  
sin, death; the but gracious gift of the  
Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ  
God, life age-lasting in an Anointed Jesus the  
Κυρίῳ ἡμῶν.  
Lord of us.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι  
Or are you ignorant, Brethren, (to those knowing  
γὰρ νόμον λαῶν,) ὅτι ὁ νόμος κυριεύει τοῦ  
for law I speak,) that the law lords over the  
ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; <sup>2</sup>Ἡ  
man, for as long as a time he lives? The  
γὰρ ὑπανδρος γυνὴ τῷ ζώντι ἀνδρὶ  
for bound to a man woman to the living husband  
δέδεται νόμῳ· ἐάν δὲ ἀποθάνῃ ὁ ἀνὴρ,  
is bound by law; if but may die the husband,  
κατηγορεῖται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. <sup>3</sup>Ἄρα  
she is freed from the law of the husband. So  
οὖν ζώντος τοῦ ἀνδρός μοιχαλὶς χρημα-  
then living the husband an adulteress she will  
τίσει, ἐάν γέννηται ἀνδρὶ ἑτέρῳ· ἐάν  
be called, if she should be to a man another; if  
δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ  
but should die the husband, free she is from  
νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενο-  
law, of the not to be her an adulteress, having  
μένην ἀνδρὶ ἑτέρῳ. <sup>4</sup>Ὡστε, ἀδελφοί μου,  
become to a man another. Therefore Brethren of me,  
καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ  
also you were put to death by the law through  
τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γε-  
the body of the Anointed, in order that to  
νέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν  
become you to another, to him out of dead ones  
ἐγερθέντι, ἵνα καρποφορήσω-  
having been raised, so that we should bring forth  
μεν τῷ Θεῷ. <sup>5</sup>Ὅτε γὰρ ἦμεν ἐν τῇ  
fruit to the God. When for we were in the  
σαρκί, τὰ παθήματα τῶν ἀμαρτιῶν, τὰ  
flesh, the passions of the sins, those  
διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν  
through the law, worked in the members  
ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ  
of us, in order that to bring forth fruit to the

21 What Fruit, there-  
fore, had you at that time  
in things of which you are  
now ashamed? †for the  
END of those things is  
Death.

22 But now, having  
been emancipated from  
SIN, and having become  
bound to God, you have  
your FRUIT in Sanctifica-  
tion, and the END aionian  
Life.

23 For †the WAGES of  
SIN is Death; †but the  
GRACIOUS GIFT of GOD is  
aionian Life, by the An-  
ointed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant,  
Brethren, (for I am speak-  
ing to those who are ac-  
quainted with Law,) That  
the LAW controls a MAN  
for as long a Time as he  
lives?

2 Hence the MARRIED  
Woman is bound by Law  
to the LIVING Husband;  
but if the HUSBAND die,  
she is released from the  
LAW of the HUSBAND.

3 So then, †while the  
HUSBAND is living, she  
will be declared an Adul-  
teress, if she belong to  
another Man; but if the  
HUSBAND die, she is free  
from the LAW; so that she  
is not an Adulteress,  
though she belong to ano-  
ther Man.

4 Therefore, my Breth-  
ren, you also were †put  
to death by the LAW,  
through the BODY of the  
ANOINTED one, in order  
that you may BELONG to  
another,—to HIM who  
was RAISED from the  
Dead, that we should  
†bring forth fruit to God.

5 For when we were in  
the FLESH, those SINFUL  
PASSIONS, which were  
through the LAW, †worked  
in our MEMBERS †to BRING  
FORTH FRUIT to DEATH.

† 21. Rom. i. 32. † 23. Gen. ii. 17; Rom. v. 12; James i. 15. † 23. Rom. ii. 7; v. 17, 21; 1 Pet. i. 4. † 2. 1 Cor. vii. 39. † 3. Matt. v. 32. † 4. Rom. viii. 2; ii. 19; v. 18; Eph. ii. 15; Col. ii. 14. † 4. Gal. v. 22. † 5. Rom. vi. 13. † 5. Rom. vi. 21; Gal. v. 19; James i. 15.

θανάτω. <sup>6</sup>Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νό-  
death. Now but we were freed from the law,  
μου, ἀποθάνοντες, ἐν ᾧ κατειχόμεθα· ὥστε  
having died, in which we were held; so that  
δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ  
to serve us in newness of spirit, and  
οὐ παλαιότητι γραμματος. <sup>7</sup>Τὶ οὖν ἐροῦ-  
not in oldness of letter. What then shall we  
μεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ  
say? the law sin? Not let it be; but  
τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου·  
the sin not I knew, if not through law;  
τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ  
tho even for strong desire not I knew, if not  
ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. <sup>8</sup>Ἀφορμὴν  
the law said; Not thou shalt lust. Opportunity  
δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντο-  
and having taken the sin, through the com-  
λῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυ-  
mandment worked out in me all strong  
μίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.  
desire; apart from for law sin dead.  
<sup>9</sup>Εγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθού-  
I and was alive apart from law then; having  
σης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν,  
come but the commandment, the sin lived again,  
ἐγὼ δὲ ἀπέθανον· <sup>10</sup>καὶ εὑρέθη μοι ἡ  
I and died; and was found by me the  
ἐντολή ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.  
commandment that for life, same for death.  
<sup>11</sup>Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ  
The for sin opportunity having taken, through  
τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι'  
the commandment deceived me, and through  
αὐτῆς ἀπέκτεινεν. <sup>12</sup>Ὡστε ὁ μὲν νόμος  
it killed. So that the indeed law  
ἅγιος, καὶ ἡ ἐντολή ἁγία καὶ δικαία  
holy, and the commandment holy and just  
καὶ ἀγαθή. <sup>13</sup>Τὸ οὖν ἀγαθόν, ἐμοὶ γέ-  
and good. That then good thing, to me has  
γоне θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρ-  
become death? Not let it be; but the sin;  
τία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ  
so that it might appear sin, through the  
ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα  
good to me working out death, so that  
γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ  
might become in excess a sinner the  
ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup>Οἶδαμεν γὰρ,  
sin through the commandment. We know for,  
ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκι-  
that the law spiritual is; I but flesh-  
νός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.  
ly am, having been sold under the sin.  
<sup>15</sup>Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ  
What for I work out, not I know; not  
γὰρ ὃ θέλω, τοῦτο πράττω· ἀλλ' ὃ μισῶ,  
for what I wish, this I practise; but what I hate,

6 But now, having died, we are released from the LAW, by which we were held; so that we may serve in Newness of Spirit, and not in Oldness of Letter.

7 What then shall we say? Is the LAW Sin? By no means, Indeed, I did not know SIN except through LAW; for even STRONG DESIRE I had not known; if the LAW had not said, "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law, but the COMMANDMENT having come SIN lived again, and I died;

10 and THAT COMMANDMENT intended for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That good thing then, has become Death to me? By no means, but SIN has; that SIN might be manifest, through that good thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise what I desire; but what I hate, this I do.

† 6. Rom. ii. 29; 2 Cor. iii. 6. † 7. Rom. iii. 20. † 7. Exod. xx. 17; Deut. v. 21; Acts xx. 33; Rom. xiii. 9. † 8. 1 Cor. xv. 56. † 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. † 12. Psal. xix. 8; cxix. 38, 137; 1 Tim. i. 8. † 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. † 15. Gal. v. 17.

τοῦτο ποιῶ. <sup>16</sup>Εἰ δὲ ὃ οὐ θέλω, τοῦτο  
this I do. If but what not I wish, this  
ποιῶ, σύμφημι τῷ νόμῳ, ὅτι καλός. <sup>17</sup>Νυνὶ  
I do, I assent to the law, that excellent. Now  
δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ  
but no longer I work out it, but the  
οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup>Οἶδα γάρ, ὅτι οὐκ  
dwelling in me sin. I know for, that not  
οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκί μου,  
dwells in me, this is in the flesh of me,  
ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι,  
a good thing; the for to will is present with me,  
τὸ δὲ κατεργάζεσθαι τὸ καλόν, οὐκ εὐρίσκω.  
the but to work out the excellent, not I find.  
<sup>19</sup>Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ'  
Not for what I wish, I do a good thing; but  
ὃ οὐ θέλω κακόν, τοῦτο πράσσω. <sup>20</sup>Εἰ  
what not I wish an evil thing, this I practise. If  
δὲ ὃ οὐ θέλω \* [ἐγὼ,] τοῦτο ποιῶ, οὐ-  
but what not wish [I,] this I do, no  
κέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα  
longer I work out it, but the dwelling  
ἐν ἐμοὶ ἁμαρτία. <sup>21</sup>Εὐρίσκω ἄρα τὸν νόμον  
in me sin. I find therefore the law  
τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι  
in the wishing to me to do the excellent, because  
ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup>Συνήδομαι  
with me the evil thing lies near. I am pleased  
γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν  
for with the law of the God according to the  
ἔσω ἄνθρωπον. <sup>23</sup>Βλέπω δὲ ἕτερον νόμον ἐν  
inside man; I see but another law in  
τοῖς μέλεσί μου ἀντιστρατεύμενον τῷ νόμῳ  
the members of me warring against the law  
τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ  
of the mind of me, and making a captive me to the  
νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς  
law of the sin to that existing in the  
μέλεσί μου. <sup>24</sup>Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς  
members of me. Wretched I man; who  
με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου  
me will rescue from the body of the death  
τούτου; <sup>25</sup>Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ  
this? I thank the God by means of Jesus  
Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς  
Anointed of the Lord of me. So then myself  
ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ  
I with the indeed mind am in servitude to a law  
Θεοῦ· τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.  
of God; with the but flesh, to a law of sin,  
**ΚΕΦ. η'. 8.** <sup>1</sup>Οὐδὲν ἄρα νῦν κατάκριμα  
No therefore now condemnation  
τοῖς ἐν Χριστῷ Ἰησοῦ. <sup>2</sup>Ὁ γὰρ νόμος  
to those in an Anointed Jesus. The for law

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now; no longer I am working it out, but the SIN \*DWELLING in me.

18 For I know That †in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT WHAT is EXCELLENT I find not.

19 For I do not the good which I desire, but the evil which I desire not, this I practise.

20 But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

21 I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

22 For I am pleased with the LAW of \*God according †to the INWARD Man;

23 but †I perceive Another LAW in †my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

24 Wretched Man that I am! who will rescue Me from †this BODY of DEATH?

25 †\*Thanks to God, by means of Jesus Christ, our LORD. Consequently, then, indeed, I myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of Sin.

#### CHAPTER VIII.

1 There is then No Condemnation now to THOSE in the Anointed Jesus;

2 for †the LAW of the

\* VATICAN MANUSCRIPT.—17. INDWELLETH in me. 20. I—omit. 22. the MIND. 25. Thanks to God.

† 24. There seems to be here an allusion to ancient custom of certain tyrants, who bound a *dead body* to a *living man*, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—Clarke.

‡ 18. Gen. vi. 5; viii. 21. ‡ 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. ‡ 23. Gal. v. 17. ‡ 23. Rom. vi. 13, 19. ‡ 25. 1 Cor. xv. 57. ‡ 2. John viii. 36; Rom. vi. 18, 22; Gal. ii. 19; v. 1.

τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ,  
of the spirit of the life by an Anointed Jesus  
ῥηλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας  
freed me from the law of the sin

καὶ τοῦ θανάτου. <sup>3</sup>Τὸ γὰρ ἀδύνατον τοῦ  
and of the death. The for inability of the

νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός,  
law, in that it was weak through the flesh,

ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν  
the God the of himself son having sent in

ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ  
a form of flesh of sin, and on account of

ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρ-  
sin, condemned the sin in the flesh;

κί· <sup>4</sup>ἵνα τὸ δικαίωμα τοῦ νόμου πλη-  
so that the righteousness of the law might

ρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα  
be fulfilled by us, by those not according to flesh

περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. <sup>5</sup>Οἱ  
walking, but according to spirit. Those

γὰρ κατὰ σάρκα ὄντες, τὰ τῆς  
for according to flesh being, the things of the

σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα,  
flesh are minding; those but according to spirit,

τὰ τοῦ πνεύματος. <sup>6</sup>Τὸ γὰρ φρόνημα τῆς  
the things of the spirit. The for mind of the

σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύμα-  
flesh, death; the but mind of the spirit,

τος, ζωὴ καὶ εἰρήνη. <sup>7</sup>Διότι τὸ φρόνημα τῆς  
life, and peace. Because the mind of the

σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ  
flesh, enmity to God; to the for law of the

Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·  
God not it is subject, neither for it is able;

<sup>8</sup>οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι  
those and in flesh being, to God to be pleasing

οὐ δύνανται. <sup>9</sup>ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί,  
not they are able. You but not are in flesh,

ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ  
but in spirit, if indeed spirit of God dwells

ἐν ὑμῖν. Εἰ δέ τις πνεῦμα Χριστοῦ  
in you. If and any one spirit of an Anointed one

οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup>Εἰ δὲ  
not has, he not is of him. If but

Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν  
an Anointed in you, the indeed body dead

δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ  
with respect to sin; the but spirit life

διὰ δικαιοσύνην. <sup>11</sup>Εἰ δὲ τὸ πνεῦμα  
with respect to righteousness. If but the spirit

τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν  
of him having raised up Jesus out of dead ones

οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν  
dwells in you, he having raised the Anointed

ἐκ νεκρῶν, ζωοποιήσεται καὶ τὰ θνητὰ  
out of dead ones, will make alive also the mortal

SPIRIT of LIFE by the  
Anointed Jesus, liberated  
\*me from the LAW of SIN  
and of DEATH.

3 For <sup>†</sup>what was IM-  
POSSIBLE for the LAW, in  
that it was weak through  
the FLESH, <sup>†</sup>God, having  
sent his OWN Son in a  
Form of the Flesh of Sin,  
even [by an offering] for  
Sin, condemned SIN in the  
FLESH;

4 so that the RIGHTE-  
OUSNESS of the LAW may  
be fulfilled by US, who are  
WALKING, not according  
to Flesh, but according to  
Spirit.

5 For <sup>†</sup>THOSE who  
LIVE according to Flesh,  
are minding the THINGS  
of the FLESH; but THOSE  
who live according to  
Spirit, <sup>†</sup>the THINGS of the  
SPIRIT.

6 <sup>†</sup>For the MIND of the  
FLESH is Death; but the  
MIND of the SPIRIT is Life  
and Peace.

7 Because the MIND of  
the FLESH is <sup>†</sup>Enmity to  
God; for to the LAW of  
God it is not subject;  
<sup>†</sup>nor, indeed, can it be.

8 THOSE, then, who  
ARE in a Sensual state, are  
unable to please God.

9 But you are not Sen-  
sual, but Spiritual, because  
<sup>†</sup>the Spirit of God dwells  
in you. But if any one  
possess not <sup>†</sup>the Spirit of  
Christ, he is not of him.

10 And if Christ be in  
you, the BODY indeed is  
dead as to Sin; but the  
SPIRIT is Life as to Right-  
eousness.

11 And if the SPIRIT of  
<sup>†</sup>HIM who RAISED Jesus  
from the Dead dwell in  
you, <sup>†</sup>HIE who RAISED  
\*Christ from the Dead,  
will also make alive your  
MORTAL Bodies, through

\* VATICAN MANUSCRIPT.—2. thee. 11. Christ.

† 3. Acts xiii. 39; Rom. iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14. † 3. Gal. iii. 13; 2 Cor. v. 21. † 5. John iii. 6; 1 Cor. ii. 14. † 5. Gal. v. 22, 25. † 6. Rom. vi. 21; ver. 13; Gal. vi. 8. † 7. James iv. 4. † 7. 1 Cor. ii. 14. † 9. 1 Cor. iii. 16; vi. 19. † 9. Gal. iv. 6; Phil. i. 19. † 11. Acts ii. 24. † 11. Rom. vi. 4, 5; 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. ii. 5.

σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ  
bodies of you, through the indwelling of him  
πνεῦμα ἐν ὑμῖν.  
spirit in you.

12<sup>ν</sup> Ἀρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ  
So then, brethren, debtors we are not

τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν.  
to the flesh, of the according to flesh to live.

13<sup>Εἰ</sup> γὰρ κατὰ σάρκα ζῆτε, μέλλετε  
If for according to flesh you live, you are about  
ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ  
to die; if but by spirit the practices of the

σώματος θανατοῦτε, ζήσεσθε. 14<sup>Οσοὶ</sup>  
body you put to death, you shall live. As many as

γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ  
for by spirit of God are led, these are sons

Θεοῦ. 15<sup>Οὐ</sup> γὰρ ἐλάβετε πνεῦμα δουλείας  
of God. Not for you received a spirit of bondage

πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας,  
back to fear, but you received a spirit of sonship,

ἐν ᾧ κράζομεν· Ἀββᾶ, ὁ Πατήρ. 16<sup>Αὐτὸ</sup>  
by which we cry; Abba, the Father. Itself

τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι  
the spirit testifies together with the spirit

ἡμῶν, ὅτι ἐσμέν τέκνα Θεοῦ. 17<sup>Εἰ</sup> δὲ  
of us, that we are children of God. If and

τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν  
children, also heirs; heirs indeed

Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ  
of God, joint-heirs and of an Anointed; if indeed

συμπάσχομεν, ἵνα καὶ συνδοξασθῶ-  
we suffer with, so that also we may be glorified

μεν. 18<sup>Λογίζομαι</sup> γὰρ, ὅτι οὐκ ἄξια τὰ  
with. I reckon for, that not comparable the

παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλον-  
sufferings of the now season with the being

σαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19<sup>Ἡ</sup> γὰρ  
about glory to be revealed in us. The for

ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν  
earnest desire of the creation the revelation

τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20<sup>Τῇ</sup> γὰρ  
of the sons of the God looks for. To the for

ματαιότητι ἣ κτίσις ὑπετάγη, (οὐκ  
vanity the creation was placed under, (not

ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,)  
voluntarily but through him having placed under,)

ἐπ' ἐλπίδι, 21<sup>ὅτι</sup> καὶ αὐτὴ ἡ κτίσις ἐλευθερω-  
in hope, that even itself the creation will be

θήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς  
freed from the bondage of the corruption

the INDWELLING of his Spirit within you.

12 ‡So then, Brethren, we are not Debtors to the FLESH, to live according to the Flesh.

13 For ‡if you live according to the Flesh, you are about to die; but if, by the Spirit, ‡you put to death the DEEDS of the BODY, you shall live;

14 because ‡as many as are guided by God's Spirit, these are Sons of God.

15 ‡For you did not receive a Slavish Spirit back again for ‡fear; but you received ‡a Spirit of Sonship, by which we cry, ‡"Abba! FATHER!"

16 ‡The SPIRIT itself testifies together with our SPIRIT, that we are Children of God.

17 And if Children, also Heirs; ‡Heirs, indeed, of God, and Joint-heirs with Christ; if indeed, we suffer together, so that we may be also glorified together.

18 For I consider That ‡the SUFFERINGS of the PRESENT Time, as unworthy of Comparison with the FUTURE GLORY to be revealed in us.

19 Indeed, ‡the EARNEST EXPECTATION of the ‡CREATION longs for the REVELATION of the SONS of God.

20 For ‡the CREATION was made subject to FRAILITY, (not voluntarily, but by HIM who PLACED it UNDER;)

21 in Hope That even the CREATION itself will be emancipated from the SLAVERY of CORRUPTION,

† 19, 20, 21, 22. *Ktisis*, creation, has the same signification here as in Mark xvi. 15: "Proclaim the GLAD TIDINGS to the Whole CREATION," that is, *all mankind*; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the "SLAVERY of CORRUPTION" held out in the 21st verse, and the contrast introduced in the 23rd verse, between the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

‡ 12. Rom. vi. 7, 14. ‡ 13. Gal. vi. 8. ‡ 13. Eph. iv. 22; Col. iii. 5. ‡ 14. Gal. v. 18. ‡ 15. 1 Cor. ii. 12; Heb. ii. 15. ‡ 15. 2 Tim. i. 17; 1 John iv. 18. ‡ 15. Gal. iv. 5, 6. ‡ 15. Mark xiv. 36. ‡ 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. ‡ 17. Gal. iii. 29; iv. 7. ‡ 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. ‡ 18. 2 Cor. iv. 7; 1 Pet. i. 6, 7; iv. 13. ‡ 19. 1 John iii. 2. ‡ 20. Gen. iii. 19.

εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων  
 into the freedom of the glory of the children  
 τοῦ Θεοῦ. <sup>22</sup>Οἶδαμεν γάρ, ὅτι πᾶσα ἡ κτίσις  
 of the God. We know for, that all the creation  
 συστενάζει καὶ συνωδίνει ἄχρι τοῦ  
 groan together and travails together till the  
 νῦν. <sup>23</sup>οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν  
 now; not only and, but also ourselves the  
 ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ \* [ἡμεῖς]  
 first-fruit of the spirit having, and [we]  
 αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, υἱοθεσίαν  
 ourselves in ourselves groan, a sonship  
 ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος  
 looking for, the redemption of the body  
 ἡμῶν. <sup>24</sup>Τῇ γὰρ ἐλπίδι ἐσώθημεν. Ἐλπίς  
 of us. By the for hope we were saved. A hope  
 δὲ βλέπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ  
 but being seen, not is a hope; what for  
 βλέπει τις, τί \* [καὶ] ἐλπίζει; <sup>25</sup>Εἰ δὲ ὁ  
 sees one, why [also] hopes? If but what  
 οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδε-  
 not we see, we hope, with patience we wait.  
 χόμεθα. <sup>26</sup>Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναν-  
 In like manner and also the spirit helps  
 τιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ  
 the weaknesses of us; the for  
 τί προσευξόμεθα καθὼς δεῖ, οὐκ οἴ-  
 what we should pray as it behooves, not we  
 δαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει  
 know, but itself the spirit intercedes  
 \* [ὑπὲρ ἡμῶν] στεναγμοῖς ἀλαλήτοις. <sup>27</sup>Ὁ δὲ  
 [on behalf of us] with groans unspoken. He but  
 ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνη-  
 searching the hearts, knows what the mind  
 μα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐν-  
 of the spirit, because according to God it  
 τυγχάνει ὑπὲρ ἁγίων.  
 intercedes on behalf of holy ones.

<sup>28</sup>Οἶδαμεν δέ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν  
 We know and, that to those who love the God  
 πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς  
 all things work together for good, to those  
 κατὰ πρόθεσιν κλητοῖς οὖσιν. <sup>29</sup>Ὅτι οὓς  
 according to a purpose called being. Because whom  
 προσέγνω, καὶ προώρισε συμμόρφους  
 he foreknew, also he before marked out copies  
 τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ εἰς τὸ εἶ-  
 of the likeness of the son of himself for the to  
 ναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελ-  
 be him a first-born among many breth-  
 φοῖς. <sup>30</sup>Οὓς δὲ προώρισε, τούτους καὶ ἐκά-  
 ren. Whom and he before marked out, those also he  
 λεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίω-  
 called; and whom he called, those also he justified  
 σεν, οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδό-  
 whom and he justified, those also he  
 ξασε. <sup>31</sup>Τί οὖν ἐροῦμεν πρὸς ταῦ-  
 glorified. What then shall we say to these

into the FREEDOM of the GLORY of the CHILDREN of GOD.

22 For we know That the WHOLE CREATION groans together and travails in pain together till the PRESENT time.

23 And not only it, but ourselves also, possessing the FIRST-FRUIT of the SPIRIT, even we ourselves groan within ourselves, waiting for Sonship,—the FREDEMPTION of our BODY.

24 For we were saved by the HOPE; but a Hope which is seen is not Hope; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience.

26 And in like manner also the SPIRIT assists our WEAKNESS; for we do not know WHAT we should pray for as we ought; but the SPIRIT itself intercedes with unspoken groans.

27 and HE who SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because according to God it intercedes on behalf of Saints.

28 And we know That all things work together for good to THOSE who LOVE GOD,—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also pre-determined to be Copies of the LIKENESS of his SON, for him to BE a Firstborn among Many Brethren.

30 and those whom he pre-determined, he also invited; and whom he invited, those he also justified; and whom he justified, those he also glorified.

\* VATICAN MANUSCRIPT.—23. we—omit. 24. also—omit. 26. WEAKNESS. 26. on behalf of us—omit. 28. GOD works all things together for good. † 23. 2 Cor. v. 5; Eph. i. 14. † 23. 2 Cor. v. 2, 4. † 23. Luke xx. 26. † 23. Luke xxi. 28; Eph. iv. 30. † 24. 2 Cor. v. 7; Heb. xi. 1. † 26. Eph. vi. 18. † 27. 1 John v. 14. † 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5.



τα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup>Ὁς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσα-  
us? Who indeed of the own son not spared,

το, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν  
but on behalf of us all delivered up

αὐτόν· πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα  
him; how not also with him the things all

ἡμῖν χαρίσεται; <sup>33</sup>Τίς ἐγκαλέ-  
to us will he graciously give? Who will bring

σει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ  
a charge against chosen ones of God? God that

δικαιῶν· <sup>34</sup>Τίς ὁ κατακρινὼν; Χριστὸς ὁ  
justifying; Who he condemning? Anointed that

ἀποθανόν, μᾶλλον δὲ \* [καὶ] ἐγε-  
having died, still more and [also] having been

θεῖς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ,  
raised, who also is on right of the God,

ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. <sup>35</sup>Τίς ἡμᾶς  
who and intercedes on behalf of us. Who us

χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;  
will separate from the love of the Anointed?

Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός,  
Affliction, or distress, or persecution, or famine,

ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; <sup>36</sup>(καθὼς  
or nakedness, or peril, or sword? (as

γέγραπται· "Ὅτι ἐνεκέν σου θανα-  
it has been written; That on account of thee we are

τούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν  
put to death whole the day; we were accounted

ὡς πρόβατα σφαγῆς.) <sup>37</sup>Ἄλλ' ἐν τούτοις  
as sheep of slaughter.) But in these

πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαν-  
all we more than conquer through the one having

τος ἡμᾶς. <sup>38</sup>Πέπεισμαι γάρ, ὅτι οὔτε θάνα-  
loved us. I am persuaded for, that neither death

τος οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί,  
nor life, nor messengers, nor principalities,

οὔτε ἐνεστώτα, οὔτε μέλλον-  
nor things being present, nor things being about

τα, οὔτε δυνάμεις, <sup>39</sup>οὔτε ὕψωμα, οὔτε  
to come, nor powers, nor height, nor

βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς  
depth, nor any creation other will be able us

χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν  
to separate from the love of the God, of that in

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. ΚΕΦ. θ'. 9.  
Anointed Jesus the Lord of us.

Ἄληθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι,  
Truth I speak, in Anointed; not I utter falsehood,

(συνμαρτυροῦντός μοι τῆς συνειδήσεώς  
(bearing testimony together to me the conscience

31 What shall we say, then, to these things? Since God is for us, who can be against us?

32 Surely he who spared not his own Son, †but delivered him up on behalf of us all, how will he not with him also graciously give us ALL things?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of God, and †who intercedes on our behalf?

35 Who shall separate us from THAT LOVE of \*God, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (even as it has been written, †"On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

37 †But in all these things we do more than overcome, through HIM who LOVED us.

38 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39 nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of God, which is in the Anointed Jesus, our LORD.

## CHAPTER IX.

1 †I speak the Truth in Christ, I do not speak

\* VATICAN MANUSCRIPT.—34. also—omit. 35. THAT LOVE of God which is in Christ Jesus?

† 32. Rom. iv. 25. † 34. Heb. vii. 25; ix. 24; 1 John ii. 1. † 35. † Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. † 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. † 1. Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

μου,) ἐν πνεύματι ἁγίῳ· <sup>2</sup>ὅτι λύπη μοί  
of me,) in a spirit holy; that grief to me  
ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ  
it is great, and unceasing anguish in the  
καρδία μου. <sup>3</sup>Ἡὕχόμεν γὰρ αὐτὸς ἐγὼ ἀνά-  
heart of me. Was wishing for myself I an  
θεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑ-  
accursed thing to be from the Anointed one on  
πὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν  
behalf of the brethren of me, of the relatives  
μου κατὰ σάρκα· <sup>4</sup>οἵτινές εἰσιν Ἰσραηλίται,  
of me according to flesh; who are Israelites,  
ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ δια-  
of whom the sonship, and the glory, and the cove-  
θῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λα-  
nants, and the law-giving, and the religious  
τρεία, καὶ αἱ ἐπαγγελίαι, <sup>5</sup>ὧν οἱ πατέρες,  
service, and the promises, of whom the fathers,  
καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ  
and from whom the Anointed that according to  
σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς  
flesh, he being over all God worthy of praise  
εἰς τοὺς αἰῶνας. Ἀμήν.  
into the ages. So be it.

<sup>6</sup>Οὐχ οἷον δέ, ὅτι ἐκπέπτωκεν ὁ λόγος  
Not so as but, that has fallen off the word  
τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ,  
of the God; not for all those from Israel,  
οἱτοὶ Ἰσραὴλ. <sup>7</sup>Οὐδ' ὅτι εἰσὶ σπέρμα  
these Israel. Nor because they are seed  
'Αβραάμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ  
of Abraham, all children, but in Isaac  
κληθήσεται σοι σπέρμα, <sup>8</sup>τοῦτ' ἔστιν, οὐ τὰ  
shall be called to thee a seed, this is, not the  
τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ  
children of the flesh, these children of the  
Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογί-  
God; but the children of the promise are  
ζεταὶ εἰς σπέρμα. <sup>9</sup>Ἐπαγγελίας γὰρ ὁ λόγος  
counted for seed. Of promise for the word  
οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύ-  
this; According to the season this I will  
σομαι, καὶ ἔσται τῇ Σάρρα υἱός. <sup>10</sup>Οὐ  
come, and shall be to the Sarah a son. Not  
μόνον δέ, ἀλλὰ καὶ Ρεβέκκα, ἐξ ἐνὸς  
only and, but also Rebecca, from one  
κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν.  
conception having Isaac the father of us.  
<sup>11</sup>Μῆπω γὰρ γεννηθέντων, μηδὲ προ-  
Not yet for they having been born, nor having  
ξάντων τι ἀγαθὸν ἢ κακόν, (ἵνα ἡ  
done anything good or bad, (so that the  
κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ  
according to an election purpose of the God  
μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ κα-  
might abide, not from works, but from the one

falsely, my CONSCIENCE  
co-attesting with me, in a  
holy Spirit,

2 that I have great  
Grief and Unceasing An-  
guish in my HEART,

3 on account of my  
BRETHREN, my KINSMEN  
according to the Flesh;  
(for I myself was wish-  
ing to be accursed from  
the ANOINTED one;)

4 who are Israelites;  
to whom belong the SON-  
SHIP, and the GLORY, and  
the COVENANTS; and  
the LAW-GIVING, and the  
rites of SERVICE, and the  
PROMISES;—

5 whose are the FA-  
THERS, and from whom  
is THAT ANOINTED one, ac-  
cording to the Flesh; HE  
who is over all, God bless-  
ed to the AGES. Amen.

6 But not as implying  
that the word of God has  
fallen; for all those  
who are from Israel, these  
are not Israel.

7 Nor Because they  
are the Seed of Abraham,  
are they ALL Children; but  
“In Isaac shall thy Seed  
“be called.”

8 That is, the CHIL-  
DREN of the FLESH, these  
are not of God; but the  
CHILDREN of the PROM-  
ISE are accounted for the  
Seed.

9 For this is the word  
of Promise—“According  
“to this SEASON I will  
“return and Sarah shall  
“have a Son.”

10 And not only this,  
but also to Rebecca, when  
she had conceived twins  
by One,—by Isaac our  
FATHER;

11 (for they not having  
been born, nor having  
done anything good or  
bad, so that God's PUR-  
POSE, as to Election,  
might abide,—not from

\* VATICAN MANUSCRIPT.—4. the COVENANT.

† 3. Exod. xxxii. 32. † 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. † 4. Acts ii. 25. † 4. Acts xxvi. 6. † 5. Luke iii. 23. † 6. John viii. 39; Rom. ii. 13, 29; iv. 12, 16; Gal. vi. 16. † 7. Gen. xxi. 12; Heb. xi. 18. † 8. Gal. iv. 28. † 9. Gen. xlviii. 10, 14. † 10. Gen. xxv. 21.

λοῦντος,) <sup>12</sup>ἔρρεθή αὐτῇ· Ὅτι ὁ μείζων  
calling,) it was said to her; That the greater  
δουλεύσει τῷ ἐλάσσονι· <sup>13</sup>καθὼς γέγρα-  
shall be subject to the lesser; as it has  
πται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ  
been written; The Jacob I loved, the but  
Ἡσαῦ ἐμίσησα. <sup>14</sup>Τὶ οὖν ἐροῦμεν; μὴ  
Esau I hated. What then shall we say? not  
ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο. <sup>15</sup>Τῷ γὰρ  
injustice with the God? Not let it be. To the for  
Μωϋσῇ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ  
Moses he says; I will pity whom I should pity, and  
εἰκτειρήσω ὃν ἂν οἰκτειρῶ <sup>16</sup>Ἄρα  
compassionate whom I should compassionate. So  
οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,  
then not of the one willing, nor of the one running,  
ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. <sup>17</sup>Λέγει γὰρ ἡ  
but of the pitying God. Says for the  
γραφή τῷ Φαραῶ· Ὅτι εἰς αὐτὸ τοῦτο  
writing to the Pharaoh; That for same this  
ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν  
I raised up thee, that I might show in thee the  
δύναμίν μου, καὶ ὅπως διαγγελη τὸ  
power of me, and that may be declared the  
ὄνομά μου ἐν πάσῃ τῇ γῇ. <sup>18</sup>Ἄρα οὖν  
name of me in all the earth. So then  
ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει,  
whom he wills, he pities; whom and he wills,  
σκληρύνει. <sup>19</sup>Ἐρεῖς οὖν μοι· Τὶ ἔτι  
he hardens. Thou wilt say then to me; Why still  
μέμφεται; τῷ \* [γὰρ] βουλήματι αὐτοῦ  
does he find fault? to the [for] will of him  
τις ἀνθέστηκε; <sup>20</sup>Μενοῦνγε, ὦ ἄνθρωπε,  
who has been opposed? But indeed, O man,  
σὺ τις εἶ, ὁ ἀνταποκρινόμενος τῷ Θεῷ;  
thou who art, the one answering again to the God?  
Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαν-  
Not shall say the thing formed to the one having  
τι· Τί με ἐποίησας οὕτως; <sup>21</sup>Ἡ οὐκ  
formed; Why me madest thou thus? Or not  
ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ  
has authority the potter of the clay, out of the  
αὐτοῦ φεράματος ποιῆσαι, ὃ μὲν εἰς  
same mixture to make, this indeed for  
τιμὴν σκευῆς, ὃ δὲ εἰς ἀτιμίαν; <sup>22</sup>Εἰ δὲ  
honor a vessel, that and for dishonor? If but  
θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ  
wishing the God to show the wrath, and  
γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν  
make known the power of himself, bore in  
πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμέ-  
much long-suffering vessels of wrath having been

Works, but from HIM who CALLS ;)

12 it was said to her, †“The SUPERIOR shall “be subject to the INFE-  
“RIOR ;”

13 even as it has been written, †“JACOB I loved, “but ESAU I hated.”

14 What shall we say then? Is not Injustice with God? By no means.

15 For to MOSES he says, †“I will pity whom “I should pity, and I will “compassionate whom I “should compassionate.”

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIP-  
TURE says to PHARAOH. †“For this very purpose  
“†I raised thee up, that  
“I may exhibit in thee  
“my POWER, and that my  
“NAME may be declared  
“in All the EARTH.”

18 So, then, whom he pleases, he pities, and whom he pleases, he hard-  
ens.

19 Thou wilt then say to me; “Why does he still find fault? for who has resisted his WILL?”

20 But indeed, O Man, who art thou REPLYING against God? †shall the THING FORMED say to its MAKER, “Why didst thou make me thus?”

21 Or has not the †POT-  
TER Authority over the CLAY, out of the SAME Mixture to make †One Vessel for Honor, and Another for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNA-  
TION, and to make known his POWER, did carry with Much Longsuffering

\* VATICAN MANUSCRIPT.—19. For—omit.

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, “I have made thee to stand;” accordingly, they are translated by the LXX, “For the sake of this,” namely, of showing my power, “thou hast been preserved.” The apostle’s translation of this passage, “For this very purpose I raised thee up,” does not alter its meaning.—Macknight.

‡ 12. Gen. xxv. 23. ‡ 13. Mal. i. 2, 3. ‡ 15. Exod. xxxiii. 19. ‡ 17. Exod. ix. 19. ‡ 20. Isa. xxix. 16; xlv. 9; lxiv. 8. ‡ 21. Prov. xvi. 4; Jer. xviii. 6. ‡ 21.

να εἰς ἀπώλειαν· <sup>23</sup>καὶ ἵνα γνωρί-  
fitted for destruction; and that he might make

ση τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ  
known the wealth of the glory of himself on

σκεύη ἐλέους, ἃ προητοίμασεν  
vessels of mercy, which were previously prepared

εἰς δόξαν· <sup>24</sup>οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ  
for glory; whom even he called us, not

μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.  
only from Jews, but also from Gentiles.

<sup>25</sup>ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ  
As also in the Hosea he says; I will call that not

λαόν μου, λαόν μου· καὶ τὴν οὐκ  
a people of me, a people of me; and her not

ἡγαπημένην, ἡγαπημένην. <sup>26</sup>Καὶ ἔσται, ἐν  
beloved, beloved. And it shall be, in

τῷ τόπῳ οὗ ἐρρέθη \* [αὐτοῖς·] Οὐ λαός  
the place where it was said [to them;] Not a people

μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θε-  
of me you, there they shall be called sons of

οὔ ζῶντος. <sup>27</sup>Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ  
God living. Esaias but cries on behalf of the

Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν  
Israel; If should be the number of the sons

Ἰσραὴλ ὥς ἡ ἄμμος τῆς θαλάσσης, τὸ  
of Israel as the sand of the sea, the

κατάλειμμα σωθήσεται. <sup>28</sup>Λόγον γὰρ συν-  
remnant shall be saved. An account for he is

τελῶν καὶ συντέμνων ἐν δικαιοσύνη·  
finishing and cutting short in righteousness

ὅτι λόγον συντετμημένον ποιήσει  
because an account having been cut short will make

Κύριος ἐπὶ τῆς γῆς. <sup>29</sup>Καὶ καθὼς προεῖρηκεν  
a Lord on the earth. And as before said

Ἡσαΐας· Εἰ μὴ Κύριος σαβα὿θ ἐγκατέλιπεν  
Esaias; If not Lord of hosts left

ἡμῖν σπέρμα, ὥς Σόδομα ἂν ἐγενήθημεν  
to us a seed, as Sodom we should have become,

καὶ ὥς Γόμορρα ἂν ὁμοιωθῆμεν.  
and as Gomorrah we should have been made like.

<sup>30</sup>Τὶ οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ  
What then shall we say? That Gentiles those

μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύ-  
not pursuing righteousness, laid hold on righteous-

νην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·  
ness, a righteousness even that from faith;

<sup>31</sup>Ἰσραὴλ δὲ διώκων νόμον \* [δικαιοσύνης,]  
Israel but pursuing a law [of righteousness,]

εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. <sup>32</sup>Διὰ τί;  
to a law of righteousness not attained. Why?

†the Vessels of Wrath  
†fitted for Destruction;

23 and that he might  
make known †the RICHES

of his GLORY on the Ves-

sels of Mercy, which were

†previously prepared for

Glory;

24 even us, whom he

called, not only from the

Jews, but also from the

Gentiles;

25 as also he says by

HOSEA. †“I will call

“THAT which was not my

“People, ‘my People’ and

“HER who was not be-

“loved, ‘beloved;’

26 †“and it shall be, in

“the PLACE where it was

“said, ‘You are not my

“People,’ there they shall

“be called Sons of the liv-

“ing God.”

27 But Isaiah cries on

behalf of ISRAEL, †“If the

“NUMBER of the SONS of

“Israel should be as the

“SAND of the SEA, †the

“REMNANT only shall be

“saved.

28 “For \*he is finish-

“ing and cutting short his

“Account in Righteous-

“ness; †Because the Lord

“will form a brief

“Work upon the LAND.”

29 And, as Isaiah pre-

viously said, †“If the

“Lord of Hosts had not

“Left us a Seed, †we

“should have become as

“Sodom, and should have

“resembled Gomorrah.”

30 What then shall we

say? That THOSE Gentiles

not PURSUING Righteous-

ness, laid hold on Righte-

ousness, †even THAT Right-

eousness from Faith;

31 but Israel †pursuing

a Law of Righteousness,

attained not a Law of

Righteousness.

\* VATICAN MANUSCRIPT.—26. to them—omit. 28. finishing and cutting short, the LORD will make a Reckoning on the EARTH. 31. of Righteousness—omit.

† 22. 1 Thess. v. 9. † 22. 1 Pet. ii. 8; Jude 4. † 23. Rom. ii. 4; Eph. i. 7; Col. i. 27. † 23. Rom. viii. 28-30. † 25. Hosea. ii. 23; 1 Pet. ii. 10. † 26. Hosea. i. 10. † 27. Isa. x. 22, 23. † 27. Rom. xi. 5. † 28. Isa. xxviii. 22. † 29. Isa. i. 9. † 30. Rom. iv. 11; x. 20. † 30. Rom. i. 17. † 31. Rom. xi. 7. 2 Tim. ii. 20.

Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἐργων \* [νόμου.] Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος· <sup>33</sup>καθὼς γέγραπται· Ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος, καὶ πέτρων σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

Because not from faith, but as it were from works [of law.] They struck against for the stone of the stumbling; even as it has been written; Lo, I place in Sion a stone of stumbling, and a rock of offence; and every one the relying on it, not shall be disappointed.

## ΚΕΦ. ι'. 10.

Ἰ' Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις \* [ἡ] πρὸς τὸν Θεόν, ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup>Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. <sup>3</sup>Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπειτάγησαν.

Brethren, the indeed good-will of the my heart, and the prayer [that] to the God, on behalf of them for salvation. I testify for to them, that a zeal for God they have, but not according to knowledge. Being ignorant for the of the God righteousness, and the own seeking to establish, to the righteousness of the God they were brought under.

<sup>4</sup>Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. <sup>5</sup>Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου·

At end for of law Anointed, for righteousness to every one to the believing. Moses for writes the righteousness that from the law;

Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς. <sup>6</sup>Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναθήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστι, Χριστὸν καταγαγεῖν. <sup>7</sup>Ἡ· Τίς κατα-

That the having done these things man, shall live in them. The but from faith righteousness thus speaks; Not thou mayest say in the heart of thee; Who shall ascend into the heaven? this is, an Anointed to lead down. Or: Who shall

βήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστι, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup>Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστι, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

go down into the abyss? this is, an Anointed out of dead ones to lead back. But what says it? Near thee the word is, in the mouth of thee, and in the heart of thee; this is, the word of the faith which we publish,

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

is, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσο-

32 Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For they struck against the stone of STUMBLING

33 as is is written, "Behold, I place in Zion, a stone of stumbling, and a Rock of Offence, and yet no one RELYING on it shall be disappointed."

## CHAPTER X.

1 Indeed, Brethren, the GOOD DESIRE of MY Heart, and THAT PRAYER I offer to GOD on their behalf is; for their Salvation.

2 For I testify to them, That they possess a Zeal for God, but not according to Knowledge.

3 For being ignorant of the RIGHTEOUSNESS of GOD, and seeking to establish their own, they were not submissive to the RIGHTEOUSNESS of GOD:

4 since Christ is the End of the Law for Righteousness to every one BELIEVING.

5 For Moses writes of THAT RIGHTEOUSNESS which is from the \*Law, "That the MAN PERFORMING these things shall live by them."

6 But the RIGHTEOUSNESS from Faith thus speaks;—"Say not in thine HEART, Who shall ascend into HEAVEN?" that is, to bring Christ down;

7 or, "Who shall descend into the ABYSS?" that is, to bring back Christ from the Dead.

8 But what does it say? "The WORD is near thee in thy MOUTH, and in thy HEART;" that is, the WORD of FAITH which we publish;

\* VATICAN MANUSCRIPT.—32. of Law—omit. 1. that—omit. 5. Law.

‡ 32. Luke ii. 34; 1 Cor. i. 23. ‡ 33. Psa. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6-8. ‡ 33. Rom. x. 11. ‡ 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. ‡ 3. Rom. i. 17; ix. 30. ‡ 3. Phil. iii. 9. ‡ 4. Matt. v. 17; Gal. iii. 12. ‡ 5. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Gal. iii. 12. ‡ 6. Deut. xxx. 12. ‡ 7. Deut. xxx. 13. ‡ 8. Deut. xxx. 14.

μεν· ὅτι, ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. <sup>10</sup>(Καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) <sup>11</sup>Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεῦων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται. <sup>12</sup>Οὐ γὰρ ἐστὶ διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. <sup>13</sup>Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃ τὸ ὄνομα Κυρίου, σωθήσεται. <sup>14</sup>Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; <sup>15</sup>Πῶς δὲ κηρύξουσιν, ἐὰν μὴ ὑποσταλῶσι; καθὼς γέγραπται· Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων  
\* [εἰρήνην, τῶν εὐαγγελιζομένων  
[of peace, of those announcing glad tidings  
τὰ] ἀγαθὰ. <sup>16</sup>Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; <sup>17</sup>(Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοή διὰ ῥήματος Θεοῦ.)  
<sup>18</sup>Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενούνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρας τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. <sup>19</sup>Ἀλλὰ λέγω· Μὴ Ἰσραὴλ

9 that, if thou wilt \*openly confess with thy MOUTH That Jesus is Lord, and wilt believe with thy HEART That God raised Him from the Dead, thou shalt be saved.

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIPTURE says, †“EVERY ONE BELIEVING on him shall not be ashamed.”

12 †For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 For “every one who may invoke the NAME of the Lord shall be saved.”

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as is has been written, †“How beautiful the FEET of THOSE PROCLAIMING GLAD TIDINGS of Good things!”

16 But all did not obey the GLAD TIDINGS; for Isaiah says, †“Lord, who believed our REPORT?”

17 So then FAITH comes from a Report, and the REPORT through the Word of \*God.

18 But I say, Did they not hear? Yes, indeed; †“their SOUND went out into all the LAND, and their WORDS to the EXTREMITIES of the HABITABLE.”

19 But I say, Did not

\* VATICAN MANUSCRIPT.—9. openly confess the DECLARATION with thy MOUTH That Jesus is the Lord, and wilt believe. 15. even as. 15. of Peace of THOSE ANNOUNCING GLAD TIDINGS—omit. 17. Christ.

† 9. Matt. x. 32; Luke xii. 8. † 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33. † 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. † 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. † 15. Isa. lii. 7; Nahum i. 15. † 16. Rom. iii. 3; Heb. iv. 2. † 16. Isa. liii. 1; John xii. 38. † 18. Ps. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23.

οὐκ ἔγνω; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ  
not knew? First Moses says; I

παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπὶ  
will provoke to jealousy you by not a nation, by  
ἔθνη ἀσυνέτω παροργιῶ ὑμᾶς.  
a nation unenlightened I will provoke to anger you.

20. Ἡσαΐας δὲ ἀποτολμᾷ, καὶ λέγει· Εὐρέθην  
Isaiahs but is very bold, and says; I was found

τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς ἐγενόμην  
by those me not seeking, manifest I became

τοῖς ἐμὲ μὴ ἐπερωτῶσι. 21. Πρὸς δὲ τὸν  
to those me not asking. In respect to but the

Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα  
Israel he says: Whole the day I stretched out

τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ  
the hands of me to a people disobeying and

ἀντιλέγοντα. ΚΕΦ. ια'. 11. 1. Λέγω  
contradicting. I say

οὐν· Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐ  
then; Not did put away the God the people of

τοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης  
himself? Not let it be; and for I an Israelite

εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.  
I am, of seed of Abraam, of tribe of Benjamin.

2. Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ,  
Not did put away the God the people of himself,

ὃν προέγνω. 3. Ἡ οὐκ οἶδατε, ἐν Ἠλίᾳ  
whom he before knew. Or not know you, in Elijah

τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ  
what says the writing? as he complains to the

Θεῷ κατὰ τοῦ Ἰσραὴλ. 3. Κύριε, τοὺς προφή-  
God against the Israel; O Lord, the prophets

τάς σου ἀπέκτειναν, \* [καὶ] τὰ θυσιαστήρια  
of thee they killed, [and] the altars

σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος,  
of thee they dug down; and I was left alone,

καὶ ζητοῦσι τὴν ψυχὴν μου. 4. Ἀλλὰ τί  
and they are seeking the life of me. But what

λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμ-  
says to him the divine oracle? I left to

αὐτῷ ἑπτακισχίλιους ἄνδρας, οἵτινες οὐκ  
myself seven thousand men, who not

ἔκαμψαν γόνυ τῇ Βάαλ. 5. Οὕτως οὖν καὶ  
bent a knee to the Baal. Thus then even

ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκ-  
in the present season a remnant according to an

λογὴν χάριτος γέγονεν. 6. Εἰ δὲ χάριτι,  
election of favor, has been made. If but by favor

οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐ-  
no longer from works; otherwise the favor no

Israel know? First Moses says, ‡ "I will provoke you to jealousy by that which is no Nation; by an unenlightened Nation I will provoke you to anger."

20 Besides, Isaiah is very bold, and says, ‡ "I was found \*by THOSE who did not SEEK me; I was made manifest to THOSE who did not ASK for me."

21 But in respect to ISRAEL he says, ‡ "The whole DAY I stretched out my HANDS to a disobedient and contradicting People."

## CHAPTER XI.

1 I say then, ‡ Did God put away his own PEOPLE? By no means; for even ‡ I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 God has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to God against Israel?—

3 ‡ "O Lord, they killed thy PROPHETS; they dug down thy ALTARS; and I was left alone; and they are seeking my LIFE."

4 But what says the DIVINE ORACLE to him? ‡ "I reserved for myself Seven thousand Men, who bent not a Knee to BAAL."

5 ‡ And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 \* But ‡ if by Favor, no longer from Works;

\* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 3. and—omit. 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

‡ 19. Deut. xxxii. 21; Rom. xi. 11. ‡ 20. Isa. lxxv. 1; Rom. ix. 30. ‡ 21. Isa. lxxv. 2. ‡ 1. 1 Sam. xii. 22; Jer. xxxi. 37. ‡ 1. 2 Cor. xi. 12; Phil. iii. 5. ‡ 3. 1 Kings xix. 10, 14. ‡ 4. 1 Kings xix. 18. ‡ 5. Rom. ix. 27. ‡ 6. Rom. iv. 4, 5; Gal. v. 4.

κέτι γίνεται χάρις. Ὅτι οὖν; Ὁ ἐπιζητεῖ  
longer is favor. What then? What seeks

Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ  
Israel, this not he obtained, the but chosen  
ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,  
obtained; the and remaining ones were hardened,

<sup>8</sup>(καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ  
(as it has been written; Gave to them the

Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ  
God a spirit of deep sleep, eyes of the not  
δύεειν, καὶ ὅτα τοῦ μὴ ἀκούειν,) ἕως τῆς  
to see, and ears of the not to hear,) till the

σήμερον ἡμέρας. <sup>9</sup>Καὶ Δαυὶδ λέγει· Γενηθήτω  
to-day day. And David says; Let be made

ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν  
the table of them into a snare, and into a trap

καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα  
and into a stumbling block, and into a recompence

αὐτοῖς· <sup>10</sup>σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν,  
to them; let be darkened the eyes of them,

τοῦ μὴ δύεειν· καὶ τὸν νῶτον αὐτῶν διαπαν-  
of the not to see; and the back of them always

τὸς σύγκαμψον. <sup>11</sup>Λέγω οὖν· Μὴ ἔπαισαν,  
bow down. I say then; Not did they stumble,

ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ  
so that they might fall? Not let it be; but by the

αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν,  
of them fall the salvation to the nations,

εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup>Εἰ δὲ  
in order that to excite to emulation them. If but

τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ  
the fall of them wealth of a world, and the

ἥττημα αὐτῶν πλοῦτος ἔθνῶν· πόσω μάλ-  
failure of them wealth of nations; how much more

λον τὸ πλήρωμα αὐτῶν;  
the full acceptance of them?

<sup>13</sup>Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· Ἐφ' ὅσον  
To you for I speak the Gentiles; In so much

μέν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν  
indeed am I of Gentiles an apostle, the

διακονίαν μου δοξάζω, <sup>14</sup>εἴ πως παρα-  
service of me I shall glorify, if possibly I may

ζηλώσω μου τὴν σάρκα, καὶ σώσω  
excite to emulation of me the flesh, and I may save

τινὰς ἐξ αὐτῶν. <sup>15</sup>Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν  
some from of them. If for the casting off of them

καταλλαγὴ κόσμου· τίς ἡ πρόσληψις,  
a reconciliation of a world; what the receiving,

εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup>Εἰ δὲ ἡ ἀπαρ-  
if not life out of dead ones? If and the first-

χὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ οἷζα  
fruit holy, also the mixture; and if the root

otherwise the FAVOR is no longer a Favor.

7 What then? The thing  
†Israel earnestly seeks,  
this he did not obtain;  
but the CHOSEN obtained  
it, and the REST were  
blinded;—

8 as it has been writ-  
ten, †“God gave to them  
“a Spirit of Stupor, Eyes  
“that they should not SEE,  
“and Ears that they  
“should not HEAR,”—till  
THIS very Day.

9 and David says, †“Let  
“their TABLE become a  
“Snare, and a Trap, and  
“a Stumbling-block, and  
“a Recompense to them;

10 “let their EYES be  
“darkened so as not to  
“SEE, and bow down their  
“BACK continually.”

11 I say then, Did they  
stumble that they might  
fall? By no means; but  
†by THEIR Fall the NA-  
TIONS have SALVATION  
in order to excite them to  
EMULATION.

12 But if their FALL is  
the Wealth of the World,  
and their FAILURE the  
Wealth of the Gentiles,  
how much more will  
their full acceptance be?

13 \*And I speak to  
You, GENTILES; (there-  
fore, indeed, inasmuch as  
I am †an Apostle of the  
Gentiles, I shall honor my  
MINISTRY;)

14 if possibly I may ex-  
cite My KINDRED to emu-  
lation, and †may save  
some from among them.

15 For if their REJEC-  
TION be the Reconcilia-  
tion of the World, what  
is their RECEPTION, if not  
Life from the Dead?

16 And if †the FIRST-  
FRUIT be holy, so also the  
MASS; and if the ROOT

\* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inasmuch.

† 7. Rom. ix. 31; x. 3. † 8. Psa. xxix. 10. † 9. Psa. lxxix. 22, 23. † 11. Acts xiii. 46; xviii. 18, 21; xxviii. 24, 28. † 13. Acts ix. 15; xiii. 2; xli. 21; Rom. xv. 16; Gal. i. 16; ii. 2, 7-9; Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. † 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James v. 20. † 16. Lev. xxiii. 10; Num. xv. 19-21.



ἀγία, καὶ οἱ κλάδοι. <sup>17</sup>Εἰ δέ τινες τῶν  
holy, also the branches. If but some of the  
κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος  
branches were broken off, thou and a wild olive  
ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγ-  
being wast ingrafted instead of them, and a par-  
κοινωνὸς τῆς ρίζης καὶ τῆς πιότητος τῆς  
taker of the root and of the fatness of the  
ἐλαίας ἐγένου, <sup>18</sup>μὴ κατακαυχῶ τῶν  
olive thou didst become, not do thou boast of the  
κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν  
branches; if but thou doest boast, not thou the  
ρίζαν βαστάξεις ἀλλ' ἡ ρίζα σέ. <sup>19</sup>Ε-  
root sustainest but the root thee. Thou  
ρεῖς οὖν· <sup>20</sup>Ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ  
wilt say then; Were broken off branches, so that I  
ἐγκεντρισθῶ. <sup>20</sup>Καλῶς τῇ ἀπιστίᾳ ἐξε-  
might be grafted in. True; by the unbelief they  
κλάσθησαν, σὺ δὲ τῇ πίστει ἔστη-  
were broken off, thou and by the faith hast been  
κας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. <sup>21</sup>Εἰ γὰρ  
standing; not be-high-minded, but fear. If for  
ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ  
the God those according to nature branches not  
ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται.  
spared, perhaps not even thee will he spare.  
<sup>22</sup>Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ·  
See then kindness and severity of God;  
ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν·  
towards indeed those having fallen, severity;  
ἐπὶ δὲ σέ, χρηστότητα, ἐὰν ἐπιμεί-  
towards but thee, kindness, if thou shouldst  
νῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκο-  
remain in the kindness; otherwise even thou shalt  
πήσῃ. <sup>23</sup>Κάκεινοι δέ, ἐὰν μὴ ἐπιμεί-  
be cut off. Also they but, if not they should  
νωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνα-  
remain in the unbelief, shall be ingrafted; able  
τὸς γὰρ ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐ-  
for is the God again to graft them.  
τούς. <sup>24</sup>Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν  
If for thou out of the according to nature  
ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν  
wast cut off wild olive, and in violation of nature  
ἐνεκεντρίσθης εἰς καλλῆλαιον, πόσω  
thou wast ingrafted into a good olive, by how much  
μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεν-  
more these who according to nature, shall be  
τρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. <sup>25</sup>Οὐ γὰρ θέλω  
Ingrafted in the own olive. Not for I wish  
ὕμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦ-  
you to be ignorant, brethren, the secret this,

be holy, so also the  
BRANCHES.

17 But if some of the  
BRANCHES were broken  
off, and thou being a  
Wild olive wast ingrafted  
instead of them, and didst  
become a Partaker of the  
ROOT and FATNESS of the  
OLIVE;

18 I do not boast against  
the BRANCHES; but if  
thou dost exult over them,  
thou dost not sustain the  
ROOT, but the root thee.

19 Thou wilt say then  
"The Branches were bro-  
ken off, so that I might be  
grafted in."

20 True; they were  
broken off by UNBELIEF,  
and thou hast been estab-  
lished by FAITH. I be  
not haughty, but I fear;

21 for if God spared not  
the NATURAL Branches  
\*he may not even spare  
Thee.

22 Behold, then, the  
Kindness and the Severity  
of God; Severity, indeed,  
towards THOSE HAVING  
FALLEN, \*but the Kind-  
ness of God towards thee,  
if thou continue in that  
KINDNESS; for otherwise  
thou even shalt be cut  
off.

23 But they also, if  
they continue not in UN-  
BELIEF, shall be grafted  
in; for God is able to  
graft them in again.

24 For if thou wast  
cut off from an Olive, wild  
by Nature, and, in violation  
of Nature, wast grafted  
into a Good olive, how  
much more shall these, the  
Natural branches, be grafted  
into their own Olive?

25 For, Brethren, that  
you may not be I con-  
ceited with yourselves, I  
wish you not to be igno-  
rant of this SECRET, That

\* VATICAN MANUSCRIPT.—21. he may not even spare Thee. 22. but the Kindness of God towards thee, if thou continue in that KINDNESS.

† 17. Jer. xi. 16. † 17. Acts ii. 39. † 20. Rom. xli. 16. † 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12. † 22. 1 Cor. xv. 2; Heb. iii. 6, 14. † 22. John xv. 2. † 23. 2 Cor. iii. 16. † 25. Rom. xli. 16.

το, (ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι,) (that not you may be with yourselves wise,

ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέ- that hardness from a part to the Israel has  
γονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν happened, till the fulness of the Gentiles

εἰσέλθῃ. <sup>26</sup>καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, may come in; and then all Israel shall be saved,  
καθὼς γέγραπται. "Ἡξεῖ ἐκ Σιών as it has been written; Shall come out of Sion

ὁ ρυόμενος, καὶ ἀποστρέψει ἀσεβείας the deliverer, and shall turn away ungodliness

ἀπὸ Ἰακώβ. <sup>27</sup>Καὶ αὕτη αὐτοῖς ἡ παρ' from Jacob. And this with them the from

ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρ- me covenant, when I may take away the sins

τίας αὐτῶν. <sup>28</sup>Κατὰ μὲν τὸ εὐαγγέλιον, of them. According to indeed the glad tidings,

ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν enemies on account of you; according to but the

ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. election, beloved on account of the fathers.

<sup>29</sup>Ἀμεταμέλητα γὰρ τὰ χαρίσματα Things not to be repented of for the gracious gifts

καὶ ἡ κλῆσις τοῦ Θεοῦ. <sup>30</sup>Ὡσπερ γὰρ ὑμεῖς and the calling of the God. As for you

ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε once disobeyed the God, now but obtained mercy

τῇ τούτων ἀπειθείᾳ· <sup>31</sup>οὕτω καὶ οὗτοι νῦν by the of these disobedience; thus also these now

ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ disobeyed, in the your mercy that also they

ἐλεηθῶσι. <sup>32</sup>Συνέκλεισε γὰρ ὁ Θεὸς τοὺς may obtain mercy. Shut up for the God the

πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας all for disobedience, so that the all

ἐλεήσῃ. <sup>237</sup>Ὡ βάθος πλούτου καὶ σο- he might compassionate. O depth of wealth and of

φίας καὶ γνώσεως Θεοῦ. Ὡς ἀνεξερεύ- wisdom and of knowledge of God. How unsearcha-

νητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι ble the judgments of him, and untraceable

αἱ ὁδοὶ αὐτοῦ. <sup>34</sup>Τίς γὰρ ἔγνω νοῦν Κυρίου; the ways of him. Who for knew mind of Lord?

ἢ τις σύμβουλος αὐτοῦ ἐγένετο; <sup>35</sup>ἢ τις προέ- or who a counsellor of him became? or who first

δωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐ- gave to him, and it shall be given in return to

τῷ; <sup>36</sup>Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, him? Because out of him, and through him,

†Hardness in some Mea- sure has happened to ISRAEL †till the FULNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been written, † "The DELIV- "ERER shall come out of "Zion, and shall turn "away Ungodliness from "Jacob; "

27 And † "this is the "Covenant with them "FROM ME, when I shall "take away their SINS."

28 In relation to the GLAD TIDINGS, indeed they are Enemies on your account; but in regard to the ELECTION, they are †Beloved on account of the FATHERS;

29 because the GRA- CIOUS GIFTS and CALLING of GOD are †not things to be repented of.

30 Besides, as you †once disobeyed GOD, but now obtained mercy by their Disobedience;

31 so also, now, these disobeyed, so that they \*may obtain mercy by YOUR Mercy.

32 For †GOD shut up together ALL for Disobe- dience, that he might have mercy on ALL.

33 O the Depth of the Riches and Wisdom and Knowledge of God! †How unsearchable his JUDG- MENTS, and †untraceable his WAYS!

34 †For who knew the Mind of the Lord? or who was his Counsellor?

35 or †who first gave to him, and it shall be given to him again?

36 †Because out of him, and through him, and for him, are ALL things. To

\* VATICAN MANUSCRIPT.—31. may now obtain mercy.

† 25. ver. 7; 2 Cor. iii. 14. † 25. Luke xxi. 24; Rev. vii. 9. † 26. Isa. lix. 20. See Psa. xiv. 7. † 27. Isa. xxvii. 9; Jer. xxxi. 31-34; Heb. viii. 8; x. 16. † 28. Deut. vii. 8; ix. 5; x. 15. † 29. Num. xxiii. 19. † 30. Eph. ii. 2; Col. iii. 7. † 32. Rom. iii. 9; Gal. iii. 22. † 33. Psa. xxxvi. 6. † 33. Job. xl. 7; Psa. xcii. 5. † 34. Job. xv. 8; Isa. xl. 15; Jer. xxlii. 18; 1 Cor. ii. 16. † 35. Job. xxxv. 7; xli. 11. † 36. 1 Cor. viii. 6; Col. i. 16.

καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα  
and for him the things all; to him the glory  
εἰς τοὺς αἰῶνας. Ἀμήν.  
for the ages. So be it.

ΚΕΦ. ιβ'. 12.

<sup>1</sup>Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν  
I entreat therefore you, brethren, through the  
οἰκτιρῶν τοῦ Θεοῦ, παραστήσαι τὰ  
tender compassions of the God, to present the  
σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐά-  
bodies of you a sacrifice living, holy, well-  
ρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν  
pleasing to the God, the rational religious service  
ὑμῶν· <sup>2</sup>καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι  
of you; and not conform yourselves to the age  
τοῦτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώ-  
this, but transform yourselves by the reno-  
σει τοῦ νοῦς \* [ὑμῶν,] εἰς τὸ δοκιμάζειν  
vation of the mind [of you,] in order that to prove  
ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν  
you, what the will of the God, the good  
καὶ εὐάρεστον καὶ τέλειον. <sup>3</sup>Λέγω γὰρ διὰ  
and well-pleasing and perfect. I say for through  
τῆς χάριτος τῆς δοθείσης μοι, παντὶ  
the favor of that having been given to me, to all  
τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ'  
to him being among you, not to think above beyond  
ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς  
what it behooves to think, but to think in order  
τὸ σωφρονεῖν, ἐκάστω ὡς ὁ Θεὸς  
that to be of sound mind, to each one as the God  
ἐμέρισε μέτρον πίστεως. <sup>4</sup>Καθάπερ γὰρ ἐν  
divided a measure of faith. Just as for in  
ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ  
one body members many we have, the but  
μέλη πάντα οὐ τὴν αὐτὴν ἔχει προᾶξιν·  
members all not the same has operation;  
<sup>5</sup>οὕτως οἱ πολλοὶ ἐν σῶμα ἔσμεν ἐν Χριστῷ,  
thus the many one body we are in Anointed,  
ὁ δὲ καθ' εἷς, ἀλλήλων μέλη. <sup>6</sup>Ἐχοντες  
the but each one, of each other members. Having  
δὲ χαρίσματα κατὰ τὴν χάριν τὴν  
but gracious gifts according to the favor the  
δοθείσαν ἡμῖν διάφορα· εἴτε προφη-  
having been given to us of different kinds; if proph-  
τείαν, κατὰ τὴν ἀναλογίαν τῆς πίστε-  
ets, according to the analogy of the faith;  
ως· <sup>7</sup>εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ  
if service, in the service; if the  
διδάσκων, ἐν τῇ διδασκαλίᾳ· <sup>8</sup>εἴτε ὁ παρακα-  
teaching, in the act of teaching; if the exhort-  
λῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν  
ing, in the exhortation; the one giving, with  
ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ  
simplicity; the one presiding, with diligence; the  
ἐλεῶν, ἐν ἰλαρότητι. <sup>9</sup>Ἡ ἀγάπη, ἀνυ-  
one pitying, with cheerfulness. The love, un-

him be the GLORY for the  
AGES. Amen.

CHAPTER XII.

1 I entreat you, there-  
fore, Brethren, by the  
TENDER COMPASSIONS of  
God, to present your <sup>†</sup>BO-  
DIES a living Sacrifice  
holy, well-pleasing to God  
—your RATIONAL religious  
service.

2 <sup>†</sup>And do not conform  
yourselves to this AGE,  
<sup>†</sup>but transform yourselves  
by the RENOVATION of  
your MIND, that you may  
<sup>†</sup>ASCERTAIN what is the  
WILL of God,—the GOOD,  
and well-pleasing, and  
perfect.

3 For I say, through  
THAT FAVOR which has  
been GIVEN to me, to  
EVERY one among you,  
<sup>†</sup>not to think beyond what  
he ought to think; but to  
think so as to be SOBER-  
MINDED, as God to Each  
distributed a Measure of  
Faith.

4 For, <sup>†</sup>just as in One  
Body we have many Mem-  
bers, but all the MEMBERS  
have not the SAME Action;

5 so <sup>†</sup>we, the MANY,  
are One Body in Christ,  
and INDIVIDUALLY Mem-  
bers of each other.

6 <sup>†</sup>Now having differ-  
ent Gracious gifts, ac-  
cording to THAT FAVOR  
which IS IMPARTED to us;  
—<sup>†</sup>if Prophecy, speak ac-  
cording to the ANALOGY  
of the FAITH;

7 or if a Service. per-  
form that SERVICE. The  
TEACHER, in the TEACH-  
ING;

8 <sup>†</sup>the EXHORTER, in  
the EXHORTATION. Let  
the DISTRIBUTOR act with  
Disinterestedness; <sup>†</sup>the  
PRESIDENT, with Dili-  
gence; the SYMPATHIZER,  
with Cheerfulness.

\* VATICAN MANUSCRIPT—2. of you—omit.

<sup>†</sup> 1. Rom. vi. 13, 16, 19. <sup>†</sup> 2. 1 Pet. i. 14; 1 John ii. 15. <sup>†</sup> 2. Eph. iv. 23;  
Col. iii. 10. <sup>†</sup> 2. Eph. v. 10, 17. <sup>†</sup> 3. Rom. xi. 20. <sup>†</sup> 4. 1 Cor. xii. 12; Eph.  
iv. 16. <sup>†</sup> 5. 1 Cor. x. 17; xii. 20, 27; Eph. i. 23; iv. 25. <sup>†</sup> 6. 1 Cor. xii. 4;  
1 Pet. iv. 10, 11. <sup>†</sup> 6. 1 Cor. xii. 10, 28; xiii. 2; xiv. 1, 6, 29, 31. <sup>†</sup> 8. 1 Cor.  
xiv. 3.

πόκρως· ἀποστιγυῶντες τὸ πονηρόν, κολλώ-  
feigned; detesting the evil, adher-  
μενοι τῷ ἀγαθῷ· <sup>10</sup>τῇ φιλαδελφίᾳ,  
ing to the good; In the brotherly kindness,  
εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ  
towards each other tender affections; in the honor  
ἀλλήλους προηγούμενοι· <sup>11</sup>τῇ σπουδῇ μὴ  
each other going before; in the study not  
ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ  
idle ones; in the spirit being fervent; to the  
Κυρίῳ δουλεύοντες· <sup>12</sup>τῇ ἐλπίδι χαίροντες·  
Lord serving; in the hope rejoicing;  
τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ  
in the affliction being patient; in the prayer  
προσκαρτεροῦντες· <sup>13</sup>ταῖς χρείαις τῶν ἁγί-  
constantly attending; to the wants of the holy  
ων κοινωνοῦντες· τὴν φιλοξενίαν διώ-  
ones contributing; the kindness to strangers  
κοντες· <sup>14</sup>Εὐλογεῖτε τοὺς διώκοντας \* [ὑμᾶς·]  
following. Bless you those persecuting [you;]  
εὐλογεῖτε, καὶ μὴ καταρασθε· <sup>15</sup>Χαίρειν μετὰ  
bless you, and not curse you. To rejoice with  
χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.  
rejoicing ones, and to weep with weeping ones.  
<sup>16</sup>Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ  
The same for each other minding; not the things  
ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συνα-  
high minding, but to the low ones con-  
παγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-  
foim yourselves. Not become wise with your-  
τοῖς· <sup>17</sup>Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδί-  
selves. To no one evil in return for evil giving  
δοντες· προνοοῦμενοι καλὰ ἐνώπιον  
back; providing honorable things in presence  
πάντων ἀνθρώπων· <sup>18</sup>εἰ δυνατόν τὸ ἐξ  
of all men; if able that from  
ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·  
of you, with all men being at peace;  
<sup>19</sup>μὴ ἑαυτοὺς ἐκδικιοῦντες, ἀγαπητοί· ἀλλὰ  
not yourselves avenging, beloved ones; but  
δότε τόπον τῇ ὀργῇ· γέγραπται  
give you a place to the wrath; it has been written  
γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει  
for; To me vengeance; I will repay, says  
Κύριος· <sup>20</sup>Εἰ οὖν πεινᾷ ὁ ἐχθρὸς  
Lord. If therefore may hunger the enemy  
σου, ψάμιζε αὐτόν· εἰ δὲ διψᾷ, πό-  
of thee, do thou feed him; if he may thirst give  
τιζε αὐτόν. Τοῦτο γὰρ ποίων, ἄνθρακας  
drink to him. This for doing, coals  
πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.  
of fire thou wilt pile on the head of him.  
<sup>21</sup>Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νί-  
Not be overcome by the evil, but over-  
κα ἐν τῷ ἀγαθῷ τὸ κακόν.  
come by the good the evil.

9 ‡Let LOVE be un-  
feigned. Detest the EVIL;  
adhere to the GOOD.

10 ‡With BROTHERLY  
KINDNESS towards each  
other be tenderly affec-  
tionate; ‡ in HONOR pre-  
ferring one another.

11 In DUTY be not sloth-  
ful. In the SPIRIT be fer-  
vent, \*serving the LORD.

12 ‡In the HOPE be  
joyful; ‡in AFFLICTION  
patient; ‡in PRAYER per-  
severing.

13 ‡Contributing to the  
WANTS of the SAINTS,—  
‡pursuing HOSPITALITY.

14 ‡Bless THOSE who  
PERSECUTE you; bless  
and curse not.

15 ‡Rejoice with the  
joyful, and weep with the  
sorrowful.

16 ‡Be of the SAME  
Disposition towards each  
other. Regard not HIGH  
things, but conform your-  
selves to the lowly. ‡Do  
not become wise in your  
own estimation.

17 ‡To no one return  
Evil for Evil. ‡Provide  
honorable things in the  
presence of All Men.

18 If possible, on YOUR  
part, ‡live peaceably with  
All Men;

19 ‡not avenging Your-  
selves, Beloved, but give  
Place to the WRATH [of  
God;] for it has been  
written, ‡“Vengeance be-  
“longs to me; I will re-  
“pay,” says the Lord.

20 Therefore, ‡“if thine  
“ENEMY is hungry, give  
“him food; if he is  
“thirsty, give him drink;  
“for, doing this, thou wilt  
“heap Coals of Fire on his  
“HEAD.”

21 Be not subdued by  
EVIL but subdue EVIL by  
GOOD.

\* VATICAN MANUSCRIPT.—11. serving the LORD. 14. you—omit.

‡ 9. 1 Tim. i. 5. ‡ 10. Heb. xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7.  
‡ 10. 1 Pet. v. 5. ‡ 12. Phil. iii. 1; iv. 4; Heb. iii. 6. ‡ 12. Heb. x. 36; xii. 1.  
‡ 12. Col. iv. 2; Eph. vi. 18; 1 Thess. i. 17. ‡ 13. Heb. vi. 10; xiii. 16; 1 John iii.  
17. ‡ 13. Heb. xiii. 2. ‡ 14. Matt. v. 44; 1 Pet. ii. 23; iii. 9. ‡ 15. 1 Cor. xii.  
26. ‡ 16. Rom. xv. 15. ‡ 16. Prov. iii. 7. ‡ 17. Matt. v. 39; 1 Thess. v. 15.  
‡ 17. 2 Cor. viii. 21. ‡ 18. Heb. xii. 14. ‡ 19. Prov. xxiv. 29. ‡ 19. Deut. xxxii.  
35. ‡ 20. Prov. xxv. 21, 22.

ΚΕΦ. ιγ'. 13.

1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑπο-  
Every soul to authorities being above let  
τασσεσθῶ. Οὐ γὰρ ἐστὶν ἐξουσία εἰ μὴ ἀπὸ  
be submissive. Not for is authority if not from  
Θεοῦ· αἱ δὲ οὕσαι, ὑπὸ Θεοῦ τεταγ-  
God; those and being, under God having been  
μέναι εἰσὶν. 2 Ὡστε ὁ ἀντιτασσόμε-  
arranged are. So the one setting himself in  
νος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ  
opposition to the authority, to the of the God  
διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστη-  
institution has been opposed; they but having been  
κότες, ἑαυτοῖς, κῶϊμα λήψον-  
set in opposition, to themselves judgment will  
ται. 3 Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν  
receive. The for rulers not are a terror of the  
ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέ-  
good works, but of the evil ones. Wishest  
λαὶς δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν  
thou and not to fear the authority? the good  
ποιεῖ· καὶ ἔξεις ἑπαινον ἐξ αὐτῆς·  
do thou; and thou wilt have praise from her;  
4 Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν.  
of God for a servant he is to thee for the good.  
Ἐάν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ  
If but the evil thou shouldst do, fear thou; not  
γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ  
for in vain the sword he bears; of God for  
διάκονός ἐστιν, ἑκδικὸς εἰς ὀργὴν τῷ τὸ  
a servant he is, an avenger for wrath to him the  
κακὸν πράσσοντι. 5 Διὸ ἀνάγκη ὑποτάσσε-  
evil practising. Wherefore necessity to be sub-  
σθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ  
missive, not only on account of the wrath, but  
καὶ διὰ τὴν συνείδησιν. 6 Διὰ  
also on account of the conscience. On account of  
τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ  
this for also taxes pay you; public ministers  
γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτε-  
for of God they are, to same this constantly  
ροῦντες. 7 Ἀπόδοτε \* [οὖν] πᾶσι τὰς ὀφει-  
attending. Render [therefore] to all the dues;  
λάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ  
to him the tax, the tax; to him the  
τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν  
custom, the custom; to him the fear, the  
φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν. 8 Μηδενὶ  
fear; to him the honor, the honor. To no one  
μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγα-  
nothing owe you, if not that each other you should  
πᾶν· ὁ γὰρ ἀγαπῶν τὸν ἑτερον, νόμον πε-  
love; the for loving the other, a law has  
πλήρωκε. 9 Τὸ γὰρ· Οὐ μοιχεύσεις·  
fulfilled. That for; Not thou shalt commit adultery.

CHAPTER XIII.

1 Let Every person be  
submissive to the superior  
Authorities; for there  
is not an Authority, except  
from God; and THOSE  
EXISTING have been ar-  
ranged under God;

2 so that he who sets  
himself in opposition to  
the AUTHORITY, opposes  
the INSTITUTION of God;  
and the OPPONENTS will  
procure PUNISHMENT for  
themselves.

3 For RULERS are not  
a terror \* to a GOOD Work,  
but to an EVIL. And dost  
thou wish not to be afraid  
of the AUTHORITY? Do  
GOOD, and thou shalt have  
Praise from it;

4 for he is God's Ser-  
vant for thy \*Good. But  
if thou do EVIL, be afraid;  
for he bears the SWORD  
not in vain; since he is  
God's avenging Servant  
for Wrath on him doing  
EVIL.

5 Wherefore it is neces-  
sary to be subordinate,  
not only on account of the  
WRATH; but also on ac-  
count of CONSCIENCE.

6 For on this account  
also you pay Taxes; be-  
cause they are God's pub-  
lic Ministers, constantly  
attending to this very  
thing.

7 Render, therefore,  
to all their DUES; to  
WHOM TAX is due, TAX; to  
WHOM CUSTOM is due, CUS-  
TOM; to WHOM FEAR,  
FEAR; to WHOM HONOR,  
HONOR.

8 Owe Nothing to any  
one—unless LOVE to each  
other; for HE who  
LOVES ANOTHER has ful-  
filled the Law.

9 For this, "Thou shalt  
not commit adultery,

\* VATICAN MANUSCRIPT.—3. a GOOD Work, but to an EVIL. 4. Good. 7. therefore  
—omit.

† 1 Tit. iii. 1; 1 Pet. ii. 13. † 1. Dan. ii. 21; iv. 32; John xix. 11. † 33.  
1 Pet. ii. 14; iii. 19. † 5. 1 Pet. ii. 10. † 7. Matt. xxii. 21; Mark xii. 17;  
Luke xx. 25. † 8. Gal. v. 14; 1 Tim. i. 5; James ii. 8. † 9. Exod. xx. 13;  
Deut. v. 17; Matt. xix. 18.

Οὐ φονεύσεις· Οὐ κλέ-  
 Not thou shalt commit murder; Not thou shalt  
 ψεις· Οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα  
 steal; Not thou shalt covet; and if any other  
 ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαι-  
 commandment, in this the word it is brought  
 οὔται, ἐν τῷ Ἀγαπήσεις τὸν πλησί-  
 under one head, in this; Thou shalt love the neigh-  
 ον σου ὡς ἑαυτόν. <sup>10</sup>Ἡ ἀγάπη τῷ  
 bor of thee as thyself. The love to the  
 πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν  
 neighbor evil not works; a fulfilling then  
 νόμου ἡ ἀγάπη. <sup>11</sup>Καὶ τοῦτο, εἰδότες τὸν  
 of law the love. And this, knowing the  
 καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου  
 season, that an hour us already out of sleep  
 ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν ἡ  
 to be aroused; (now for nearer of us the  
 σωτηρία, ἣ ὅτε ἐπιστεύσαμεν· <sup>12</sup>ἡ νύξ  
 salvation, than when we believed; the night  
 προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν·) ἀπο-  
 is far advanced, the and day has approached;) we  
 θώμεθα οὖν τὰ ἔργα τοῦ σκότους,  
 should put off therefore the works of the darkness,  
 καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.  
 and should put on the weapons of the light.  
<sup>13</sup>Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν,  
 As in day, decently we should walk,  
 μὴ κόμοις καὶ μέθαις, μὴ κοι-  
 not in revelings and in drinkings, not in whore-  
 ταις καὶ ἀσελγείαις, μὴ ἐριδι καὶ ζή-  
 doms and in debaucheries, not in strife and in  
 λῳ· <sup>14</sup>ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν  
 age; but put you on the Lord Jesus  
 Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποι-  
 Anointed, and of the flesh provision not make  
 εἰσθε εἰς ἐπιθυμίας.  
 you for lusts.

## ΚΕΦ. ιδ'. 14.

<sup>1</sup>Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμ-  
 The but weak to the faith, take to  
 βάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. <sup>2</sup>Ὡς  
 yourselves, not for differences of reasonings. Who  
 μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθε-  
 indeed believes to eat all things; the but one  
 νῶν λάχανα ἐσθίει. <sup>3</sup>Ὁ ἐσθίων, τὸν μὴ  
 being weak herbs eats. The one eating, the not  
 ἐσθίωντα μὴ ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων,  
 one eating not despise; and the not eating,  
 τὸν ἐσθίωντα μὴ κρινεῖτω· ὁ Θεὸς γὰρ αὐτὸν  
 the one eating not judge; the God for him  
 προσελάβετο. <sup>4</sup>Σὺ τις εἰ ὁ κρίνων  
 received to himself. Thou who art the judging  
 ἀλλότριον οἰκέτην; τῷ ἰδίῳ  
 belonging to another household servant? to the own

"Thou shalt not commit  
 "murder, Thou shalt not  
 "steal, Thou shalt not  
 "covet," and if Any  
 Other Commandment, it  
 is briefly summed up in  
 This PRECEPT, namely,  
 †"Thou shalt love thy  
 "NEIGHBOR as thyself."

10 LOVE to the NEIGH-  
 BOR works no Evil;  
 †LOVE, then, is the Ful-  
 filling of the Law.

11 And do this, know-  
 ing the SEASON, That it is  
 already the Hour for us  
 †to wake up from Sleep;  
 for now is OUR SALVATION  
 nearer than when we be-  
 lieved.

12 The NIGHT is far ad-  
 vanced, and the DAY has  
 approached; †we should,  
 therefore, lay aside the  
 WORKS OF DARKNESS, and  
 †should put on the ARMOR  
 of LIGHT.

13 As in the Day, †we  
 should walk becomingly;  
 —†not in Revelries and  
 Carousings; not in Whore-  
 doms and Debaucheries;  
 not in \*Strifes and Envy-  
 ings;

14 but †put you on the  
 \*ANOINTED Jesus, and  
 †make no Provision for  
 the Lusts of the FLESH.

## CHAPTER XIV.

1 Now †receive to your-  
 selves the WEAK in the  
 FAITH; not, however, for  
 Doubtful Reasonings.

2 One, indeed, believes  
 he may eat all things; but  
 the WEAK eats Vegetables  
 only.

3 Let not HIM who  
 EATS despise HIM who  
 EATS not; and let not  
 HIM who EATS not con-  
 demn HIM who EATS; for  
 GOD received him.

4 Who art THOU CON-  
 DEMNING the Domestic of

\* VATICAN MANUSCRIPT.—13. Strifes and Envyings. 14. ANOINTED Jesus.

† 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. † 10. Matt. xxii. 40. † 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess v. 5, 6. † 12. Eph. v. 11; Col. iii. 8. † 12. Eph. vi. 13; 1 Thess. v. 8. † 13. Phil. iv. 8; 1 Thess iv. 12; 1 Pet. ii. 12. † 13. 1 Pet. iv. 3. † 14. Eph. iv. 24; Col. iii. 10. † 14. Gal. v. 16; 1 Pet. ii. 11. † 1. Rom. xv. 1, 7; 1 Cor. viii. 9, 11; ix. 22.

Κυρίῳ στήκει ἢ πίπτει· σταθήσε-  
Lord he stands or he falls; he shall be made  
ται δέ· δυνατός γάρ ἐστιν ὁ Θεὸς  
to stand and; able for is the God  
στήσαι αὐτόν. <sup>5</sup>Ὁς μὲν κρίνει ἡμέραν  
to make stand. One indeed esteems a day  
παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·  
from a day, another but esteems every day;  
ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω. <sup>6</sup>Ὁ  
each in the own mind let be fully assured. He  
φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· \* [καὶ ὁ  
minding the day, to Lord minds; [and he  
μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ.]  
not minding the day, to Lord not minds.]  
Καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ  
And he eating, to Lord eats, he gives thanks  
γάρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ  
for to the God; and he not eating, to Lord  
οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ.  
not eats, and he gives thanks to the God.  
Ὅυδείς γάρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδείς  
No one for of you to himself lives, and no one  
ἑαυτῷ ἀποθνήσκει. <sup>8</sup>Ἐάν τε γάρ ζῶμεν, τῷ  
to himself dies. If both for we live, to the  
Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ  
Lord we live; if and we die, to the  
Κυρίῳ ἀποθνήσκωμεν. Ἐάν τε οὖν ζῶμεν,  
Lord we die. If both therefore we live,  
ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.  
if and we die, of the Lord we are.  
<sup>9</sup>Εἰς τοῦτο γάρ Χριστὸς \* [καὶ] ἀπέθανε καὶ  
To this for Anointed [both] died and  
ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων  
lived, so that both of dead ones and living  
κρινεῖσθῃ. <sup>10</sup>Σὺ δέ, τί κρίνεις τὸν  
he might be lord. Thou but, why judgest the  
ἀδελφόν σου; ἢ καὶ σύ, τί ἐξουθενεῖς  
Brother of thee? or also thou, why settest at nought  
τὸν ἀδελφόν σου; πάντες γάρ παραστησόμεθα  
the brother of thee? all for shall stand before  
τῷ θήματι τοῦ Χριστοῦ. <sup>11</sup>Γέγραπται  
the judgment seat of the Anointed. It has been written  
γάρ· Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ  
for; Live I, says Lord, because to me  
κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομο-  
shall bend every knee, and every tongue shall  
λογησεται τῷ Θεῷ. <sup>12</sup>Ἄρα \* [οὖν] ἕκαστος  
confess to the God. So [then] each one  
ἡμῶν περὶ ἑαυτοῦ λόγον δώσει  
of us concerning himself an account shall give  
τῷ Θεῷ. <sup>13</sup>Μηκέτι οὖν ἀλλήλους κρίνω-  
to the God. No longer therefore each other we  
μεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ  
should judge; but this judge you rather, that

Another? To his OWN Master he stands or falls; and he shall be made to stand, for \*God is able to make him stand.

5 ‡One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his OWN Mind.

6 HE who MINDS the DAY, minds it for the Lord; and HE who MINDS not the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for ‡he gives thanks to God; and HE who EATS not, eats not in regard to the Lord, and gives thanks to God.

7 For ‡no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

9 ‡For Christ died and lived for this end, that ‡he might rule over both the Dead and the Living.

10 But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? ‡for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, ‡'I live, says the "LORD, Because to Me "shall bend Every Knee, "and Every tongue shall "confess to God."

12 ‡Each one of us, therefore, shall \*give an Account concerning himself to God.

13 No longer, then, we should judge each other; but judge you this rather,

\* VATICAN MANUSCRIPT.—4. the LORD. 6. and HE who MINDS not the DAY, minds it not for the Lord.—omit. 9. both—omit. 12. then—omit. 12. render an Account. 13. or a cause of fall—omit.

‡ 5. Gal. iv. 10; Col. ii. 16. ‡ 6. 1 Cor. x. 31; 1 Tim. iv. 3. ‡ 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. ‡ 9. 2 Cor. v. 15. ‡ 9. Acts x. 36. ‡ 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15. ‡ 11. Isa. xiv. 25; Phil. ii. 10. ‡ 12. Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5. ‡ 13. 1 Cor. viii. 9, 12; x. 32.

μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ \* [ἢ  
not to place a stumbling-block to the brother for  
σκάνδαλον.] <sup>14</sup>Οἶδα, καὶ πέπεισμαι  
a cause of fall.] I know, and have been persuaded

ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι'  
in Lord Jesus, that nothing common through  
αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν  
itself, if not to him regarding anything common  
εἶναι, ἐκείνῳ κοινόν. <sup>15</sup>Εἰ δὲ διὰ βρώμα ὁ  
to be, to him common; If but through food the  
ἀδελφός σου λυπεῖται, οὐκέτι κατὰ  
brother of thee is grieved, no longer according to  
ἀγάπην περιπατεῖς. Μὴ τῷ βρώματι  
love dost thou walk. Not with the food

σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ  
of thee him do thou destroy, on behalf of whom  
Χριστὸς ἀπέθανε. <sup>16</sup>Μὴ βλασφημείσθω  
Anointed died. Not let be evil spoken of

οὖν ὑμῶν τὸ ἀγαθόν. <sup>17</sup>Οὐ γάρ ἐστιν ἡ  
therefore of you the good. Not for is the  
βασιλεία τοῦ Θεοῦ βρώσις καὶ πόσις, ἀλλὰ  
kingdom of the God eating and drinking, but

δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι  
righteousness and peace and joy in spirit  
ἀγίῳ. <sup>18</sup>ὁ γὰρ ἐν τούτῳ δουλεύων τῷ  
holy; he for in this doing service for the

Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος  
Anointed, well-pleasing to the God, and approved  
τοῖς ἀνθρώποις. <sup>19</sup>Ἄρα οὖν τὰ τῆς  
by the men. So then the things of the  
εἰρήνης διώκωμεν, καὶ τὰ τῆς  
peace we should pursue, and the things of the  
οἰκοδομῆς τῆς εἰς ἀλλήλους. <sup>20</sup>Μὴ ἐνεκεν  
building up of that for each other. Not on account

βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάν-  
of food demolish the work of the God. All  
τα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώ-  
things indeed pure; but evil for the man  
πω τῷ διὰ προσκόμματος ἐσθίουσι.  
for that through a stumbling-block eating.

<sup>21</sup>Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πίνειν οἶνον,  
Good the not to eat flesh, not to drink wine,  
μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ  
nor by which the brother of thee stumbles, or  
σκανδαλίζεται, ἢ ἀσθενεῖ. <sup>22</sup>Σὺ πίστιν ἔχεις·  
is ensnared, or is weakened. Thou faith hast;

κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ.  
according to thyself hold it in presence of the God.

Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκι-  
Blessed he not judging himself in what he

μάζει. <sup>23</sup>Ὁ δὲ διακρινόμενος, εἰάν φά-  
approves. He but discerning a difference, if he

γῆ, κατακέκριται, ὅτι οὐκ ἐκ  
should eat, has been condemned, because not from

†not TO PLACE a Stum-  
bling-block before a BRO-  
THER.

14 I know, and have  
been assured by the Lord  
Jesus, †That nothing is  
common of itself; yet †to  
HIM who REGARDS any-  
thing to be common, to  
him it is common.

15 But if, through thy  
Food, thy BROTHER is  
grieved, thou walkest no  
longer according to Love.  
†Do not, with thy roon,  
ruin him on whose behalf  
Christ died.

16 Let not, then, Your  
GOOD be evil spoken of.

17 For the KINGDOM of  
God is not Food and  
Drink, but Righteousness,  
and Peace, and Joy in a  
holy Spirit;

18 for HE who in this  
SERVES the ANOINTED  
one, is well-pleasing to  
GOD, and approved by  
MEN.

19 †So then we should  
pursue the THINGS of  
PEACE, and THINGS for  
†the EDIFICATION of each  
other.

20 Do not, on account  
of Food, demolish the  
WORK of God. All things  
indeed are pure, but Evil  
to THAT MAN who EATS  
so as to cause stumbling.

21 It is good not to EAT  
†Flesh, nor to drink Wine,  
nor to do anything by  
which thy BROTHER stum-  
bles, or is ensnared, or is  
weakened.

22 \*Thou hast Faith;  
with respect to thyself hold  
it fast in the presence of  
GOD. †Happy is HE who  
does not CONDEMN him-  
self in what he approves!

23 But HE who makes a  
DISTINCTION, if he should  
eat, is condemned; be-  
cause it is not from Con-

\* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have **thou** to thyself.

† 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. † 14. 1 Cor. viii. 7, 10. † 15. 1 Cor. viii. 11. † 19. Psal. xxxiv. 14; xli. 18. † 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thes. v. 11. † 21. 1 Cor. viii. 13. † 22. 1 John iii. 21.



πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως,  
faith; every thing and which not from faith,  
ἁμαρτία ἐστίν. †  
sin is.

## ΚΕΦ. ιε'. 15.

1'Οφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρεσκέειν· 2ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3Καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ. 4\*Ὅσα γὰρ \* [προ]εγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν \* [προ]εγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν. 5Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν· 6ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ. 8Λέγω δέ, \* [Ἰησοῦν] Χριστὸν διάκονον γεγενῆσθαι περιτομῆς, ὑπὲρ

viction; and every act which is not from Conviction, is a Sin. †

## CHAPTER XV.

1 Now †we, the strong, are bound to bear the †INFIRMITIES of the weak, and not to seek to please Ourselves.

2 †Let each one of us please his NEIGHBOR, so far as is good for Edification;

3 †for even the ANOINTED one sought not to please Himself, but, as it has been written, †“The ‘REPROACHES of THOSE ‘WHO REPROACHED thee ‘FELL on me.”

4 †For \*what things were before written for OUR Instruction, were written that we through the PATIENCE and \*the CONSOLATION of the SCRIPTURES might possess the HOPE.

5 †And may the God of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;

6 so that with onemind, and with One Mouth, you may glorify the God and Father of our LORD Jesus Christ.

7 Therefore kindly receive each other, even as the ANOINTED one also kindly received \*you, to the Glory of God.

8 \*For I affirm, that Jesus †Christ became a Servant of the Circumcision, on account of the

\* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—omit. 4. fore—omit. 4. through CONSOLATION of the SCRIPTURES might have the HOPE of CONSOLATION. 7. us. 8. For. 8. Jesus—omit.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25-27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiæ, Knatchbull, and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

† 1. Gal. vi. 1. † 1. Rom. xiv. 1. † 2. Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5. † 3. Matt. xxvi. 39; John v. 30; vi. 38. † 3. Ps. lxxix. 9. † 4. Rom. iv. 23, 24; 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. † 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16. † 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46.

ἀληθείας Θεοῦ, εἰς τὸ δεβαιῶσαι τὰς  
truth of God, in order that to confirm the  
ἐπαγγελίας τῶν πατέρων· ὅτι δὲ ἔθνη  
promises of the fathers; the and nations  
ὕπερ ἐλέους δοξάσαι τὸν Θεόν, καθὼς  
on account of mercy to praise the God, as  
γέγραπται· Διὰ τοῦτο ἔξομολογή-  
It has been written; Because of this I will  
σομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματι  
confess to thee among nations, and to the name  
σου ψαλῶ. <sup>10</sup>Καὶ πάλιν λέγει· Εὐφραν-  
of thee sing praises. And again it says; Rejoice  
θητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, <sup>11</sup>Καὶ  
you nations, with the people of him. And  
πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη,  
again; Praise you the Lord all the nations,  
καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. <sup>12</sup>Καὶ  
and extol you him all the peoples. And  
πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ρίζα τοῦ  
again Esaias says; Shall be the root of the  
Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν,  
Jesse, and he standing up to rule nations,  
ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. <sup>13</sup>Ὁ δὲ Θεὸς τῆς  
on him nations shall hope. The and God of the  
ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰ-  
hope to fill you all of joy and of  
ρήνης ἐν τῷ πιστεῦειν, \* [εἰς τὸ πε-  
peace in the believing, [in order that to  
ρισσεύειν, ὑμᾶς] ἐν τῇ ἐλπίδι, ἐν δυνάμει  
abound, you] in the hope, in power  
πνεύματος ἁγίου. <sup>14</sup>Πέπεισμαι δέ, ἀδελ-  
of spirit holy. I have been persuaded but, breth-  
φοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν,  
ren of me, and myself I concerning you,  
ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,  
that also yourselves full you are of goodness,  
πεπληρωμένοι πάσης γνώσεως, δυνάμενοι  
having been filled all of knowledge, being able  
καὶ ἀλλήλους νουθετεῖν. <sup>15</sup>Τολμηρότερον δὲ  
also each other to admonish. More boldly but  
ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπα-  
I wrote to you, brethren, from of a part, as re-  
ναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δο-  
ninding you, through the favor that having  
θεϊσάν μοι ὑπὸ τοῦ Θεοῦ, <sup>16</sup>εἰς τὸ εἶναι  
been given to me by the God, in order that to be  
με λειτουργὸν Ἰησοῦ Χριστοῦ \* [εἰς τὰ  
me a public servant of Jesus Anointed [for the  
ἔθνη,] λειτουργοῦντα τὸ εὐαγγέ-  
nations,] administering a priest the glad  
λιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσ-  
tidings of the God, so that may be the oblation  
φορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμέ-  
of the nations well-pleasing, having been

Truth of God, in order to  
CONFIRM the PROMISES of  
the FATHERS;

9 and that the GEN-  
TILES should glorify GOD  
on account of Mercy; as it  
has been written, † "Be-  
cause of this I will con-  
fess to thee among the  
"Nations, and sing to thy  
"NAME."

10 And again it says,  
† "Rejoice, you NATIONS,  
"with his PEOPLE."

11 And again, † "Praise  
"the LORD, ALL NATIONS;  
"and \*extol him, All PEO-  
"PLES."

12 And again Isaiah  
says, † "There shall be  
"a ROOT of Jesse, even  
"HE who shall STAND UP  
"to rule Nations; in him  
"shall Nations hope."

13 And may the God of  
that HOPE \*fully establish  
you with †All Joys and  
Peace in BELIEVING, in  
order that you may A-  
BOUND in that HOPE, by  
the Energy of the holy  
Spirit.

14 And I am assured,  
my Brethren, †even I my-  
self, concerning you, that  
you also are full of Good-  
ness, having been filled  
with \*All KNOWLEDGE,  
being able also to admon-  
ish each other.

15 \*But I have written  
to you, with more free-  
dom, partly as reminding  
you, †through THAT FA-  
VOR which has been IM-  
PARTED to me \*from God,

16 in order to my BE-  
ING †a public Servant of  
the \*Anointed Jesus to  
the GENTILES, ministering  
the GLAD TIDINGS of GOD,  
that the OBLIGATION of the  
GENTILES \*might become  
acceptable, having been

\* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may AROUND—omit. 14. All KNOWLEDGE. 15. But I have written. 15. from GOD. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable.

† 9. Psa. xviii. 49. † 10. Deut. xxxii. 43. † 11. Psa. cxvii. 1. † 12. Isa. xi. 1, 10; Rev. v. 5; xxii. 16. † 13. Rom. xii. 12; xiv. 17. † 14. 2 Pet. i. 12; 1 John ii. 21. † 15. Rom. i. 5; xii. 3; Gal. i. 15; Eph. iii. 7, 8. † 16. Rom. xi. 13; Gal. ii. 7-9; 2 Tim. i. 11; Phil. ii. 17.

νη ἐν πνεύματι ἁγίῳ. <sup>17</sup> Ἐχω οὖν  
sanctified by spirit holy. I have then  
καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ  
a ground for boasting in Anointed Jesus the things  
πρὸς Θεόν· <sup>18</sup> οὐ γὰρ τολμήσω λαλεῖν τι  
to God; not for I will dare to speak any  
ὧν οὐ κατειργάσατο Χριστὸς δι'  
of those things not worked out Anointed through  
ἐμοῦ, εἰς ὑπακοὴν ἔθνων, λόγῳ καὶ ἔργῳ;  
me, for obedience of nations, in word and work;  
ἐν δυνάμει σημείων καὶ τεράτων, <sup>19</sup> ἐν  
by power of signs and of wonders, by  
δυνάμει πνεύματος \* [ἁγίου·] ὥστε με ἀπὸ  
power of spirit [holy:] so that me from  
Ἱερουσαλὴμ καὶ κύκλῳ, μέχρι τοῦ Ἰλλυ-  
Jerusalem and in a circuit, even to the Illy-  
ρικοῦ, πεπληρωμέναι τὸ εὐαγγέλιον  
ricum, to have fully set forth the glad tidings  
τοῦ Χριστοῦ· <sup>20</sup> οὕτω δὲ φιλοτιμούμενον  
of the Anointed; thus and being ambitious  
εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη  
to announce glad tidings, not where was named  
Χριστός, ἵνα μὴ ἐπ' ἄλλότριον θεμέλιον  
Anointed, so that not on another foundation  
οἰκοδομῶ· <sup>21</sup> ἀλλὰ, καθὼς γέγραπται·  
I should build; but, as it has been written:  
Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὅψον-  
To those not it was told concerning him, shall  
ται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.  
see; and those not had heard, shall understand.  
<sup>22</sup> Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ  
Wherefore also I was hindered the things many  
τοῦ ἐλθεῖν πρὸς ὑμᾶς· <sup>23</sup> Νυνὶ δὲ μηκέτι  
of the to come to you. Now but no longer  
τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν  
a place having in the regions these, a great desire  
δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·  
and having of the to come to you from many years;  
<sup>24</sup> ὥς ἐάν πορεύομαι εἰς τὴν Σπανίαν, ἐλπίζω  
Whenever I may go to the Spain, I hope  
διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν  
passing through to see you, and by you  
προπεμφθῆναι ἐκεῖ, ἐάν ὑμῶν πρῶτον ἀπὸ  
to be sent on my way there, if of you first from  
μέρους ἐμπλησθῶ.  
a part I should be filled.

<sup>25</sup> Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακο-  
Now but I am going to Jerusalem, minis-  
τῶν τοῖς ἁγίοις. <sup>26</sup> Εὐδόκησαν γὰρ Μακεδο-  
tering to the saints. Were pleased for Macedonia  
νία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς  
and Achaia contribution some to make for  
τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερου-  
the poor ones of the saints of those in Jeru-

sanctified by the holy Spirit.

17 I have, therefore, \*cause of boasting in the Anointed Jesus, as to the THINGS pertaining to GOD.

18 For I will not presume to speak anything of ‡what Christ did not work \*through me, †for the Obedience of the Gentiles, by Word and by Work; ‡by the Power of Signs and Prodigies;

19 by the Energy of the Spirit; so that, from Jerusalem, and in a Circuit as far as ILLYRICUM, I have fully set forth the GLAD TIDINGS of the ANOINTED one.

20 And I was thus ambitious to evangelize where Christ was not named, †so that I might not build on Another's Foundation;

21 but as it has been written, ‡“They shall see “to whom nothing was “told concerning him; and “those who had not heard “shall understand.”

22 Wherefore, also, †I was \*frequently hindered from COMING to you.

23 But now having no longer a Place in these REGIONS, and having for Many Years a strong desire to COME to you,

24 whenever I may go into SPAIN, I hope, passing through, to see you, and †to be sent forward \*by you there, if first I should be partly satisfied with your society.

25 But now †I am going to Jerusalem, ministering to the SAINTS.

26 For Macedonia and Achaia †were pleased to make some Contribution for the POOR of THOSE SAINTS who are in Jerusalem.

\* VATICAN MANUSCRIPT.—17. CAUSE OF BOASTING. 18. by my Word. 19. holy—omit. 22. frequently hindered. 24. from you.

† 18. Acts xxi. 19; Gal. ii. 8. † 18. Rom. i. 5; xvi. 26. † 18. Acts xix. 11; 2 Cor. xii. 12. † 20. 2 Cor. x. 13, 15, 16. † 21. Isa. lii. 15. † 22. Rom. i. 13; 1 Thess. ii. 17, 18. † 24. Acts xv. 3. † 25. Acts xix. 21; xx. 22; xxiv. 17. † 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12.

σαλήμ. <sup>27</sup>Εὐδόκησαν γάρ, καὶ ὀφειλέται αὐ-  
sa-lem. They were pleased for, and debtors of  
τῶν εἰσιν. Εἰ γὰρ τοῖς πνευματικοῖς αὐ-  
them they are. If for in the spiritual things of  
τῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι  
them became sharers the Gentiles, they are bound  
καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.  
also in the fleshly things to render service to them.

<sup>28</sup>Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος  
This then having finished, and having sealed

\*[αὐτοῖς] τὸν καρπὸν τοῦτον, ἀπελεύσομαι  
[to them] the fruit this, I will go

δι' ὑμῶν εἰς τὴν Σπανίαν. <sup>29</sup>Οἶδα δέ, ὅτι  
through of you into the Spain. I know and, that  
ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας  
coming to you, in fullness of blessing

Χριστοῦ ἐλεύσομαι.

of Anointed I will come.

<sup>30</sup>Παρακαλῶ δὲ ὑμᾶς, \*[ἀδελφοί,] διὰ τοῦ  
I entreat and you, [brethren,] by the

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς  
Lord of us Jesus Anointed, and by the

ἀγάπης τοῦ πνεύματος, συναγωνίσασθαι μοι  
love of the spirit to strive together with me

ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν  
in the prayers on behalf of me to the

Θεόν. <sup>31</sup>ἵνα ρυσθῶ ἀπὸ τῶν ἀπειθούν-  
God; that I may be delivered from those being diso-

των ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου,  
bedient in the Judea, and that the service of me,

ἡ εἰς Ἱερουσαλήμ, εὐπρόσδεκτος γένηται  
that for Jerusalem, well pleasing may be

τοῖς ἀγίοις. <sup>32</sup>ἵνα ἐν χαρᾷ ἔλθω πρὸς  
to the saints; so that with joy I may come to

ὑμᾶς διὰ θελήματος Θεοῦ, \*[καὶ συναναπαύ-  
you through will of God, [and may take rest

σώμαι ὑμῖν.] <sup>33</sup>Ὁ δὲ Θεὸς τῆς εἰρήνης  
together with you.] The and God of the peace

μετὰ πάντων ὑμῶν. Ἀμήν. ΚΕΦ. ΙΣΤ'. 16.  
with all of you. So be it.

<sup>1</sup>Συνίστημι δὲ ὑμῖν Φοίβην, τὴν ἀδελφὴν ἡ-  
I recommend and to you Phebe, the sister of

μῶν, οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν  
us, being a servant of the congregation of that in

Κεγχρεαῖς. <sup>2</sup>ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ  
Cenchrea; that her you may receive in Lord

ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ  
worthily of the saints, and you may assist her

ἐν ᾧ ἂν ὑμῶν χρήξη πράγματι· καὶ  
in which of you she may need business; also

27 They were pleased [I say,] and their Debtors they are; for if the GEN- TILES have participated in their SPIRITUAL things, they are obligated also to serve them in things pertaining to the FLESH.

28 Having, then, com- pleted this, and having se- cured to them this FRUIT, I will go through your country into \*Spain;

29 and I know that when I come to you, I shall come with the Full- ness of the Blessing of Christ.

30 And I entreat you, Brethren, by our LORD Jesus Christ, and by the LOVE of the SPIRIT, to strive together with me in your PRAYERS to God on my behalf;

31 that I may be de- livered from THOSE that OBEY NOT in JUDEA; and that \*THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusa- lem;

32 so that with Joy I may come to you through the will of \*God, and be refreshed together with you.

33 And the God of PEACE be with you all. Amen.

#### CHAPTER XVI.

1 I now recommend to you Phebe, our SISTER, be- ing \*also a Servant of the CONGREGATION in Cenchrea.

2 that you may receive her in the Lord, in a man- ner worthy of the SAINTS, and assist her in the Busi- ness in which she may

\* VATICAN MANUSCRIPT.—28. to them—omit. 28. Spain. 30. Brethren—omit. 31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32. the Lord Jesus. And. 32. and may take rest together with you—omit. 1. also a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and situated on the east side of the Isthmus which joined the Morea to Greece. Lecheum was on the west side of the same Isthmus, here about six miles wide. It was between these two ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

‡ 27. Rom. xi. 17. ‡ 27. 1 Cor. ix. 11; Gal. vi. 6. ‡ 29. Rom. i. 11. ‡ 30. 2 Cor. i. 11; Col. iv. 12. ‡ 31. 2 Thess. iii. 2. ‡ 32. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. ‡ 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. ‡ 1. Acts xviii. 18. ‡ 2. Phil. ii. 29; 3 John 5, 6.

γάρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ  
for she a patroness of many became, and  
αὐτοῦ ἐμοῦ. <sup>3</sup>Ἀσπάσασθε Πρίσκαν καὶ Ἀκύ-  
myself of me. Salute you Prisca and Aquila,  
λαν, τοὺς συνεργοὺς μου ἐν Χριστῷ Ἰησοῦ·  
the fellow-workers of me in Anointed Jesus;

<sup>4</sup>(οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυ-  
(who on behalf of the life of me the of  
τῶν τράχηλον ὑπέθηκαν· οἷς οὐκ  
themselves neck they placed under; to whom not  
ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ  
I alone give thanks, but also all the  
ἐκκλησῖαι τῶν ἐθνῶν·) <sup>5</sup>καὶ τὴν κατ'  
congregations of the Gentiles;) also the in  
οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνε-  
house of them congregation. Salute you Epenetus,

τον, τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ  
the beloved one of me, who is a first-fruit  
τῆς Ἀσίας εἰς Χριστόν. <sup>6</sup>Ἀσπάσασθε Μαριάμ,  
of the Asia into Anointed. Salute you Mary,

ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. <sup>7</sup>Ἀσπάσασθε  
who much labored for us. Salute you  
Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς  
Andronicus and Junias, the relatives

μου καὶ συναιχμαλώτους μου, οἵτινες εἰσιν  
of me and fellow-prisoners of me, who are  
ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ  
noted among the apostles, who and before  
ἐμοῦ γεγόνασιν ἐν Χριστῷ. <sup>8</sup>Ἀσπάσασθε  
me have been in Anointed. Salute you

Ἀμπλίαν, τὸν ἀγαπητόν μου ἐν Κυρίῳ. <sup>9</sup>Ἀ-  
Amplias, the beloved one of me in Lord. Sa-

σπάσασθε Οὐρβανόν, τὸν συνεργόν ἡμῶν ἐν  
lute you Urbanus, the fellow-worker of us in  
Χριστῷ, καὶ Στάχυν, τὸν ἀγαπητόν μου. <sup>10</sup>Ἀ-  
Anointed, and Stachys, the beloved one of me. Sa-

σπάσασθε Ἀπελλήν, τὸν δόκιμον ἐν Χριστῷ.  
lute you Apelles, the approved one in Anointed.

Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.  
Salute you those from of the Aristobulus.

<sup>11</sup>Ἀσπάσασθε Ἡρωδιῶνα, τὸν συγγενὴ μου.  
Salute you Herodian, the relative of me.

Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς  
Salute you those from of the Narcissus, those

ὄντας ἐν Κυρίῳ. <sup>12</sup>Ἀσπάσασθε Τρύφαιναν καὶ  
being in Lord. Salute you Tryphena and

Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπά-  
Tryphosa, those laboring in Lord. Sa-

σάσθε Περσίδα, τὴν ἀγαπητήν, ἥτις πολλὰ  
lute you Persis, the beloved one, who much  
ἐκοπίασεν ἐν Κυρίῳ. <sup>13</sup>Ἀσπάσασθε Ρούφον,  
labored in Lord. Salute you Rufus.

have need of you; for she  
also has been an Assist-  
ant of Many, and especially  
of me.

3 Salute †Priscilla and  
Aquila my FELLOW-LABO-  
RERS in the Anointed Je-  
sus.

4 These persons on be-  
half of my LIFE, laid down  
their OWN Neck; to whom  
not I alone give thanks,  
but also All the CONGRE-  
GATIONS of the GENTILES.

5 Salute also †the CON-  
GREGATION at their House.  
Salute Epenetus, my BE-  
LOVED, who is †the First-  
fruit of †ASIA to Christ.

6 Salute Mary, who  
labored much for us.

7 Salute Andronicus  
and Junias, my RELA-  
TIVES, and Fellow-prison-  
ers, who are highly es-  
teemed among the APOS-  
TLES, and who †were in  
Christ before me.

8 Salute \*THAT Am-  
plias who is BELOVED in  
the Lord.

9 Salute Urbanus, our  
Fellow-laborer in Christ,  
and Stachys, my BELOVED.

10 Salute THAT Apelles  
who is approved in Christ.  
Salute THOSE who are of  
the family of ARISTOBU-  
LUS.

11 Salute Herodian, my  
RELATIVE. Salute THOSE  
of the family of NARCIS-  
SUS, THOSE BEING in the  
Lord.

12 Salute Tryphena and  
Tryphosa, THOSE sisters  
LABORING in the Lord.  
Salute Persis, the BE-  
LOVED, her who labored  
much in the Lord.

\* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads of *Achaia*; but the best MSS. have *Asia*. In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia*." Sharpe in his Notes on this passage says:—"This is an important change as helping to prove that the persons here greeted dwell in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwell in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

‡ 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19. ‡ 5. 1 Cor. xvi. 19; Col. iv. 15; Philemon 2. ‡ 5. 1 Cor. xvi. 15. ‡ 7. Gal. i. 22.

τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐ-  
the chosen in Lord, and the mother of  
τοῦ καὶ ἐμοῦ. <sup>14</sup> Ἀσπάσασθε Ἀσύγκριτον,  
him and of me. Salute you Asyncritus,  
Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ  
Phlegon, Hermas, Patrobas, Hermes, and  
τοὺς σὺν αὐτοῖς ἀδελφούς. <sup>15</sup> Ἀσπάσασθε Φι-  
the with them brethren. Salute you Phi-  
λόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελ-  
lologus and Julia, Nereus and the sister  
φὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς  
of him, and Olympas, and the with them  
πάντας ἁγίους. <sup>16</sup> Ἀσπάσασθε ἀλλήλους ἐν  
all saints. Salute you each other with  
φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησί-  
a kiss holy. Salute you the congre-  
αι πᾶσαι τοῦ Χριστοῦ.  
gations all of the Anointed.

<sup>17</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν  
I entreat now you, brethren, to watch  
τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα,  
those the separations and the stumbling-blocks,  
παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποι-  
contrary to the teaching which you learned, are  
οὔντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. <sup>18</sup> Οἱ γὰρ  
making; and turn away from them. They for  
τοιούτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ  
such like ones to the Lord of us Anointed not  
δουλεῖουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ·  
are in subjection, but to the of themselves belly;  
καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας  
and through the fair speaking and good speaking  
ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων. <sup>19</sup> Ἡ  
they deceive the hearts of the simple ones. The  
γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο.  
for of you obedience for all went abroad.  
Χαίρω οὖν \* [τὸ] ἐφ' ὑμῖν· θέλω  
I rejoice therefore [that] in respect to you; I wish  
δὲ ὑμᾶς σοφοὺς \* [μὲν] εἶναι εἰς τὸ  
but you wise ones [indeed] to be in respect to the  
ἀγαθόν, ἀκεραίους δὲ εἰς τὸ  
good, blameless ones but in respect to the  
κακόν. <sup>20</sup> Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει  
evil. The and God of the peace will crush  
τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν  
the adversary under the feet of you in a short  
χει. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ  
time. The favor of the Lord of us Jesus  
\* [Χριστοῦ] μεθ' ὑμῶν. <sup>21</sup> Ἀσπάζονται ὑμᾶς  
[Anointed] with you. Salute you

Τιμόθεος, ὁ συνεργός μου, καὶ Λούκιος  
Timothy, the fellow-worker of me, and Lucius  
καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς  
and Jason and Sosipater, the relatives  
μου. <sup>22</sup> Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ  
of me. Salute you I Tertius, the

13 Salute **THAT** Rufus who was ‡**CHOSEN** in the Lord, and his **MOTHER** and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the **BRETHREN** with them.

15 Salute Philologus and Julia, Nereus and his **SISTER**, and Olympas, and **ALL** the **SAINTS** with them.

16 ‡Salute each other with a holy Kiss. **All** the **CONGREGATIONS** of the **ANOINTED** one salute you.

17 Now I entreat you, Brethren, to watch **THOSE** who are ‡**MAKING** **FAC-TIONS** and laying **SNARES**, contrary to the **TEACH-ING** which you have learned, and ‡turn away from them.

18 For **SUCH** LIKE ones as **THEY** are not in subjec-tion to our Anointed **LORD**, but to their own ‡**Appetite**; and by **KIND** and Complimentary words they deceive the **HEARTS** of the **UNSUSPECTING**.

19 Your Obedience, in-deed, is reported to all. Therefore, I rejoice on your account; but I wish you to be ‡wise with respect to **THAT** which is **GOOD**, and **HARMLESS** with respect to **THAT** which is **EVIL**.

20 And the **GOD** of **PEACE** will soon bruise the **ADVERSARY** under your **FEET**. The **FAVOR** of our **LORD** Jesus Christ be with you.

21 ‡Timothy, my **FEL-L**OW **LABORER**, and ‡Lu-cius and ‡Jason, and ‡Sosipater, my **REL-A-TIVES**, salute you.

22 I, Tertius, who **WROTE** this **LETTER**, sa-lute you in the **LORD**.

\* VATICAN MANUSCRIPT.—19. that—omit. 19. indeed—omit. 20. Anointed—omit.

‡ 13. 2 John 1. ‡ 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. ‡ 17. Acts xv. 1, 5, 24; 1 Tim. iv. 3. ‡ 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. ‡ 18. Phil. iii. 19; 1 Tim. vi. 5. ‡ 19. Matt. x. 16; 1 Cor. xiv. 20. ‡ 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; ‡ 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. ‡ 21. Acts xiii. 1. ‡ 21. Acts xvii. 5. ‡ 21. Acts xx. 4.

γράφας τὴν ἐπιστολὴν, ἐν Κυρίῳ. <sup>23</sup>Ἀ-  
 one having written the letter, in Lord. Sa-  
 σπάζεται ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς  
 lutes you Galus, the host of me and of the  
 ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἐραστός  
 congregation whole. Salutes you Erastus,  
 ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ  
 the treasurer of the city, and Quartus the  
 ἀδελφός. \* [24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 brother. The favor of the Lord of us Jesus  
 Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.] <sup>25</sup>Τῷ  
 Anointed with all of us. So be it.] To him  
 δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ  
 now being able you to establish according to the  
 εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ  
 glad tidings of me and the proclaiming of Jesus  
 Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου  
 Anointed, according to a revelation of a secret  
 χρόνοις αἰωνίοις σεσιγημένου. <sup>26</sup>Φανερωθέν-  
 in times of ages has been concealed; having been  
 τος δὲ νῦν, διὰ τε γραφῶν προφη-  
 manifested but now, through and writings proph-  
 τικῶν, κατ' ἐπιταγὴν τοῦ αἰω-  
 etic, according to an appointment of the age-  
 νίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα  
 lasting God, for obedience of faith, to all  
 τὰ ἔθνη γνωρισθέντος. <sup>27</sup>μόνῳ σοφῷ  
 the nations having been made known; to only wise  
 Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα  
 God, through Jesus Anointed, to him the glory  
 εἰς τοὺς αἰῶνας. Ἀμήν.  
 for the ages. So be it.

23 †Gaius, the HOSPI-  
 TABLE friend of me and of  
 the whole CONGREGATION,  
 salutes you. †Erastus,  
 the TREASURER of the  
 CITY, salutes you, and our  
 BROTHER Quartus.

24 \* [The FAVOR of our  
 LORD Jesus Christ be  
 with you all. Amen.]

25 Now †to HIM who is  
 ABLE to establish You ac-  
 cording to my GLAD TID-  
 INGS and the PROCLAMA-  
 TION of Jesus Christ, a-  
 greeably to the Revelation  
 of the Secret, †kept con-  
 cealed in the Times of the  
 Ages,

26 but †now having been  
 disclosed; and through the  
 Prophetic Writings, ac-  
 cording to the Appoint-  
 ment of the AIONIAN God,  
 has been made known to  
 All the NATIONS, †in order  
 to the Obedience of  
 Faith;

27 †to the Wise God  
 alone, through Jesus  
 Christ, to him be the GLORY  
 for the AGES. Amen.

### \*TO THE ROMANS. WRITTEN FROM CORINTH.

\* VATICAN MANUSCRIPT.—24. —omit.—Subscription—TO THE ROMANS. WRIT-  
 TEN FROM CORINTH.

† 23. 1 Cor. i. 14. † 23. Acts xix. 22; 2 Tim. iv. 20. † 25. Eph. iii. 20;  
 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3; Jude 25. † 25. Eph. i. 9; iii. 3-5; Col.  
 i. 27. † 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. † 26. Eph. i. 9; 2 Tim.  
 i. 10; Titus i. 2, 3; 1 Pet. i. 20. † 26. Acts vi. 7; Rom. i. 5; xv. 18. † 27.  
 1 Tim. i. 17; vi. 16; Jude 25.

\* [ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ  
[OF PAUL EPISTLE] TO CORINTHIANS FIRST  
**FIRST TO THE CORINTHIANS**

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, Paul, called an apostle of Jesus Anointed, διὰ θελήματος Θεοῦ, καὶ Σωσθένους ὁ ἀδελφός, through will of God, and Sosthenes the brother, <sup>2</sup> τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν \* [τε] καὶ ἡμῶν. Anointed in every place, of them [both] and of us; <sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ. <sup>4</sup> Εὐχαριστῶ of us, and Lord Jesus Anointed. I give thanks τῷ Θεῷ \* [μου] πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ. <sup>5</sup> ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, <sup>6</sup> (καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.) ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>8</sup> ὅς καὶ δεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>9</sup> Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν. <sup>10</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐ-

CHAPTER I.

1 Paul, <sup>†</sup>a Constituted Apostle of the \*Anointed Jesus, by the Will of God, and <sup>‡</sup>Sosthenes, the BROTHER, 2 to THAT CONGREGATION of GOD which is in Corinth, having been sanctified in the Anointed Jesus, Constituted Holy ones, with ALL THOSE <sup>‡</sup>INVOKING the NAME of our LORD Jesus Christ in Every Place,—theirs and ours; 3 <sup>‡</sup>Favor and Peace be with you from God our Father, and the Lord Jesus Christ. 4 <sup>‡</sup>I give thanks to GOD always concerning you, for THAT FAVOR of God, which has been IMPARTED to you in the Anointed Jesus; 5 because in every thing you were enriched by him, <sup>‡</sup>in Every Word, and in All Knowledge, 6 (<sup>‡</sup>when the TESTIMONY of the ANOINTED was confirmed among you,) 7 so that you are not inferior in Any one Gift, <sup>‡</sup>waiting for the REVELATION of our LORD Jesus Christ; 8 who also will confirm you to the End, Irreproachable in the DAY of our LORD Jesus Anointed. 9 <sup>‡</sup>Faithful is God, by whom you were invited into <sup>‡</sup>the Fellowship of his SON Jesus Christ, our LORD. 10 Now I entreat you, Brethren, through the NAME of our LORD Jesus

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE CORINTHIANS. 1. Anointed Jesus 2. both—omit. 4. of me—omit.

† 1. Rom. i. 1. † 1. Acts xviii. 17. † 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22. 3. Rom. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2. † 4. Rom. i. 8. † 5. 1 Cor. xii. 8; 2 Cor. viii. 7. † 6. Heb. ii. 3, 4. † 7. Phil. iii. 20; Titus ii. 13; 2 Pet. iii. 12. † 9. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. † 9. John xv. 4; xvii. 21; 1 John i. 3; iv. 13.



τὸ λέγετε πάντες, καὶ μὴ ἡ ἐν ὑμῖν  
 thing you speak all, and not may be among you  
 σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ  
 divisions, you may be but knit together in the  
 αὐτῷ νοῷ καὶ ἐν τῇ αὐτῇ γνώμῃ. <sup>11</sup> Ἐδη-  
 same mind and in the same sentiment. It was  
 λῶθη γάρ μοι περὶ ὑμῶν, ἀδελφοί  
 declared for to me concerning you, brethren  
 μου, ὑπὸ τῶν Χλόης, ὅτι ἐριδες ἐν  
 of me, by those of Chloe, that contentions among  
 ὑμῖν εἰσι. <sup>12</sup> Λέγω δὲ τοῦτο, ὅτι ἕκαστος  
 you are. I say and this, because each one  
 ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου· ἐγὼ  
 of you says; I indeed am of Paul; I  
 δέ, Ἀπολλῶ· ἐγὼ δέ, Κηφᾶ· ἐγὼ δέ,  
 but, of Apollos; I and, of Cephas; I and,  
 Χριστοῦ. <sup>13</sup> Μερέριται ὁ Χριστός; μὴ  
 of Anointed. Has been divided the Anointed? not  
 Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ  
 Paul was crucified on behalf of you? or into the  
 ὄνομα Παύλου ἐβαπτίσθητε; <sup>14</sup> Εὐχαριστῶ τῷ  
 name of Paul were you dipped? I give thanks to the  
 Θεῷ, ὅτι οὐδένα ὑμῶν ἐδάπτισα, εἰ μὴ  
 God, that no one of you I dipped, if not  
 Κρίσπον καὶ Γάϊον· <sup>15</sup> ἵνα μὴ τις εἴπῃ,  
 Crispus and Gaius; so that not any one may say,  
 ὅτι εἰς τὸ ἐμὸν ὄνομα ἐδάπτισα. <sup>16</sup> Ἐδάπτισα  
 that into the my name I dipped. I dipped  
 δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ  
 and also the Stephanas house; remainder not  
 οἶδα, εἴ τινα ἄλλον ἐδάπτισα. <sup>17</sup> Οὐ γάρ  
 I know, if any other I dipped. Not for  
 ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐ-  
 sent me Anointed to dip, but to  
 ἀγγελίσσεται· οὐκ ἐν σοφίᾳ λόγου,  
 announce glad tidings; not in wisdom of speech,  
 ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ  
 so that not may be of no effect the cross of the  
 Χριστοῦ. <sup>18</sup> Ὁ λόγος γάρ ὁ τοῦ σταυροῦ  
 Anointed. The word for that of the cross  
 τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ,  
 to those indeed being destroyed foolishness is,  
 τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι.  
 to those but being saved to us power of God it is.  
<sup>19</sup> Γέγραπται γάρ· Ἀπολῶ τὴν  
 It has been written for; I will destroy the  
 σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν  
 wisdom of the wise, and the learning of the

Christ, †that you all speak  
 the SAME thing, and that  
 there may be no Divisions  
 among you; but that you  
 may be knit together in  
 the SAME Mind and in the  
 SAME Sentiment.

11 For it has been de-  
 clared to me, my Brethren,  
 by THOSE of the family of  
 Chloe, That there are Con-  
 tentions among you.

12 And this I say, †Be-  
 cause each one of you  
 says, "I, indeed, am of  
 Paul," but, "I of †Apol-  
 los," and, "I of †Cephas,"  
 and, "I of Christ."

13 Has the ANOINTED  
 one been divided? Was  
 Paul crucified on your be-  
 half? or were you immer-  
 sed into the NAME of  
 Paul?

14 \*I give thanks to  
 God that I immersed none  
 of you, except †Crispus  
 and †Gaius;

15 so that no one may  
 say that I immersed into  
 MY OWN Name.

16 And I immersed also  
 the Family of †STE-  
 PHANAS; besides, I do  
 not know whether I im-  
 mersed Any Other.

17 For the ANOINTED  
 one sent me not to im-  
 merse, but to announce  
 glad tidings; †not in  
 Wisdom of Speech, so that  
 the CROSS of the ANOINT-  
 ED one may not be frus-  
 trated.

18 For this WORD, (that  
 of the CROSS,) is indeed  
 Foolishness †to THOSE  
 who are PERISHING; but  
 to THOSE who are †being  
 SAVED, even to us, it is  
 the †Power of God.

19 For it has been writ-  
 ten, †"I will destroy the  
 "WISDOM of the WISE,  
 "and I will set aside the

\* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

† 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8.  
 † 12. 1 Cor. iii. 4. † 12. Acts xviii. 21; xix. 1; 1 Cor. xvi. 12. † 12. John i.  
 42. † 14. Acts xviii. 8. † 14. Rom. xvi. 23. † 16. 1 Cor. xvi. 15, 17. † 17.  
 1 Cor. ii. 4, 13; 2 Pet. i. 16. † 18. 2 Cor. ii. 15. † 18. Acts ii. 47. † 18.  
 Rom. i. 16. † 19. Isa. xxix. 14.

συνετῶν ἀθετήσω. <sup>20</sup>Ποῦ σο-  
Intelligent ones I will set aside. Where a wise  
φός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ  
man? where a scribe? where a disputer of the  
αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς  
age this? Not did make foolish the God  
τὴν σοφίαν τοῦ κόσμου \* [τούτου;] <sup>21</sup>Ἐπει-  
the wisdom of the world [this?] When  
δὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω  
for in the wisdom of the God not knew  
ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδό-  
the world through the wisdom the God, was  
κησεν ὁ Θεός, διὰ τῆς μωρίας τοῦ  
pleased the God, through the foolishness of the  
κηρύγματος σῶσαι τοὺς πιστεύοντας. <sup>22</sup>Ἐπειδὴ  
proclamation to save the believing. Although  
καὶ Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες  
and Jews signs are asking, and Greeks  
σοφίαν ζητοῦσιν. <sup>23</sup>ἡμεῖς δὲ κηρύσσομεν  
wisdom are seeking; we yet proclaim  
Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν  
an Anointed having been crucified, to Jews Indeed  
σκάνδαλον, ἔθνεσι δὲ μωρίαν·  
a stumbling-block, to Gentiles and foolishness;  
<sup>24</sup>αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ  
to those but to the called ones, Jews both and  
Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ  
Greeks, Anointed of God power and of God  
σοφίαν. <sup>25</sup>Ὅτι τὸ μωρὸν τοῦ Θεοῦ, σοφώ-  
wisdom. Because the foolishness of the God, wiser  
τερον τῶν ἀνθρώπων ἐστὶ· καὶ τὸ ἀσθενὲς  
of the men is; and the weakness  
τοῦ Θεοῦ, ἰσχυρότερον τῶν ἀνθρώπων  
of the God, stronger of the men  
\* [ἐστὶ.] <sup>26</sup>Βλέπετε γὰρ τὴν κλήσιν ὑμῶν,  
[is.] You see for the calling of you,  
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ  
brethren, that not many wise ones according to  
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·  
flesh, not many strong ones, not many well-born;  
<sup>27</sup>ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο  
but the foolish things of the world chose  
ὁ Θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ  
the God, that the wise ones he may shame; and  
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ  
the weak things of the world chose the  
Θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά. <sup>28</sup>καὶ  
God, that he may shame the powerful ones; and  
τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἔξου-  
the low-born of the world and the things having  
θενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ  
been despised chose the God, and the things  
μὴ ὄντα, ἵνα τὰ ὄντα καταργή-  
not existing, that the things existing he may bring

"LEARNING of the INTEL-  
"LIGENT."

<sup>20</sup> Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? †Did not God make foolish the WISDOM of \*this WORLD?

<sup>21</sup> †For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISH-NESS" of this PROCLA-MATION, to save the BE-LIEVERS.

<sup>22</sup> And although †Jews are demanding Signs, and Greeks are seeking Wis-dom;

<sup>23</sup> yet we proclaim a crucified Christ, †to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

<sup>24</sup> but to THOSE who are INVITED, both Jews and Greeks, Christ, the †Power of God, and the †Wisdom of God.

<sup>25</sup> Because "the FOOL-ISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

<sup>26</sup> For behold your IN-VITATION, Brethren. †That not Many are Wise ac-cording to the Flesh, not Many Powerful, not Many Noble;

<sup>27</sup> but †God selected the FOOLISH things of the WORLD, that he may shame the WISE; and GOD selected the WEAK things of the WORLD, that he may shame the POWER-FUL;

<sup>28</sup> and the IGNORLE things of the WORLD, and the THINGS that are DES-PISED, GOD selected, and †the THINGS not existing, that he may †bring to nothing existing THINGS.

\* VATICAN MANUSCRIPT.—20. this—omit. 25. is—omit.

† 20. Rom. i. 22. † 21. Rom. i. 20, 21, 28. 22. Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. † 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8. † 24. Rom. i. 4, 16. † 24. Col. ii. 3. † 26. John vii. 48. † 27. Matt. xi. 25; James ii. 5. † 28. Rom. iv. 17. † 28. 1 Cor. ii. 9.

ση· <sup>29</sup>ὅπως μὴ καυχῆσθαι πάσα σὰρξ  
to nothing; so that not may boast all flesh  
ἐνώπιον τοῦ Θεοῦ. <sup>30</sup>Ἐξ αὐτοῦ δὲ ὑμεῖς  
in presence of the God. Out of him but you  
ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν  
are in Anointed Jesus, who became to us  
σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγια-  
wisdom from God, righteousness also and sancti-  
σμός καὶ ἀπολύτρωσις· <sup>31</sup>ἵνα, καθὼς γέ-  
fication and redemption; so that, even as it  
γράφεται· Ὁ καυχώμενος, ἐν Κυρίῳ καυ-  
has been written; He boasting, in Lord let  
χάσθω.  
him boast.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον  
And I having come to you, brethren, came  
οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας,  
not according to excellence of speech or of wisdom,  
καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ.  
declaring to you the testimony of the God.  
<sup>2</sup>Οὐ γὰρ ἔκρινά τι εἰδέναι ἐν  
Not for I determined anything to make known among  
ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον  
you, if not Jesus Anointed, and this  
ἐσταυρωμένον. <sup>3</sup>Καὶ ἐγὼ ἐν ἀσθενείᾳ, καὶ  
having been crucified. And I in weakness, and  
ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην  
in fear and in trembling much was  
πρὸς ὑμᾶς· <sup>4</sup>καὶ ὁ λόγος μου καὶ τὸ κήρυγμά  
with you; and the speech of me and the preaching  
μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν  
of me not in persuasive wisdom of words, but in  
ἀποδείξει πνεύματος καὶ δυνάμεως· <sup>5</sup>ἵνα ἡ  
a display of spirit and of power; so that the  
πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων,  
faith of you not may be in wisdom of men,  
ἀλλ' ἐν δυνάμει Θεοῦ. <sup>6</sup>Σοφίαν δὲ λαλοῦμεν  
but in power of God. Wisdom but we speak  
ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ  
among the perfect ones; Wisdom but not of the  
αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος  
age this, nor of the rulers of the age  
τούτου, τῶν καταργουμένων· ἀλλὰ λαλοῦμεν  
this, of those coming to an end; but we speak  
Θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυ-  
of God wisdom in a mystery, that having been  
μένην, ἣν προώρισεν ὁ Θεὸς πρὸ  
hidden, which previously marked out the God before  
τῶν αἰώνων, εἰς δόξαν ἡμῶν· <sup>8</sup>ἣν οὐδεὶς  
the ages, for glory of us; which no one  
τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν·  
of the rulers of the age this has known;

29 so that No Flesh may boast in the presence of God.

30 But from him you are in the Anointed Jesus, who became \*our †Wisdom from God, †Righteousness also, and †Sanctification, and †Redemption:

31 that, as it has been written, †“Let him who “BOASTS, boast in the “Lord.”

## CHAPTER II.

1 And when I came to you, Brethren, †I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of God;

2 for I determined to make known Nothing among you, †except Jesus Christ, and him crucified.

3 †And I, in †Weakness, and in Fear, and in much Trembling, was with you.

4 And my DISCOURSE and in y PROCLAMATION †were not in Persuasive Words of Wisdom, †but with a Demonstration of Spirit and of Power;

5 so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

6 Wisdom, however, we speak among the PERFECT; †but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who †are coming to an end;

7 but we speak the Wisdom of God, which was HIDDEN in a Mystery, and †which God previously designed, before the AGES, for our Glory;

8 †which no one of the RULERS of this AGE knew;

\* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

† 30. ver. 24. † 30. Jer. xxiii. 5, 6; Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. † 30. John xvii. 19. † 30. Eph. i. 7. † 31. Jer. ix. 23, 24; 2 Cor. x. 17. † 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. † 2. Gal. vi. 14; Phil. iii. 8. † 3. Acts xviii. 1, 6, 12. † 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. † 4. 1 Cor. i. 17; 2 Pet. i. 16. † 4. Rom. xv. 19; 1 Thess. i. 5. † 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14. † 6. † 6. 1 Cor. i. 28. † 7. Rom. xvi. 25, 26; Eph. iii. 5, 9; Col. i. 26. † 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iiii. 14.

(εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς  
(if for they knew, not would the Lord of the

δόξης ἐσταύρωσαν·) ὁ δὲ, καθὼς γέγραπ-  
glory they crucified;) but, even as it has been

ται· ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ ὅς  
written; what things eye not saw, and ear

οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ  
not heard, and to heart of man not

ἀνέβη, ὃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγα-  
ascended, what prepared the God for those lov-

πῶσιν αὐτόν. <sup>10</sup> Ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς  
ing him. To us but revealed the God

διὰ τοῦ πνεύματος \* [αὐτοῦ·] τὸ γὰρ πνεῦμα  
through the spirit [of himself;] the for spirit

πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.  
all things searches, even the depths of the God.

<sup>11</sup> Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου,  
Who for knows of men the things of the men,

εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;  
if not the spirit of the man that in him?

οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν,  
so also the things of the God no one knows,

εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. <sup>12</sup> Ἡμεῖς δὲ οὐ  
if not the spirit of the God. We but not

τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ  
the spirit of the world received, but the

πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν  
spirit that from God, that we may know

τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα  
the things by the God having been graciously given

ἡμῖν· <sup>13</sup> ἃ καὶ λαλοῦμεν, οὐκ ἐν διδα-  
to us; which things also we speak, not by teach-

κτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν  
ings of human wisdom in words, but by

διδασκατοῖς πνεύματος, πνευματικοῖς πνευ-  
teachings of spirit, to spiritual ones spirit-

ματικὰ συγκρίνοντες. <sup>14</sup> Ψυχικὸς δὲ ἄνθρω-  
ual things explaining. An animal but man

πος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ  
not receives the things of the spirit of the

Θεοῦ· μωρία γὰρ αὐτῷ ἐστὶ, καὶ οὐ δύνα-  
God; foolishness for to him it is, and not he is

ται γινῶναι· ὅτι πνευματικῶς ἀνακρίνεται.  
able to know; because spiritually it is examined.

<sup>15</sup> Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάν-  
The but spiritual man examines indeed all

τα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. <sup>16</sup> Τίς  
things, himself but by no one is examined. Who

γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν;  
for knew mind of Lord, who will instruct him?

Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.  
We but mind of Anointed have.

for if they had known  
‡ they would not have cru-  
cified the LORD of GLORY.

9 but, as it has been  
written, ‡ "Things which  
Eye has not seen, and Ear  
has not heard, and to  
which the Heart of Man  
has not aspired—things  
which GOD has prepared  
for THOSE who LOVE  
him;"

10 ‡ God has revealed  
even to us through the  
SPIRIT. For the SPIRIT  
searches all things, even  
the DEPTHS of God.

11 For Who of Men  
knows that THOUGHTS of  
the MAN, except THAT  
SPIRIT of the MAN which  
is in him? ‡ so also, the  
THOUGHTS of GOD no one  
knows, except the SPIRIT  
of GOD.

12 Now we have re-  
ceived, not the SPIRIT of  
the WORLD, ‡ but THAT  
SPIRIT which is from GOD,  
that we may know the  
THINGS GRACIOUSLY GIV-  
EN to us by GOD;

13 ‡ and which things  
we speak, not in Words  
taught by Human Wisdom,  
but by the Teachings of  
the Spirit; \* unfolding  
spiritual things to spirit-  
ual persons.

14 ‡ Now, an Animal  
Man does not receive the  
THINGS of the SPIRIT of  
GOD, ‡ for they are Fool-  
ishness to him; and he is  
‡ not able to understand,  
Because they are spiritu-  
ally examined.

15 ‡ But the SPIRITUAL  
man examines, indeed, all  
things, yet he is examined  
by no one.

16 ‡ For who has known  
the Mind of the Lord?  
who will teach it? But  
we possess the Mind of  
\* Christ.

\* VATICAN MANUSCRIPT.—10. of himself—omit. spiritually. 16. the Lord.

‡ 8. Luke xxiii. 24; Acts iii. 17. ‡ 9. Isa. lxi. 4. ‡ 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27. ‡ 11. Prov. xx. 27; xxvii. 19; Jer. xvii. 9. ‡ 12. Rom. xi. 33, 34. ‡ 13. 2 Pet. i. 16. ‡ 14. Matt. xvi. 23. ‡ 14. 1 Cor. i. 18, 23. ‡ 14. Rom. viii. 5-7; Jude 19. ‡ 15. 1 John iv. 1. ‡ 16. Rom. xi. 34.

## ΚΕΦ. γ'. 3.

1Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑ-  
And I, brethren, not was able to speak to  
μῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς,  
you as to spiritual ones, but as to fleshly ones,  
ὡς νηπίοις ἐν Χριστῷ. 2Γάλα ὑμᾶς ἐπό-  
even as to babes in Anointed. Milk you I gave  
τισα, οὐ δρωμα· οὐπω γὰρ ἐδύνασθε.  
to drink, not solid food; not yet were you able.  
'Αλλ' οὐδὲ \* [ἔτι] νῦν δύνασθε. 3ἔτι γὰρ  
But not even [yet] now are you able; yet for  
σαρκικοί ἐστε. "Οπου γὰρ ἐν ὑμῖν  
fleshly ones you are. Where for among you  
ζῆλος καὶ ἔρις \* [καὶ διχοστασίαι,] οὐκ ἰσχυροί  
envy and strife [and divisions,] not fleshly  
καὶ ἐστε, καὶ κατὰ ἄνθρωπον περιπα-  
ones you are, and according to man walk  
τεῖτε; 4"Οταν γὰρ λέγῃ τις· 'Εγὼ μὲν  
you? When for may say any one; I indeed  
εἰμι Παύλου· ἕτερος δέ· 'Εγὼ Ἀπολλῶ· οὐκ ἰσχυροί  
am of Paul; another and; I, of Apollos; not  
σαρκικοί ἐστε; 5Τίς οὖν ἐστὶ Παῦλος, τίς  
fleshly ones are you? Who then is Paul, who  
δὲ Ἀπολλῶς; Διάκονοι, δι' ὧν ἐπι-  
and Apollos? Servants, through whom you  
στεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν.  
believed, and to each as the Lord gave.  
6'Εγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ  
I planted, Apollos watered, but the  
Θεὸς ἡύξανε· 7ὥστε οὔτε ὁ φυτεύων ἐστὶ  
God caused to grow; so neither he planting is  
τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων  
anything, nor he watering, but he causing to grow  
Θεός. 8"Ο φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν·  
God. He planting but and he watering one are;  
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κα-  
each and the own reward will receive ac-  
τὰ τὸν ἴδιον κόπον. 9Θεοῦ γὰρ ἐσμὲν  
cording to the own labor. Of God for we are  
συνεργοί· Θεοῦ γεωργίον, Θεοῦ οἰκοδομὴ  
fellow-workers; of God a farm, of God a building  
ἐστε. 10Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν  
you are. According to the favor of the God that  
δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων  
having been given to me, as a wise architect  
θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ·  
a foundation I have laid; another but builds up;  
ἕκαστος δὲ βλέπετω, πῶς ἐποικοδομεῖ. 11Θεμέ-  
each one but let see, how he builds up. Foun-

## CHAPTER III.

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 †Milk I gave you—not solid Food; for you were not then able; nor, indeed, are you even now able;

3 because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly and walk according to Man?

4 Besides, when says one, †"I, indeed, am of Paul," and another, "I am of Apollos," are you not \*fleshly?

5 \*What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.

6 †I planted, †Apollos watered; but †God caused it to grow.

7 †So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it TO GROW.

8 Now the PLANTER and the WATERER are one; †and each will receive his PROPER Reward, according to his own Labor.

9 †For we are God's Co-workers; you are God's Field; you are †God's Building.

10 According to THAT FAVOR OF GOD HAVING BEEN IMPARTED to me, as a Skilful Architect, †I have laid a Foundation, and Another person is building up; but let each one see how he builds up.

11 For no one can lay

\* VATICAN MANUSCRIPT.—2. yet—omit. 3. and Divisions—omit. 4. Men. 5. What then is Apollos, and what is Paul?

† 2. Heb. v. 12, 13; 1 Pet. ii. 2. † 4. 1 Cor. i. 12. † 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. † 6. Acts xviii. 24, 27; xix. 1. † 6. 1 Cor. xv. 10. † 7. 2 Cor. xii. 11; Gal. vi. 3. † 8. 1 Cor. iv. 4, 5; Gal. vi. 4, 5; Rev. ii. 23. † 9. 2 Cor. vi. 1. † 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. † 10. Rom. xv. 20.

λιον γὰρ ἄλλον οὐδεὶς δύνатаι θεῖναι  
 dation for another no one is able to have laid  
 παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς  
 besides that being laid, who is Jesus  
 Χριστός. <sup>12</sup>Εἰ δέ τις ἐποικοδομεῖ ἐπὶ  
 Anointed. If but any one builds on  
 τὸν θεμέλιον \* [τοῦτον,] χρυσόν, ἄργυρον,  
 the foundation [this] gold, silver,  
 λίθους, τιμίους, ξύλα, χόρτον, καλάμην. <sup>13</sup>ἑκά-  
 stones costly, wood, hay, straw; of each  
 στου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ  
 one the work manifest shall become; the for  
 ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται·  
 day will show, because in fire it is revealed;  
 καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ  
 and of each one the work what kind it is, the  
 πῦρ δοκιμάσει. <sup>14</sup>Εἰ τινος τὸ ἔργον μενεῖ  
 fire will try. If of any one the work abides  
 ὃ ἐποικοδόμησε, μισθὸν λήψεται. <sup>15</sup>εἰ  
 which he built up, a reward he will receive; if  
 τινος τὸ ἔργον κατακαήσεται, ζημιωθήσε-  
 of any one the work shall be consumed, he will  
 ται· αὐτὸς δὲ σωθήσεται, οὐ-  
 suffer loss; he himself but shall be saved, in this  
 τῷ δὲ ὡς διὰ πυρός. <sup>16</sup>Οὐκ οἶδατε, ὅτι  
 way but as through fire. Not know you, that  
 ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ  
 a temple of God you are, and the spirit of the God  
 οἰκεῖ ἐν ὑμῖν; <sup>17</sup>Εἰ τις τὸν ναὸν τοῦ Θεοῦ  
 dwells in you? If any one the temple of the God  
 φθεῖρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ  
 destroys, will destroy him the God; the for  
 ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε  
 temple of the God holy is, whoever are  
 ὑμεῖς. <sup>18</sup>Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἰ τις  
 you. No one himself let deceive; if any one  
 δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι  
 seems wise to be among you in the age  
 τούτῳ, μωρὸς γενέσθω, ἵνα γένη-  
 this, a fool let him become, so that he may  
 ται σοφός. <sup>19</sup>Ἡ γὰρ σοφία τοῦ κόσμου  
 become wise. The for wisdom of the world  
 τούτου, μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπ-  
 this, foolishness with the God is; it has been  
 ται γάρ· Ὁ θρασυόμενος τοὺς σοφοὺς ἐν  
 written for; He is catching the wise ones in  
 τῇ πανουργίᾳ αὐτῶν· <sup>20</sup>καὶ πάλιν· Κύριος  
 the craftiness of them; and again; Lord  
 γινώσκει τοὺς διαλογισμούς τῶν σοφῶν,  
 knows the reasonings of the wise ones,  
 ὅτι εἰς μάταιον.  
 that they are vain.

<sup>21</sup>Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις·  
 Therefore no one let boast in men;

πάντα γὰρ ὑμῶν ἐστίν, <sup>22</sup>εἴτε Παῦλος, εἴτε  
 all things for of you is, whether Paul, or  
 Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωή,  
 Apollos, or Cephas, or world, or life,

another †Foundation be-  
 sides THAT which is LAID,  
 †which is Jesus Christ.

12 And if, on this  
 FOUNDATION, any one  
 build up Gold, Silver,  
 costly Stones; Wood, Hay,  
 Straw;

13 †the WORK of each  
 will become manifest; for  
 †the DAY will show it,  
 Because it is revealed by  
 Fire; and so every one's  
 WORK, whatever it is, \*the  
 same FIRE will prove.

14 If the WORK of any  
 one remain, which he  
 built up, he will receive a  
 Recompense;

15 if the WORK of any  
 one shall be consumed,  
 he will suffer loss; he him-  
 self, however, will be  
 saved, but so as through  
 a Fire.

16 †Do you not know  
 That you are a Temple of  
 God, and the SPIRIT of  
 GOD dwells among you?

17 If any one destroy  
 the TEMPLE of GOD, GOD  
 will destroy him; for the  
 TEMPLE of GOD is holy,—  
 which you are.

18 Let no one deceive  
 himself. If any one  
 among you think to be  
 wise in this AGE, let him  
 become a Fool, that he  
 may become wise.

19 For †the WISDOM of  
 this WORLD is Foolishness  
 with GOD; for it has been  
 written, †“HE CAPTURES  
 “the WISE in their CRAFT-  
 “TINESS.”

20 And again, †“The  
 “Lord knows the REASON-  
 “INGS of the WISE, That  
 “they are vain.”

21 †Let no one, there-  
 fore, boast in Men; for  
 †all things are yours;—

22 whether Paul, or  
 Apollos, or Cephas; wheth-  
 er the World, or Life, or

\* VATICAN MANUSCRIPT.—12. this—omit. 13. the same.

† 11. Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7. † 11. Eph. ii. 20.  
 † 13. 1 Cor. iv. 5. † 13. 1 Pet. i. 7; iv. 12. † 16. 1 Cor. vi. 19; 2 Cor. vi. 16;  
 Eph. ii. 21, 22; Heb. iii. 6; 1 Pet. ii. 5. † 19. 1 Cor. i. 20; iii. 6. † 19. Job.  
 v. 13. † 20. Psal. xciv. 11. † 21. 1 Cor. i. 12; iv. 6. † 21. 2 Cor. iv. 5, 15.

εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλ-  
or death, or present things, or being about  
λοντα· πάντα ὑμῶν \* [ἐστίν·] ὑμεῖς δέ,  
to be; all things of you [is;] you and,  
Χριστοῦ· Χριστὸς δέ, Θεοῦ. ΚΕΦ. δ' . 4.  
of Anointed; Anointed and, of God.

Ἰούτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρε-  
Thus us let regard a man, as as-  
τας Χριστοῦ, καὶ οἰκονόμους μυστηρίων  
sistants of Anointed, and stewards of mysteries  
Θεοῦ. 2<sup>ο</sup> Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς  
of God. What but remaining, it is required in the  
οἰκονόμοις, ἵνα πιστὸς τις εὑρεθῇ.  
stewards, that faithful one should be found.

3<sup>ο</sup> Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν  
To me but for least thing it is, that by you  
ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·  
I should be condemned, or by a human day;

ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω· 4 (οὐδὲν γὰρ  
but not even myself do I condemn; (nothing for  
ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδι-  
in myself I am conscious, but not in this I have  
καίωμαι·) ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.  
been justified; he but condemning me, Lord is.

5<sup>ο</sup> Ὡστε μὴ πρὸ καιροῦ τι κρίνε-  
Therefore not before proper season any thing judge

τε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτί-  
you, till may come the Lord, who both will bring  
σει τὰ κρυπτά τοῦ σκότους, καὶ  
to light the things hidden of the darkness, and

φανερώσει τὰς βουλὰς τῶν καρδιῶν·  
will make manifest the purposes of the hearts;

καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ  
and then the praise shall be to each one from

τοῦ Θεοῦ. 6 Ταῦτα δέ, ἀδελφοί, μετεσχημά-  
the God. These things and, brethren, I figuratively

τισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς,  
applied to myself and Apollos on account of you,

ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέ-  
that by us you may learn that not above what has

γραπταὶ φρονεῖν, ἵνα μὴ εἰς ὑπὲρ  
been written to think, so that not one on behalf

τοῦ ἑνὸς φισιοῦσθε κατὰ τοῦ ἑτέρου.  
of the one you may be puffed up against the other.

7 Τίς γὰρ σε διακρίνει; τί δὲ ἔχεις,  
Who for thee distinguishes? what and hast thou,

ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλα-  
which not thou didst receive? if and also thou

βες, τί κυχᾶσαι ὡς μὴ λα-  
didst receive, why dost thou boast as not having

δών; 8 Ἡδὴ κεκορεσμένοι ἐστέ, ἥδη  
received? Already having been filled you are, already

ἐπλουτίσατε, χωρὶς ἡμῶν ἐδασιλεύσατε· καὶ  
you were rich, without us you reigned; and

Death; whether Things  
present, or Things future;  
—all are yours;  
23 and ‡you are Christ's,  
and Christ is God's.

#### CHAPTER IV.

1 Let a Man thus es-  
teem us as ‡Ministers of  
Christ, and Stewards of  
the Mysteries of God.

2 But, moreover, it is  
required in STEWARDS,  
that every one should be  
found faithful.

3 Therefore, to me it is  
of very little importance  
that I should be con-  
demned by you, or by a  
Human Day of Judgment;  
because I do not even con-  
demn Myself;

4 (for I am conscious to  
myself of Nothing evil;  
though I am not by this  
justified;) but HE who  
JUDGES me is the Lord.

5 ‡Therefore, judge you  
not Anything before the  
proper Time, till the LORD  
come, who ‡both will  
bring to light the SECRETS  
of DARKNESS, and will  
make manifest the PUR-  
POSES of the HEARTS;  
and ‡then the PRAISE  
will be to each one from  
GOD.

6 Now these things  
Brethren, ‡I figuratively  
applied to myself and to  
Apollos on your account;  
that by us you may ‡learn  
NOT to think ABOVE what  
has been written; that no  
one of you may, on behalf  
of the ONE, be puffed up  
against the OTHER.

7 For who distinguishes  
Thee? and ‡what hast  
thou which thou didst not  
receive? and if thou didst  
receive, why dost thou  
boast as not having re-  
ceived?

8 You are already filled!  
you are already enriched!  
you have reigned without

† 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 20. ‡ 1. 1 Cor. iii. 5; ix.  
17; 2 Cor. vi. 4; Col. i. 25. ‡ 5. Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13;  
Rev. xx. 12. ‡ 5. Rom. iii. 13. ‡ 5. Rom. ii. 29; 2 Cor. v. 10. ‡ 6. 1 Cor. i.  
12; iii. 4. ‡ 6. Rom. xii. 3. ‡ 7. John i. 17; 1 Pet. iv. 10.

ὁφελόν γε ἐδασίλευσατε, ἵνα καὶ ἡμεῖς  
I wish indeed you did reign, no that also we  
ὕμῖν συμβασιλεύσωμεν. \*Δοκῶ γάρ, \* [ὅτι]  
with you might reign together. I think for [that]  
ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέ-  
the God us the apostles last set  
δειξεν, ὥς ἐπιθανάτιους, ὅτι θέατρον  
forth, as appointed to death, because a spectacle  
ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀν-  
we were made to the world and messengers and to  
θρώποις. <sup>10\*</sup> Ἡμεῖς μωροὶ διὰ Χριστόν,  
men. We fools on account of Anointed,  
ὅμεις δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,  
you but wise ones in Anointed; we weak ones,  
ὅμεις δὲ ἰσχυροὶ· ὅμεις ἔνδοξοι, ἡμεῖς  
you but strong ones; you honorable ones, we  
δὲ ἄτιμοι. <sup>11\*</sup> Ἀχρεὶ τῆς ἄρτι ὥρας καὶ  
but ignoble ones. Till the present hour both  
πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν,  
we hunger, and we thirst, and we are naked,  
καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, <sup>12</sup> καὶ  
and we are beaten, and we are homeless, and  
κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λαιδο-  
we labor working with the own hands; being  
ρούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχό-  
reviled, we bless; being persecuted, we  
μεθα· <sup>13</sup> βλασφημούμενοι, παρακαλοῦμεν· ὥς  
endure; being blasphemed, we exhort; as  
περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάν-  
purgations of the world we became, of all  
των περιψήματα ἕως ἄρτι. <sup>14</sup> Οὐκ ἐντρέπων  
things off-scrappings till now. Not shaming  
ὕμᾶς γράφω ταῦτα, ἀλλ' ὥς τέκνα μου  
you I write these things, but as children of me  
ἀγαπητὰ νουθετῶ. <sup>15</sup> Ἐάν γὰρ μυρίους παιδα-  
beloved I admonish. If for myriads child-  
γωγούς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολ-  
tenders you may have in Anointed, but not many  
λοὺς πατέρας· ἐν γὰρ Χριστῷ \* [Ἰησοῦ]  
fathers; in for Anointed [Jesus]  
διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.  
through the glad tidings I you begot.

<sup>16</sup> Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνε-  
I exhort therefore you, imitators of me become  
σθε. <sup>17</sup> Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον,  
you. On account of this I sent to you Timothy  
ὃς ἐστὶ τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν  
who is a child of me beloved and faithful in

us! and I wish, indeed, you did reign, that we also might reign with you.

9 For I think God exhibited us the APOSTLES †last, as †devoted to death; †For we are made a Spectacle to the world, both to Angels and to Men.

10 †We are †Fools on account of Christ, but you are wise in Christ; †we are weak, but you are strong; you are honorable, be we are disgraced.

11 †To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffeted about, and are homeless;

12 and †we labor, working with our own Hands. †Being reviled, we bless; being persecuted, we endure;

13 being calumniated we expostulate; †we are become as †the Purgations of the world, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for †in Christ I begot you through the GLAD TIDINGS.

16 Therefore, I exhort you, to become †Imitators of me.

17 On this account I sent to you †Timothy, who is my beloved and faithful Child in the Lord,

\* VATICAN MANUSCRIPT.—9. That—omit. 15. Jesus—omit.

† 9. Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripseema* are thought to allude to those human expiatory sacrifices which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

† 9. Rom. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. † 9. Heb. x. 39. † 10. 1 Cor. ii. 3. † 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. † 10. 2 Cor. xiii. 9. † 11. 2 Cor. iv. 8; xi. 23-27; Phil. iv. 12. † 12. Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. † 12. Matt. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. † 13. Lam. iii. 45. † 15. Acts xviii. 11; James i. 18. † 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. † 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19.



Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς  
 Lord, who you will remind the ways of me those  
 ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλη-  
 in Anointed, even as everywhere in every congre-  
 σία διδάσκω. <sup>18</sup>Ὡς μὴ ἐρχομένον δέ μου πρὸς  
 gation I teach. As not coming but of me to  
 ὑμᾶς, ἐφυσιώθησαν τινές. <sup>19</sup>Ἐλεύσομαι δὲ  
 you, were puffed up some. I will come but  
 ταχέως πρὸς ὑμᾶς, ἐάν ὁ Κύριος θελήσῃ,  
 quickly to you, if the Lord should will,  
 καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμέ-  
 and I will know not the word of those having been  
 νων, ἀλλὰ τὴν δύναμιν. <sup>20</sup>οὐ γὰρ ἐν λόγῳ  
 puffed up, but the power; not for in word  
 ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.  
 the kingdom of the God, but in power.  
<sup>21</sup>Τι θέλετε; ἐν ράβδῳ ἔλθω πρὸς  
 What do you wish? with a rod I should come to  
 ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραότητος;  
 you, or in love in a spirit and of meekness?  
 ΚΕΦ. ε'. 5. <sup>1</sup>Ὡς ἀκούεται ἐν ὑμῖν  
 Actually is heard among you

πορνεία, καὶ τοιαύτη πορνεία, ἣτις οὐδὲ  
 fornication, and such fornication, which not even  
 ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ  
 among the Gentiles, as a wife one of the  
 πατρός ἔχειν. <sup>2</sup>Καὶ ὑμεῖς πεφυσιωμένοι  
 father to have. And you having been puffed up  
 ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρ-  
 are? and not rather lamented, so that might  
 θῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο  
 be removed from midst of you he the work this  
 ποιήσας; <sup>3</sup>Εγὼ μὲν γὰρ \* [ὥς] ἀπὼν  
 having done? I indeed for [as] being absent  
 τῷ σώματι, παρὼν δὲ τῷ πνεύματι,  
 in the body, being present but in the spirit,  
 ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο  
 already have judged as being present, him thus this  
 κατεργασμένον, <sup>4</sup>ἐν τῷ ὀνόματι τοῦ Κυρίου  
 having practised, in the name of the Lord  
 ἡμῶν Ἰησοῦ \* [Χριστοῦ,] (συναχθέντων  
 of us Jesus \* [Anointed,] (having been assembled  
 ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνάμει  
 of you and of the my spirit,) with the power  
 τοῦ Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,] <sup>5</sup>παρα-  
 of the Lord of us Jesus [Anointed,] to deliver  
 δοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον  
 us that one to the adversary for destruction  
 τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ  
 of the flesh, so that the spirit may be saved in the  
 ἡμέρᾳ τοῦ Κυρίου \* [Ἰησοῦ.] <sup>6</sup>Οὐ καλὸν τὸ  
 day of the Lord [Jesus.] Not good the

who will remind you of  
 THOSE WAYS of mine which  
 are in Christ, even as I  
 teach everywhere, ‡ in  
 every Congregation.

18 And some are puffed  
 up, as though I were not  
 coming to you;

19 but I will come to  
 you soon, ‡ if the LORD  
 will, and I will know, not  
 the WORD but the POWER  
 of THOSE who are PUFFED  
 UP.

20 ‡ For the KINGDOM  
 of GOD is not in Word,  
 but in Power.

21 What do you wish?  
 ‡ that I come to you with  
 a Rod, or in Love, and in  
 a Spirit of Meekness.

## CHAPTER V.

1 Incest is certainly  
 heard of among you, and  
 Such Incest as is not even  
 among the GENTILES,  
 ‡ that one has his FA-  
 THER'S Wife.

2 And you have been  
 puffed up, and did not  
 rather lament, so that HE  
 HAVING DONE this WORK  
 might be removed from  
 the midst of you.

3 For I, indeed, ‡ being  
 absent in the BODY, but  
 present in the SPIRIT,  
 have already judged, as if  
 present, HIM who thus  
 HAS PERFORMED this  
 ACT;—

4 in the NAME of our  
 LORD Jesus, you being as-  
 sembled, and MY Spirit,  
 ‡ with the POWER of our  
 LORD Jesus,

5 ‡ to deliver up THAT  
 PERSON to the ADVERSA-  
 RY, for the ‡ Destruction of  
 the FLESH, that the  
 SPIRIT may be saved in  
 the DAY of the LORD.

6 ‡ Your BOASTING is

\* VATICAN MANUSCRIPT.—3. as—omit. 4. Anointed—omit twice. 5. Jesus—omit.

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1-11. xiii. 9-11; 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

‡ 17. 1 Cor. xiv. 33. ‡ 19. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15. ‡ 20. 1 Cor. ii. 4; 1 Thess. i. 5. ‡ 21. 2 Cor. x. 2; xiii. 10. ‡ 1. Lev. xviii. 8; Deut. xxii. 30; xxvii. 20. ‡ 3. Col. ii. 5. ‡ 4. Matt. xvi. 10; xviii. 18; John xx. 23; 2 Cor. xiii. 3, 10. ‡ 5. Job ii. 6; Psal. cix. 6; 1 Tim. i. 20.

καύχημα ὑμῶν. Οὐκ οἴδατε, ὅτι μικρὰ  
boasting of you. Not know you, that a little

ζύμη ὅλον τὸ φύραμα ζυμοί; Ὑψκαθαράτε τὴν  
leaven whole the mass leavens? Cleanse out the

παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, κα-  
old leaven, that you may be a new mass, as

θῶς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα  
you are unleavened; even for the paschal lamb

ἡμῶν \* [ὑπὲρ ἡμῶν] ἐτύθη, Χριστός.  
of us [on behalf of us] was slain, Anointed.

8\* Ὡστε ἐορτάζωμεν, μὴ ἐν ζύμῃ  
Therefore let us keep the feast, not with leaven

παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας,  
old, nor with leaven of vice and wickedness,

ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀλη-  
but with unleavened things of sincerity and of

θείας. 9\* Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ  
truth. I wrote to you in the letter, not

συναναμίγνυσθαι πόρνοις. 10\* [Καὶ] οὐ πάν-  
to be associated with fornicators. [And] not πάν-  
to be associated with fornicators.

τως τοῖς πόρνοις τοῦ κόσμου τούτου,  
gether with the fornicators of the world this,

ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ  
or with the covetous ones, or extortioners, or

εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ  
idolaters; since you are bound indeed from

τοῦ κόσμου ἐξελθεῖν. 11\* Νυνὶ δὲ ἔγραψα ὑμῖν,  
the world to come out. Now but I wrote to you,

μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὄνο-  
not to be associated, if any one, a brother being

μαζόμενος, ἢ πόρνος, ἢ πλεονέ-  
named, may be a fornicator, or a covetous

κτης, ἢ εἰδωλολάτρης, ἢ λοῖδορος, ἢ μέ-  
person, or an idolater, or a reviler, or

θυσοῦς, ἢ ἄρπαξ· τῷ τοιούτῳ  
a drunkard, or an extortioner; with the such like

μηδὲ συνεσθίειν· 12\* τί γὰρ μοι \* [καὶ] τοὺς  
not even to eat; what for to me [also] those

ἔξω κρίνειν; Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;  
without to judge? Not those within you judge?

13\* Τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Ἐξάρατε  
Those but without the God will judge. Put out

τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
the evil one from of yourselves.

### ΚΕΦ. στ'. 6.

1\* Τοῖς ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν  
Dare any one of you, a matter having with the

ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ  
other, to be judged by the unjust ones, and not

not good. Do you not know That a Little Leaven ferments the Whole MASS?

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; † for even our PASCAL LAMB, Christ, was sacrificed.

8 Therefore, let us † keep the festival, not with old Leaven, nor with † Leaven of Vice, and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you † not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVETOUS \* and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you † not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolator, or a Reviler, or a Drunkard, or an Extortioner; with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. † Put out from among yourselves that EVIL person.

### CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

\* VATICAN MANUSCRIPT.—7. on our behalf—omit. 10. And—omit. 10. and Extortioners. 12. also—omit.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—Macknight.

‡ 6. 1 Cor. iii. 21; iv. 19; James iv. 16. ‡ 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17. ‡ 7. Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6, 12. ‡ 8. Exod. xii. 15; xiii. 6. ‡ 8. Luke xii. 1. ‡ 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. ‡ 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. ‡ 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxi. 21, 22, 24.

ἐπὶ τῶν ἁγίων; <sup>2</sup>Ἡ οὐκ οἴδατε, ὅτι οἱ ἅγιοι  
by the saints? Or not know you, that the saints

τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται  
the world will judge? and if by you is judged

ὁ κόσμος, ἀνάξιοι ἐστὲ κριτηρίων ἐλα-  
the world, inadequate are you for tribunals

χίστων; <sup>3</sup>οὐκ οἴδατε, ὅτι ἀγγέλους κρινού-  
smallest? not know you, that messengers we shall

μεν; μήτιγε βιωτικά; <sup>4</sup>Βιωτι-  
judge? much more then things of this life? Things

καὶ μὲν οὖν κριτήρια ἔαν ἔχητε,  
of this life indeed then judgments if you may have,

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,  
those having been of no account in the congregation,

τούτους καθίζετε; <sup>5</sup>Πρὸς ἑντροπὴν ὑμῖν  
those do you cause to sit? For shame to you

λέγω· οὕτως οὐκ ἓν ἐν ὑμῖν σοφὸς \* [οὐ-  
I speak; thus not one among you wise [not

δὲ εἷς,] ὃς δυνήσεται διακρίναι ἀνὰ μέσον  
even one,] who shall be able to decide between

τοῦ ἀδελφοῦ αὐτοῦ; <sup>6</sup>ἀλλὰ ἀδελφὸς μετὰ  
the brethren of himself? but a brother with

ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;  
brother is judged, and this by unbelievers?

<sup>7</sup>Ἡδὴ μὲν οὖν ὅλως ἥτιμα ὑμῖν ἐστίν,  
Already indeed then certainly a fault to you it is,

ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τὸ οὐχὶ  
that law-suits you have with yourselves. Why not

μᾶλλον ἀδικεῖσθε; διὰ τὸ οὐχὶ μᾶλλον ἀπο-  
rather suffer injustice? why not rather be

στερεῖσθε; <sup>8</sup>Ἀλλὰ ὑμεῖς ἀδικεῖτε, καὶ ἀποστε-  
defrauded? But you injure, and defraud,

ρεῖτε, καὶ ταῦτα ἀδελφούς. <sup>9</sup>Ἡ οὐκ οἶδα  
and these things brethren. Or not know

τε, ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρο-  
you, that unjust ones of God a kingdom not shall

νομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι,  
inherit? Not be deceived; neither fornicators,

οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί,  
nor idolaters, nor adulterers, nor effeminate,

οὔτε ἀρσενικοῖται, <sup>10</sup>οὔτε κλέπται, οὔτε πλεον-  
nor Sodomites, nor thieves, nor covetous

έκται, οὔτε μέθυσοι, οὔ λοῖδοροι, οὐχ ἄρ-  
persons, nor drunkards, nor revilers, not ex-

παγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι.  
tortioners, a kingdom of God not shall inherit.

<sup>11</sup>Καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελού-  
And these things some you were; but you washed

σασθε, ἀλλὰ ἡγιασθητε, ἀλλ' ἐδι-  
yourself, but you were separated, but you were

2 Do you not know  
‡That the SAINTS shall  
judge the WORLD? And  
if by you the WORLD is  
judged, are you inadequate  
to decide trivial Causes?

3 Do you not know  
That we shall judge An-  
gels? Why not then  
things pertaining to this  
life?

4 If then, indeed, you  
should have Causes as to  
the things of this life, do  
you appoint THOSE, the  
LEAST ESTEEMED in the  
CONGREGATION?

5 For shame to you, I  
say it. It is so, that there  
is not among you a wise  
man—not even one—who  
shall be able to decide  
between his BRETHREN?

6 but Brother with  
Brother is judged, and  
this by Unbelievers?

7 Therefore, indeed, it  
is now a great Fault in  
you, Because you have  
Law-suits with each other.  
Why not rather ‡suffer in-  
justice? why not rather  
be defrauded?

8 But you injure and  
defraud—even these things  
you do to Brethren.

9 Do you not know,  
That Unrighteous persons  
shall not inherit God's  
kingdom? Be not de-  
ceived; neither ‡forni-  
cators, nor Idolaters, nor  
Adulterers, nor Effemi-  
nates, nor Sodomites,

10 nor Thieves, nor  
Covetous persons, nor  
Drunkards, nor Revilers,  
nor Extortioners, shall  
inherit the Kingdom of  
God.

11 ‡And such charac-  
ters were some of you  
but you were ‡washed,  
but you were separated,  
but you were justified by

\* VATICAN MANUSCRIPT.—5. not even one—omit.

‡ 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4. ‡ 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess v. 15. ‡ 9. 1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15. ‡ 11. 1 Cor. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. ‡ 11. 1 Cor. i. 30; Heb. x. 22.

καιωθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ,  
justified in the name of the Lord Jesus,

καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. <sup>12</sup> Πάντα  
and in the spirit of the God of us. All things

μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει·  
to me is lawful, but not all things is beneficial;

πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἔξου-  
all things to me it lawful, but not I will be

σιασθήσομαι ὑπὸ τινος. <sup>13</sup> Τὰ δρώματα  
brought into subjection by anyone. The foods

τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς δρώμασιν· ὁ  
for the belly, and the belly for the foods; the

δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.  
but God both this and these will make useless.

Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ  
The and body not for the fornication, but for the

Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· <sup>14</sup> δὲ  
Lord, and the Lord for the body; the and

Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς  
God both the Lord raised up, and us

ἔξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.  
will raise up through the power of himself.

<sup>15</sup> Οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν μέλη  
Not know you, that the bodies of you members

Χριστοῦ ἐσιν; ἄρας οὖν τὰ  
of Anointed is? having taken away then the

μέλη τοῦ Χριστοῦ, ποιήσω πόρ-  
members of the Anointed, shall I make of an

νης μέλη; Μὴ γένοιτο. <sup>16</sup> Ἡ οὐκ οἴδατε,  
harlots members? not let it be. Or not know you,

ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν  
that the one being joined to the harlot, one

σῶμά ἐστιν; (ἔσονται γάρ, φησὶν, οἱ δύο  
body is? (they shall be for, it says, the two

εἰς σάρκα μίαν·) <sup>17</sup> δὲ κολλώμενος τῷ  
for flesh one;) the but one being joined to the

Κυρίῳ, ἓν πνεῦμά ἐστι; <sup>18</sup> Φεύγετε τὴν πορ-  
Lord, one spirit is? Flee you the for-

νείαν. Πᾶν ἁμαρτήμα ὃ ἐάν ποιήσῃ ἄνθρω-  
pnication. All sins which if may do a man,

πος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορ-  
outside of the body is; he but committing

νεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.  
fornication against the own body sins.

<sup>19</sup> Ἡ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς  
Or not know you, that the body of you a temple

τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε  
of the in you holy spirit is, which you have

ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; <sup>20</sup> Ἠγορά-  
from God, and not you are of yourselves? You

the NAME of the LORD Jesus, and by the SPIRIT of our GOD.

<sup>12</sup> †“All things are allowed to me;”—but all things are not proper. “All things are allowed to me;”—but I will not be brought into subjection by any one.

<sup>13</sup> †“ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;”—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; †and the LORD for the BODY.

<sup>14</sup> And GOD both raised the LORD, and \*will raise up Us by his POWER.

<sup>15</sup> Do you not know †That your BODIES are MEMBERS of CHRIST? Having taken away, then, the MEMBERS of CHRIST, shall I make them members of an Harlot? By no means!

<sup>16</sup> What! do you not know That he who adheres to the HARLOT is One Body; (for †“the two,” it says, “shall be for one Flesh;”)

<sup>17</sup> †but that HE who ADHERES to the LORD is One Spirit?

<sup>18</sup> †Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sins within his own Body.

<sup>19</sup> What! †do you not know That your BODY is a Temple of that \*holy Spirit in you, which you have from God? †Besides, you are not your own;

<sup>20</sup> †for you were bought

\* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ. 14. raised up Us. 19. holy Spirit.

† 12. 1 Cor. x. 23. † 13. Rom. xiv. 17; Col. ii. 22, 23. † 13. Eph. v. 23. † 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. † 16. Gen. ii. 24; Matt. xix. 5; Eph. v. 3. † 17. John xvii. 21-23; Eph. iv. 4; v. 30. † 18. Rom. vi. 12, 13; Heb. xlii. 4. † 19. 1 Cor. iii. 16; 2 Cor. vi. 16. † 19. Rom. xiv. 7, 8. † 20. Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; Rev. v. 9.

σθητε γὰρ τιμῆς· δοξάσατε δὴ  
were brought for a price; glorify you therefore  
τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.  
the God in the body of you.

ΚΕΦ. ζ'. 7.

<sup>1</sup>Περὶ δὲ ὧν ἐγράψατέ \* [μοι,]  
Concerning but what things you wrote [to me,]  
καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·  
good for a man a woman not to touch;  
<sup>2</sup>διὰ δὲ τὰς πορνείας ἕκαστος τὴν  
on account of but the fornications each man the  
ἑαυτοῦ γυναῖκα ἔχέτω, καὶ ἕκαστη τὸν  
of himself wife let have, and each woman the  
ἴδιον ἄνδρα ἔχέτω. <sup>3</sup>Τῇ γυναικὶ ὁ  
own husband let have. To the wife the  
ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω· ὁμοίως δὲ  
husband the debt let render; in like manner and  
καὶ ἡ γυνὴ τῷ ἀνδρί. <sup>4</sup>Ἡ γυνὴ τοῦ  
also the wife to the husband. The wife of the  
ιδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ·  
own body not controls, but the husband;  
ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ιδίου σώμα-  
in like manner and also the husband the own body  
τος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. <sup>5</sup>Μὴ ἀποστε-  
not controls, but the wife. Not do you  
ρεῖτε ἀλλήλους, εἰ μὴτι ἂν ἐκ συμφώνου πρὸς  
deprive each other, if not from agreement for  
καιρὸν, ἵνα σχολάσῃτε τῇ  
a season, so that you may be at leisure for the  
προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ ἤτε,  
prayer; and again to the same you may be,  
ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ  
so that not may tempt you the adversary through  
τὴν ἀκρασίαν \* [ὑμῶν.] <sup>6</sup>Τοῦτο δὲ λέγω  
the incontinence [of you.] This but I say  
κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup>Θέλω  
as a concession, not as an injunction. I wish  
γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν·  
for all men to be as even myself;  
ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἐκ Θεοῦ,  
but each own has gift from God,  
ὃς μὲν οὕτως, ὃς δὲ οὕτως. <sup>8</sup>Λέγω δὲ  
one indeed so, another and so. I say but  
τοῖς ἀγάμοις καὶ ταῖς χήραις· καλὸν αὐ-  
to the unmarried and to the widows; good for  
τοῖς, ἔάν μείνωσιν ὡς καὶ ἐγώ· <sup>9</sup>εἰ δὲ οὐκ  
them, if they should remain as even I; if but not  
ἐγκρατεῖνται, γαμησάτωσαν· κρεῖσσον  
they possess self-control, let them marry; better  
γὰρ ἐστὶ γαμῆσαι, ἢ πυροῦσθαι.  
for it is to have married, than to be inflamed.  
<sup>10</sup>Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ  
To those but having been married I charge, not  
ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρός  
I, but the Lord, a wife from an husband  
μὴ χωρισθῆναι, <sup>11</sup>(ἐάν δὲ καὶ χωρι-  
not to be separated, (if but even she should be

with a Price; glorify God,  
then, in your BODY.

CHAPTER VII.

1 Now concerning the  
things of which you wrote;  
—†It is well for a Man  
not to touch a Woman.

2 But on account of  
FORNICATIONS, let each  
man have a Wife of HIS  
OWN, and let each woman  
have her own Husband.

3 ‡Let the HUSBAND  
render to the WIFE the  
conjugal OBLIGATION;  
and in like manner also,  
the WIFE to the HUSBAND.

4 The WIFE controls  
not her own Body, but  
the HUSBAND; and in  
like manner also, the HUS-  
BAND controls not his  
OWN Body, but the WIFE.

5 ‡Do not deprive each  
other, unless by agreement  
for a Season, that you may  
have leisure for PRAYER;  
and again you should RE-  
UNITE, so that the ADVER-  
SARY may not tempt you  
through your INCONTI-  
NENCE.

6 But this I say as a  
Concession—not as an In-  
junction.

7 For I wish All Men to  
be even as myself; but  
each one has his appro-  
priate Gift from God; one,  
indeed, of one kind, and  
another of another.

8 To the UNMARRIED  
men, however, and to the  
WIDOWS, I say, It is well  
for them, if they should  
remain even as I do;

9 ‡but if they do not  
possess self-control, let  
them marry; for it is bet-  
ter to have married, than  
to be inflamed.

10 And to the MARRIED  
it is not I, but the LORD  
who commands, that a  
Wife must not be separa-  
ted from her Husband;—

11 but, if she should  
be separated, let her re-

\* VATICAN MANUSCRIPT.—1. to me—omit. 5. of you—omit.

† 1. ver. 8, 26. ‡ 3. Exod. xxi. 10; 1 Pet. iii. 7. ‡ 5. Joel ii. 16; Zech. vii. 3. See Exod. xix. 15; 1 Sam. xxi. 4, 5. ‡ 9. 1 Tim. v. 14.

σθῇ, μενέτω ἄγαμος, ἢ τῷ  
separated, let her remain unmarried, or to the  
ἀνδρὶ καταλλαγῇτω·) καὶ ἄνδρα  
husband let her be reconciled;) and a husband  
γυναῖκα μὴ ἀφιέναι. <sup>12</sup>Τοῖς δὲ λοι-  
a wife not to dismiss. To the but remaining  
ποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἴ τις ἀδελφὸς  
things I speak, not the Lord; if any brother  
γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνενδο-  
a wife has an unbeliever, and she thinks  
κεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέντω αὐτήν·  
well to dwell with him, not lethim dismiss her;  
<sup>13</sup>καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ  
and a wife who has a husband an unbeliever, and  
αὐτὸς συνενδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέ-  
he thinks well to dwell with her, not let  
τω αὐτόν, <sup>14</sup>Ἥγιασται γὰρ ὁ  
her dismiss him. Has been sanctified for the  
ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγία-  
husband the unbelieving in the wife, and has  
σται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ  
been sanctified the wife the unbelieving in the  
ἀνδρὶ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκά-  
husband; otherwise indeed the children of you  
θαυρτά ἐστι νῦν δὲ ἁγία ἐστίν. <sup>15</sup>Εἰ δὲ ὁ  
unclean is, now but holy is. If but the  
ἄπιστος χωρίζεται, χωριζέσθω· οὐ δε-  
unbelieving withdraws, let him withdraw; not is  
δούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς  
enslaved the brother or the sister with the  
τοιούτοις. Ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ  
such like. In but peace has called us the  
Θεός. <sup>16</sup>Τι γὰρ οἶδας, γύναι, εἰ τὸν  
God. How for knowest thou, O wife, if the  
ἄνδρα σώσεις; ἢ τι οἶδας,  
husband thou shalt save? or how knowest thou,  
ἄνερ, εἰ τὴν γυναῖκα σώσεις. <sup>17</sup>Εἰ μὴ  
O husband, if the wife thou shalt save. If not  
ἐκάστω ὡς ἐμέρισεν ὁ Κύριος, ἐκαστον ὡς  
to each as distributed the Lord, each one even as  
κέκληκεν ὁ Θεός οὕτω περιπατεῖτω. Καὶ οὕ-  
has called the God so let him walk. And thus  
τως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.  
in the congregations all I appoint.  
<sup>18</sup>Περιτετμημένος τις ἐκλήθη, μὴ  
Having been circumcised any one was called, not  
ἐπισπᾶσθω· ἐν ἀκροβυστίᾳ  
let him be uncircumcised; in uncircumcision  
τις ἐκλήθη, μὴ περιτεμνέσθω.  
any one was called, not let him be circumcised.

main unmarried, orlether be reconciled to her HUSBAND;—and that a Husband do not dismiss his Wife.

12 But to the REMAINING matters I speak, the †LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her;

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss\* the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the \*BROTHER; otherwise, indeed ‡ your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in SUCH cases,—but †in Peace God has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether ‡thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as God has called each one, so let him walk. And †thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision \*has any one been called? †let him not be circumcised.

\* VATICAN MANUSCRIPT.—13. the Husband. 14. BROTHER. 18. has any one been called.

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—Clarke.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16. 1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 28. ‡ 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2.

19<sup>†</sup> Ἡ περιτομή οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20<sup>†</sup> Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 Δοῦλος ἐκλήθη, μὴ σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. 22<sup>†</sup> Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελευθερωθήτω· ὡς ἐστιν ὁ ἐκκληθεὶς ἐν Κυρίῳ, ὁμοίως [καὶ] ὁ ἐκκληθεὶς ἐν Κυρίῳ. 23<sup>†</sup> Τιμὴς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24<sup>†</sup> Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεοῦ.

25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴ Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

26 Νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

27 Δέδεσαι γυναῖκα, μὴ ζητεῖς λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζητεῖς γυναῖκα.

28<sup>†</sup> Ἐάν δὲ καὶ γήμησ, οὐχ ἥμαρτες· καὶ ἐάν γήμη ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἐξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

29 Τοῦτο δὲ φημί, ἀδελφοί, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

30 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

31 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

32 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

33 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

34 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

35 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

36 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

37 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

38 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

39 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

40 ὅσοι ἐκκληθεῖς ἐν Κυρίῳ, ὁ καιρὸς συνηρπασμένος τὸ λοιπὸν ἐστίν· ἵνα καὶ οἱ

19 †CIRCUMCISION is nothing, and UNCIRCUMCISION is nothing; †but Keeping God's Commandments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it;)

22 for the Slave BEING CALLED by the Lord, is †the Lord's freeman; in like manner the FREEMAN being called is †Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, †let each one remain with God in that vocation in which he was called.

25 And concerning the †VIRGINS, I have not †a Commandment of the Lord, as †having received mercy from the Lord †to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if \* a Virgin should marry, she does not sin; but Affliction in the FLESH SUCH will have;—however, I spare you.

29 But this I say, Brethren, †the TIME being shortened, it remains, that both THOSE HAVING

\* VATICAN MANUSCRIPT.—22. also—omit. 28. a Virgin.

† 23. So rendered interrogatively by Whitby, Wakefield, and Turnbull. † 25. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32-34, and Rev. xiv. 4. † 21. See Note on verse 12.

† 19. Gal. v. 6; vi. 15. † 19. John xv. 14; 1 John ii. 3; iii. 24. † 22. John viii. 36; Rom. vi. 18, 22; Philemon 16. † 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16. † 24. ver. 20. † 25. verse 10; 2 Cor. viii. 8. † 25. 1 Tim. i. 12. † 29. Matt. xxiv. 22; Rom. xiii. 11; 1 Pet. iv. 7.

ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὄσι· <sup>30</sup>καὶ  
having wives, as not having should be; and

οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαί-  
those weeping, as not weeping; and those re-  
ροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζον-  
rejoicing, as not rejoicing; and those buying,

τες, ὡς μὴ κατέχοντες· <sup>31</sup>καὶ οἱ χρώμενοι  
as not possessing; and those using

τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. Παρά-  
the world this, as not abusing. Passes

γει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. <sup>32</sup>Θέλω  
by for the form of the world this. I wish

δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος  
but you free from anxieties to be. The unmarried

μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέ-  
cares for the things of the Lord, how he shall

σει τῷ Κυρίῳ· <sup>33</sup>δὲ γαμήσας μεριμνᾷ  
please the Lord; he but having married cares for

τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ  
the things of the world, how he shall please the

γυναικί. <sup>34</sup>Μεμέρισται ἡ γυνή καὶ ἡ  
wife. Has been divided the wife and the

παρθένης· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ  
virgin; the unmarried cares for the things of the

Κυρίου, ἵνα ᾗ ἁγία καὶ σώματι  
Lord, so that may be holy both in body

καὶ πνεύματι· ἡ δὲ γαμήσασα  
and in spirit; the but one having married

μεριμνᾷ \* [τὰ τοῦ κόσμου,] πῶς ἀρέ-  
cares for [the things of the world,] how she

σει τῷ ἀνδρί. <sup>35</sup>Τοῦτο δὲ πρὸς τὸ  
shall please the husband. This and for the

ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα  
of you yourselves benefit I say; not that

θρόχον ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς τὸ εὖ-  
a snare to you I may throw, but for the de-

σχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπει-  
corum and devotedness to the Lord without

σπάστως. <sup>36</sup>Εἰ δέ τις ἀσχημονεῖν  
solicitude. If but any one to behave indecently

ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐάν  
toward the virgin of himself thinks, if

ᾗ ὑπέρακος, καὶ οὕτως ὀφείλει γίνε-  
she may be beyond age, and to it is fitting to

σθαι· δὲ θέλει ποιεῖτω, οὐχ ἁμαρτάνει·  
be; what he wishes let him do, not he sins;

γαμεῖτωσαν. <sup>37</sup>Ὅς δὲ ἔστηκεν ἑδραῖος ἐν  
let them marry, Who but he has stood settled in

Wives, should be as not having them;

30 and THOSE who are WEeping, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 and THOSE who are USING this world, as not using it; ‡for the †SCENE of this world is passing away.

32 But I wish you to be without anxiety. ‡The UNMARRIED man is concerned for the THINGS of the LORD, how \*he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the world, how \*he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in \*BODY and in MIND; but SHE HAVING MARRIED is anxious how \*she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage; not that I may throw †a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly †in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; ‡let them marry.

\* VATICAN MANUSCRIPT.—32. he may please. 33. he may please his WIFE,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. BODY and in MIND. 34. the THINGS of the WORLD—omit. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small casting net, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also to state of *virginity* or *celibacy*. † 36. Many think—"let him marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of *fathers* over their *daughters*; others to the *young women* dedicated to the service of God in the primitive church, who were called *virgins*; and others again to *young men*, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ 31. 1 John ii. 17. ‡ 32. 1 Tim. v. 5.



τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ  
the heart, not having necessity, control but  
ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ  
has concerning the own will, and  
τοῦτο κέχριζεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ  
this has resolved in the the heart of himself the  
τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.  
to keep the himself virgin, well does.  
38 Ὡστε καὶ ὁ ἐγγαμίζων, καλῶς ποιεῖ.  
So that even he giving in marriage, well does;  
καὶ ὁ μὴ γαμίζων, κρεῖσσον ποιεῖ. 39 Γυνὴ δέ-  
and he not marrying, better does. A wife is  
δεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ  
bound for so long a time may live the husband  
αὐτῆς· ἐάν δὲ κοιμηθῇ ὁ ἀνὴρ αὐ-  
of her; if but should fall asleep the husband of  
τῆς, ἐλευθέρᾳ ἐστὶν ᾧ θέλει γαμῆ-  
her, free she is to whom she wills to be  
θῆναι, μόνον ἐν Κυρίῳ. 40 Μακαριώτερά δέ  
married, only in Lord. Happier but  
ἐστὶν, ἐάν οὕτω μείνῃ, κατὰ  
she is, if thus she should remain according to  
τὴν ἐμὴν γνώμην· δοκῶ δὲ καγὼ πνεῦμα  
the my judgment; I think and even I spirit  
Θεοῦ ἔχειν.  
of God to have.

ΚΕΦ. η'. 8.

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδα-  
Concerning and the things offered to idols, we  
μεν· (ὅτι πάντες γινώσκιν ἔχομεν· ἡ  
know; (because all knowledge we have; the  
γνώσις φουσιῶ, ἡ δὲ ἀγάπη οἰκοδομεῖ·  
knowledge puffs up, the but love builds up;  
2 εἰ \*[δέ] τις δοκεῖ εἰδέναι τι,  
if [but] any one thinks to have known something,  
οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινώ-  
not yet nothing he has known as it behooves to  
ναι· 3 εἰ δέ τις ἀγαπᾷ τὸν Θεόν,  
have known; if but any one should love the God,  
οὗτος ἔγνωσται ὑπ' αὐτοῦ·) 4 περὶ  
this has been acknowledged by him;) concerning  
τῆς βρώσεως οὖν τῶν εἰδωλοθύτων,  
the eating therefore of the things offered to idols,  
οἶδαμεν, ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ  
we know, that nothing an idol in world, and  
ὅτι οὐδεὶς Θεὸς ἕτερος, εἰ μὴ εἷς. 5 Καὶ  
that no one God other, if not one. Indeed  
γὰρ εἶπερ εἰσὶ λεγόμενοι θεοί, εἴτε ἐν  
for though they are being called gods, whether in  
οὐρανῷ, εἴτε ἐπὶ γῆς· (ὥσπερ εἰσὶ θεοὶ  
heaven, or on earth; (as they are gods  
πολλοί, καὶ κύριοι πολλοί·) 6 \*[ἀλλ'] ἡμῖν  
many, and lords many;) [but] to us  
εἷς Θεὸς ὁ Πατήρ, ἐξ οὗ τὰ πάντα  
one God the Father, out of whom the all things,

37 But he who stands firm in his HEART, not having Necessity, but has Control over his own Will, and has determined this in his HEART, to maintain his Celibacy, \*does well.

38 so that even HE who \*MARRIES, does well; but HE who \*MARRIES NOT, does better.

39 ‡A Wife is bound as long as her HUSBAND lives; but if \*her HUSBAND be deceased, she is free to be married to whom she pleases; —‡only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; \*and I am certain that even I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the ‡IDOL-SACRIFICES, "we know," (Because ‡we all have Knowledge. KNOWLEDGE puffs up. but LOVE builds up.

2 ‡If any one is confident of knowing anything, he knows it \*not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, we know,) That an ‡Image is nothing in the World, ‡and That \*no one is God but one.

5 For though there are, indeed, ‡Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

\* VATICAN MANUSCRIPT.—37. shall do well. 38. MARRIES his VIRGIN shall do well; and he who MARRIES not, shall do better. 39. the HUSBAND. 40. for I am. 2. But—omit. 2. not yet as. 4. no one is God but one. 6. but—omit.

‡ 39. Rom. vii. 2. ‡ 39. 2 Cor. vi. 14. ‡ 1. Acts xv. 20, 29; 1 Cor. x. 19. ‡ 1. Rom. xiv. 14, 22. ‡ 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim. vi. 4. ‡ 4. Isa. xli. 24; 1 Cor. x. 19. ‡ 4. Deut. iv. 30; vi. 4; Isa. xlv. 8; Matt. xii. 29; verse 6; Eph. iv. 6; 1 Tim. ii. 5. ‡ 5. John x. 34.

καὶ ἡμεῖς εἰς αὐτόν· καὶ εἰς Κύριος, Ἰησοῦς  
and we for him; and one Lord, Jesus  
Χριστός, δι' οὗ τὰ πάντα, καὶ  
Anointed, through whom the all things, and  
ἡμεῖς δι' αὐτοῦ. Ὅμως οὐκ ἐν πᾶσιν ἡ  
we through him. But not in all the  
γνώσις· τινὲς δὲ τῇ συνειδήσει τοῦ  
knowledge; some but in the conscience of the  
εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι,  
idols till now as offered to an idol they eat,  
καὶ ἡ συνείδησις αὐτῶν, ἀσθενὴς οὖσα, μο-  
and the conscience of them, weak being, is  
λύνεται. Ὁ βρώμα δὲ ἡμᾶς οὐ παρίστησι τῷ  
defiled. Food but us not brings near to the  
Θεῷ· οὔτε \* [γὰρ] ἐὰν φάγωμεν, περισ-  
God; neither [for] if we should eat, do we  
σεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμε-  
abound; nor if not we should eat, are we  
θα. Ὁ βλέπετε δέ, μήπως ἡ ἐξου-  
deficient. Look you but, lest in any way the liber-  
σία ὑμῶν αὕτη πρόσκομμα γένηται  
ty of you this a stumbling-block may become  
τοῖς ἀσθενούσιν. <sup>10</sup> Ἐὰν γὰρ τις ἴδῃ  
to those being weak. If for any one may see  
σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ  
thee, the one having knowledge, in an idol-temple  
κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ, ἀσθε-  
reclining, not the conscience of him, weak  
νοὺς ὄντος, οἰκοδομηθήσεται εἰς τὸ τὰ  
being, will be build up in order that the things  
εἰδωλόθυτα ἐσθίει; <sup>11</sup> καὶ ἀπολείται ὁ  
offered to idols to eat? and will be destroyed the  
ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει  
being weak brother by the thy knowledge  
δι' ὃν Χριστὸς ἀπέθανεν. <sup>12</sup> Οὕτω  
on account of whom Anointed died. Thus  
δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ  
but sinning against the brethren and  
τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενούσαν,  
smiting of them the conscience being weak,  
εἰς Χριστὸν ἁμαρτάνετε. <sup>13</sup> Διόπερ εἰ βρώ-  
against Anointed you sin. Wherefore if food  
μα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φά-  
ensnares the brother of me, not not I may  
γω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν  
eat flesh to the age, so that not the  
ἀδελφόν μου σκανδαλίσω.  
brother of me I may ensnare.

ΚΕΦ. θ'. 9.

<sup>1</sup> Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;  
Not am I a freeman? not am I an apostle?

Οὐχὶ Ἰησοῦν \* [Χριστόν] τὸν Κύριον ἡμῶν  
Not Jesus [Anointed] the Lord of us

† One God, the FATHER, out of whom are ALL things, and we for him; and † One Lord, Jesus Christ, † through whom are ALL things, and we through him."

7 But this KNOWLEDGE is not in all; and some, † with the \* CONSCIOUSNESS of the IDOL till now eat as of an Idol-Sacrifice, and their CONSCIENCE, being weak, † is defiled.

8 "And † Food does not bring us before God; for \* neither if we should not eat, are we deficient, nor if we should eat, do we abound."

9 But † take care lest in any way, this your RIGHT become † a Stumbling-block to THOSE BEING WEAK.

10 For if any one should see \* THEE who HAST Knowledge, reclining in an Idol's temple, will not † the CONSCIENCE of him who is weak be strengthened for the EATING of the IDOL-SACRIFICES?

11 \* And will not the WEAK Brother, on account of whom Christ died, perish by this THY Knowledge?

12 And thus sinning against the BRETHREN, and smiting Their weak CONSCIENCE, † you sin against Christ.

13 Wherefore † if Food ensnare my BROTHER, I will NEVER eat FLESH, lest I should ensnare my BROTHER.

## CHAPTER IX.

1 Am I not a Freeman? † Am I not an Apostle? † Have I not seen Jesus Christ our LORD? Are

\* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—omit. 8. neither if we should not eat, are we deficient, nor if we should eat, do we abound. 10. HIM who HAS Knowledge. 11. For by the KNOWLEDGE the WEAK Brother perishes, on account of whom Christ died. 1. Anointed—omit.

† 6. Mal. ii. 10; Eph. iv. 6. † 6. Acts xvii. 28; Rom. xi. 36. † 6. John xiii. 13; Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. † 6. Col. i. 16; Heb. i. 2. † 7. 1 Cor. x. 28, 29. † 7. Rom. xiv. 14, 23. † 8. Rom. xiv. 17. † 9. Gal. v. 13. † 9. Rom. xiv. 13, 20. † 10. 1 Cor. x. 28, 32. † 12. Matt. xxv. 40, 45. † 13. Rom. xiv. 21; 2 Cor. xi. 29. † 1. Acts ix. 15; xiii. 2, &c. † 1. Acts ix. 3, 17, &c.

ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; \*Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ ἔστιν ὑμῖν εἰμὶ· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. <sup>3</sup>Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν, αὕτη ἐστὶ. <sup>4</sup>Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν; <sup>5</sup>Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; <sup>6</sup>Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; <sup>7</sup>Τίς στρατεύεται ἰδίοις ὀφωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ \* [ἐκ] τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; <sup>8</sup>Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; <sup>9</sup>Ὑπὲρ γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ; <sup>10</sup>ἢ δι' ἡμᾶς πάντως λέγει; <sup>11</sup>Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν· καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν. <sup>12</sup>Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπεύραμεν, μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θεορίσομεν; <sup>13</sup>Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ'

not you my work in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for you are <sup>†</sup>the SEAL of <sup>\*</sup>My APOSTLESHIP in the Lord.

3 My Defence to THOSE who CONDEMN Me is this;—

4 <sup>†</sup>Have we not a Right to eat and to drink?

5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and <sup>†</sup>the BROTHERS of the LORD, and <sup>†</sup>Cephas?

6 Or I and Barnabas, <sup>†</sup>have we alone no Right <sup>\*</sup>to abstain from labor?

7 <sup>†</sup>Who serves in war at his Own Expense at any time? Who <sup>†</sup>plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the LAW of MOSES it has been written <sup>†</sup>“Thou shalt not muzzle <sup>†</sup>“the Ox threshing.” Is GOD concerned for OXEN?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the <sup>†</sup>PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

11 <sup>†</sup>If we have sown for you SPIRITUAL things, is it too much if we shall reap your FLESHLY things?

12 If others are partaking of this Right over you, ought not we rather?

\* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. 6. to abstain from labor. 7. from —omit.

† 2. 2 Cor. iii. 2; xii. 12. † 4. verse 14; 1 Thess ii. 6; 2 Thess. iii. 9. † 5. Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19. † 5. Matt. viii. 14. † 6. 2 Thess. iii. 8. † 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv. 7. † 7. Deut. xx. 6; Prov. xxvii. 18; 1 Cor. iii. 6-8. † 9. Deut. xxv. 4; 1 Tim. v. 18. † 10. 2 Tim. ii. 6. † 11. Rom. xv. 27; Gal. vi. 6.

οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάν-  
not we did use the right this; but all  
τα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δώ-  
things we endure, so that not hindrance any we  
μεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. <sup>13</sup>Οὐκ  
may give to the glad tidings of the Anointed. Not  
οἴδατε, ὅτι οἱ τὰ ἁγία ἐργαζόμενοι,  
know you, that those the holy things performing,  
ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ  
from of the temple eat? those to the  
θυσιαστηρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ  
altar attending, with the altar  
συμμερίζονται; <sup>14</sup>Οὕτω καὶ ὁ Κύριος διέ-  
are partakers? Thus also the Lord has  
ταξε τοῖς τὸ εὐαγγέλιον καταγγέ-  
appointed for those the glad tidings proclaim-  
λουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. <sup>15</sup>Εγὼ  
ing, from of the glad tidings to live. I  
δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ  
but not have used not one of these things. Not  
ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένη-  
I did write and these things, that thus it may be  
ται ἐν ἐμοί· καλὸν γὰρ μοι μᾶλλον ἀπο-  
done to me; well for to me rather to  
θανεῖν, ἢ τὸ καύχημά μου ἵνα τις κε-  
die, than the boasting of me that any one should  
νώσῃ. <sup>16</sup>Εάν γὰρ εὐαγγελίζωμαι,  
make void. If for I may announce glad tidings,  
οὐκ ἔστι μοι καύχημα· ἀνάγκη γὰρ  
not it is to me a cause of boasting; necessity for  
μοι ἐπικείται· οὐαὶ γὰρ μοι ἐστίν, ἐάν μὴ  
to me lies on; woe for to me is if not  
εὐαγγελίζωμαι. <sup>17</sup>Εἰ γὰρ ἐκὼν τοῦτο  
I should preach glad tidings. If for willing this  
πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων,  
I do, a reward I have; if but unwilling,  
οἰκονομίαν πεπίστευμαι. <sup>18</sup>Τίς οὖν  
a stewardship I have entrusted with. What then  
μοι ἐστίν ὁ μισθός; ἵνα εὐαγγελιζόμε-  
to me is the reward? So that announcing glad  
νος ἀδάπανον θήσω τὸ εὐαγγέ-  
tidings without expense I will place the glad  
λιον \* [τοῦ Χριστοῦ,] εἰς τὸ μὴ κα-  
tidings [of the Anointed,] in order that not to  
ταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγ-  
fully use the authority of me in the glad  
γελίῳ. <sup>19</sup>Ελευθερος γὰρ ὢν ἐκ πάντων, πᾶ-  
tidings. Free for being from all, to  
σιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας  
all myself I was enslaved, that the more  
κερδήσω· <sup>20</sup>καὶ ἐγενόμην τοῖς Ἰουδαί-  
I might gain; and I became to the Jews  
οις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·  
as a Jew, that Jews I might gain;

†But we did not use this  
RIGHT; but we endure all  
things, †that we may not  
cause any Hindrance to  
the GLAD TIDINGS of the  
ANointed.

13 †Do you not know  
That THOSE who PER-  
FORM the TEMPLE SER-  
VICES, eat from the TEM-  
PLE?—that THOSE AT-  
TENDING to the ALTAR  
are partakers with the  
ALTAR?

14 Thus, also, †the  
LORD has appointed to  
THOSE who PUBLISH the  
GLAD TIDINGS, †to live by  
the GLAD TIDINGS.

15 †But I have not  
used any of these things;  
and I did not write these  
things that thus it should  
be done to me; †for it  
is good for me to die,  
rather than that any one  
should make my BOAST-  
ING void.

16 For if I should  
evangelize, it is no cause  
of exultation to me; †be-  
cause Necessity is laid on  
Me; Woe, indeed, there is  
for me if I should not  
evangelize.

17 For if I do This  
voluntarily, †I have a  
Reward; but if †I have  
been entrusted with a  
Stewardship reluctantly.

18 What is my Reward  
then? So that evangelizing,  
I will establish the GLAD  
TIDINGS without expense,  
so as to USE my entire  
AUTHORITY in the GLAD  
TIDINGS.

19 For, being free from  
all, I enslaved myself to  
all, that I might gain the  
more.

20 And †to the JEW;  
I became as a Jew, that  
I might gain the Jews; to

\* VATICAN MANUSCRIPT.—18. of the Anointed—omit.

† 12. Acts xx. 36; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess ii. 6. † 12.  
2 Cor. xi. 12. † 13. Lev. vi. 16, 26; vii. 6; Num. v. 10; xviii. 8-20; Deut. x.  
9; xviii. 1. † 14. Matt. x. 10; Luke x. 7. † 14. Gal. vi. 6; 1 Tim. v. 17. † 15.  
Acts xviii. 3; xx. 34; 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. † 15.  
2 Cor. xi. 10. † 16. Rom i. 14. † 17. 1 Cor. iii. 8, 14. † 17. 1 Cor. iv. 1; Gal.  
ii. 7; Phil. i. 17; Col. i. 25. † 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. † 20.  
Acts xvi. 3; xviii. 18; xxi. 23.

τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, (μὴ ὦν  
to those under law as under law, (not being  
αὐτὸς ὑπὸ νόμον,) ἵνα τοὺς ὑπὸ νόμον κερ-  
myself under law,) that those under law I might  
δῇσω· <sup>21</sup>τοῖς ἀνόμοις ὡς ἄνομος, (μὴ  
gain; to those without law as without law, (not  
ὦν ἄνομος Θεῷ, ἀλλ' ἐννομος Χρι-  
being without law to God, but within law to  
στῷ,) ἵνα κερδήσω ἀνόμους· <sup>22</sup>ἐγενό-  
Anointed,) that I might gain lawless ones; I be-  
μην τοῖς ἀσθενέσιν \* [ὡς] ἀσθενής, ἵνα  
came to the weak [as] weak; that  
τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσι γέγο-  
the weak ones I might gain; to them all I have  
να τὰ πάντα, ἵνα πάντως τινὰς  
become the all things, that by all means some  
σώσω. <sup>23</sup>Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγ-  
I may save. This but I do on account of the glad  
γέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.  
tidings, that a co-partner of it I may become.  
<sup>24</sup>Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες,  
Not know you, that those in a race-course running,  
πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ  
all indeed run, one but receives the  
βραβεῖον; Οὕτω τρέχετε, ἵνα καταλάβητε.  
prize? Thus run you, that you may obtain.  
<sup>25</sup>Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύ-  
Every one but the contending, all things possesses  
ται· ἐκεῖνοι μὲν οὖν, ἵνα φθα-  
self-control; they indeed therefore, that a perish-  
τὸν στέφανον λάβωσιν· ἡμεῖς δέ, ἄφθα-  
able wreath they may receive; we but, an im-  
τον. <sup>26</sup>Εγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδή-  
perishable. I therefore thus run, as not un-  
λως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρω·  
certainly; thus I box, as not air beating;  
<sup>27</sup>ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλα-  
but I browbeat of me the body and lead it  
γωγῶ, μήπως ἄλλοις κηρύξας,  
captive, lest possibly to others having proclaimed,  
αὐτὸς ἀδόκιμος γένωμαι.  
myself without proof should become.

THOSE UNDER Law, as  
under Law, (not being  
myself under Law,) that  
I might gain THOSE UN-  
DER Law;

<sup>21</sup> to THOSE WITHOUT  
Law, as without Law, (yet  
not being \*without God's  
Law, but under Christ's  
law,) that I might gain  
THOSE WITHOUT LAW.

<sup>22</sup> To the WEAK, I be-  
came weak, that I might  
gain the WEAK; †to them  
ALL I have become \*All  
things, that I might by all  
means †save †Some.

<sup>23</sup> And I do \*all things  
on account of †the GLAD  
TIDINGS, that I may be-  
come a Joint-partaker of  
the same.

<sup>24</sup> Do you not know,  
that THOSE RUNNING in a  
Race-course,—all indeed  
run, but one receives the  
PRIZE? †Thus run, that  
you may obtain.

<sup>25</sup> †And EVERY COM-  
BATANT is †temperate in all  
things;—they, indeed,  
that they may receive †a  
Perishable Crown; but we,  
†one Imperishable.

<sup>26</sup> I therefore so run,  
as not uncertainly; I so  
strike, as not beating the  
Air;

<sup>27</sup> †but I severely dis-  
cipline My body, †and  
make it subservient; lest  
possibly, having proclaim-  
ed to Others, I myself  
should †become one un-  
approved.

\* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law, that I might gain THOSE WITHOUT LAW. 22. as—omit. 22. All things. 23. all things.

† 22. Some important MSS. read *pantas*, all, instead of *tinias*, some, which reading is adopted by *Pearce* and *Wakefield* as agreeing better with chap. x. 33. † 23. *Clarke* thinks that to *evangelion*, glad tidings, should be rendered *prize* or *reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training to which each was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 26. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games of *laurel*, in the *Numean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

† 22. 1 Cor. x. 33. † 22. Rom. xi. 14. † 24. Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14; 2 Tim. iv. 7; Heb. xii. 1. † 25. 2 Tim. ii. 5. † 25. 2 Tim. iv. 3; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. † 27. Rom. viii. 13; Col. iii. 5. † 27. Rom. vi. 18, 19. † 27. Jer. vi. 30; 2 Cor. xiii. 5, 6.

ΚΕΦ. ι'. 10.

<sup>1</sup>Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
Not I wish for you to be ignorant, brethren,  
ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν  
that the fathers of us all under the cloud  
ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον,  
were, and all through the sea, passed,  
<sup>2</sup>καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν  
and all into the Moses were dipped in  
τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, <sup>3</sup>καὶ πάντες τὸ  
the cloud and in the sea, and all the  
αὐτὸ βρώμα πνευματικὸν ἔφαγον, <sup>4</sup>καὶ πάντες  
same food spiritual did eat, and all  
τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· (ἔπινον  
the same drink spiritual did drink; (they drank  
γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας· ἡ  
for from spiritual following a rock; the  
δὲ πέτρα ἦν ὁ Χριστός·) <sup>5</sup>ἀλλ' οὐκ ἐν  
but rock was the Anointed;) but not with  
τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ  
the greater number of them was well-pleased the  
Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.  
God; they were laid prostrate for in the desert.  
<sup>6</sup>Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς  
These things but types of us were made, in order  
τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς  
that not to be us lusters of evil things, as  
κάκεῖνοι ἐπεθύμησαν. <sup>7</sup>Μηδὲ εἰδωλολάτραι  
even they lusted. Nor image-worshippers  
γίνεσθε, καθὼς τινες αὐτῶν ὡς γέγραπ-  
become you, as some of them; as it has been  
ται· <sup>8</sup>Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πλεῖν,  
written; Sat down the people to eat and to drink.  
καὶ ἀνέστησαν παίζειν. <sup>9</sup>Μηδὲ πορνεύομεν,  
and stood up to sport. Nor should we fornicate,  
καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον  
as some of them fornicated, and fell  
ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. <sup>10</sup>Μηδὲ  
in one day twenty-three thousands. Nor  
ἐκπειράζωμεν τὸν Χριστόν, καθὼς \*<sup>11</sup>[καὶ]  
should we tempt the Anointed, as [also]  
τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειων  
some of them tempted, and by the serpents  
ἀπώλοντο. <sup>12</sup>Μηδὲ γογγύετε, καθὼς \*<sup>13</sup>[καὶ]  
were destroyed. Nor murmur you, as [also]  
τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ  
some of them murmured, and were destroyed by  
τοῦ δλοθρευτοῦ. <sup>14</sup>Ταῦτα δὲ πάντα τύποι  
the destroyer. These things and all types

CHAPTER X.

1 For I wish you not to be ignorant, Brethren. That our FATHERS were all under †the CLOUD, and all passed through †the SEA;  
2 and that all were immersed into Moses in the CLOUD and in the SEA;  
3 and that all ate †the SAME †spiritual Food,  
4 and all drank †the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED.)  
5 With the MOST of them, however, GOD was not well-pleased; †for they were laid prostrate in the DESERT.  
6 Now these things were made †Types for us, in order that we might not be Cravers after Evil things, †even as they craved.  
7 Nor become you Image-worshippers, like some of them; as it has been written, †“The PEOPLE †sat down to eat and “drink, and stood up to “dance.”  
8 Nor should we practise fornication as some of them committed it, †and fell in One Day twenty-three thousand.  
9 Nor should we tempt \*the LORD, †as some of them tempted him, and were destroyed by the SERPENTS.  
10 Neither murmur you, †as some of them murmured, †and were destroyed by the DESTROYER.

\* VATICAN MANUSCRIPT.—9. the LORD. 9. also—omit. 10. also—omit.

† 3. Or perhaps to be used in the sense of *typical*. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xlii. 33. It was in later times only, that, in compliances with the manners of the Greeks and Romans, they lay on couches at their meals.—*Macknight*.

‡ 1. Exod. xlii. 21; xl. 34-38. &c. ‡ 1. Exod. xlv. 22; Num. xxxiii. 8. &c. ‡ 3. Exod. xvi. 15, 35. ‡ 4. Exod. xvii. 6. ‡ 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psal. cvi. 26; Heb. iii. 17; Jude 5. ‡ 6. Num. xi. 4, 33, 34; Psal. cvi. 14. ‡ 7. Exod. xxxii. 6. ‡ 8. Num. xxv. 1, 9; Psal. cvi. 29. ‡ 9. Exod. xvii. 2, 7; Num. xxi. 4-6. ‡ 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41. ‡ 10. Num. xiv. 37; xvi. 49.

συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς  
happened to them; was written and for  
νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων  
admonition of us, on whom the ends of the ages  
καντήτησεν. <sup>12</sup> Ὅστε ὁ δοκῶν ἐστά-  
met. So that the one thinking to have  
ναι. βλεπέτω μὴ πέσῃ.  
stood, let him take care lest he should fall.  
<sup>13</sup> Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώ-  
A temptation you not has taken if not belonging  
πινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐά-  
to man; faithful but the God, who not will  
σει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε,  
permit you to be tempted above what you are able,  
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν  
but will make with the temptation also the  
ἐκβάσιν, τοῦ δύνασθαι ὑπενεγκεῖν.  
way out, that you may be able to bear up under.

<sup>14</sup> Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς  
Wherefore, beloved ones of me, flee you from the  
εἰδωλολατρείας. <sup>15</sup> Ὡς φρονίμοις λέγω, κρί-  
image-worship. As to wise men I speak, judge  
νατε ὑμεῖς ὃ φημί. <sup>16</sup> Τὸ ποτήριον τῆς  
you what I say. The cup of the  
εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία  
blessing which we bless, not a participation  
τοῦ αἵματος τοῦ Χριστοῦ ἐστί; τὸν ἄρτον  
of the blood of the Anointed is it? the loaf  
ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώμα-  
which we break, not a participation of the body  
τος τοῦ Χριστοῦ ἐστίν; <sup>17</sup> Ὅτι εἰς ἄρτος,  
of the Anointed is it? Because one loaf,  
ἐν σώμα οἱ πολλοὶ ἐσμέν· οἱ γὰρ πάντες ἐκ  
one body the many we are; these for all from  
τοῦ ἐνὸς ἄρτου μετέχομεν. <sup>18</sup> Βλέπετε τὸν  
of the one loaf partake. See you the  
Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες  
Israel according to flesh; not those eating  
τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσὶ;  
the sacrifices partakers of the altar are?  
<sup>19</sup> Τί οὖν φημί; ὅτι εἰδωλὸν τί ἐστίν;  
Why then do I say? because an idol anything is?  
ἢ ὅτι εἰδωλόθυτόν τί ἐστίν; <sup>20</sup> Ἀλλ',  
or because an idol sacrifice anything is? But,  
ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις  
because what sacrifice the Gentiles, to demons  
θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς  
they sacrifice, and not to God; not I wish and you  
κοινωνοὺς τῶν δαιμονίων γίνεσθαι. <sup>21</sup> Οὐ δύ-  
partners of the demons to become. Not you

11 \*But these things occurred to them typically, and ‡were written for our Admonition, on whom the ENDS of the AGES \*have come.

12 Wherefore, ‡let HIM who is THINKING that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and GOD is faithful, ‡who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Be-  
loved, ‡flee away from  
IMAGE-WORSHIP.

15 I am speaking as  
to wise men; judge you  
what I say.

16 ‡The CUP of BLESS-  
ING, for which we bless  
God,—is it not a Partici-  
pation of the BLOOD of the  
ANOINTED one? ‡The  
LOAF which we break,—  
is it not a Participation of  
the BODY of the ANOINTED  
one?

17 Because there is  
One Loaf, ‡we, the MANY,  
are One Body; for we ALL  
partake of the ONE Loaf.

18 Look at ISRAEL ac-  
cording to the Flesh; are  
not THOSE ‡who EAT the  
SACRIFICES Partakers with  
the ALTAR?

19 Why then do I affirm  
this? Because \*what is  
sacrificed to an image is  
anything, or Because ‡an  
Image is anything?

20 No; but Because  
what \*they sacrifice,  
‡they sacrifice to Demons,  
and not to God; and I do  
not wish you to become  
Associates of the DEMONS.

\* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

‡ 11. Rom. xiv. 4; 1 Cor. ix. 10. ‡ 12. Rom. xi. 20. ‡ 13. 2 Pet. ii. 9. ‡ 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. ‡ 16. Matt. xxvi. 26-28. ‡ 16. Acts ii. 42; 1 Cor. xi. 23, 24. ‡ 17. Rom. xii. 5; 1 Cor. xii. 27. ‡ 18. Lev. iii. 3; vii. 15. ‡ 19. 1 Cor. viii. 4. ‡ 20. Lev. xvii. 17; Psal. cvi. 37.

νασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον  
are able a cup of Lord to drink and a cup

δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου με-  
of demons; not you are able a table of Lord to

τέχειν καὶ τραπέζης δαιμονίων. <sup>22</sup>Ἡ παρα-  
partake and a table of demons. Or do we

ζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐ-  
provoke to jealousy the Lord? not stronger of

τοῦ ἐσμεν; <sup>23</sup>Πάντα ἔξεστιν, ἀλλ' οὐ  
him we are? All things it is lawful, but not

πάντα συμφέρει· πάντα ἔξεστιν,  
all things are beneficial; all things it is lawful,

ἀλλ' οὐ πάντα οἰκοδομεῖ. <sup>24</sup>Μηδεὶς τὸ  
but not all things builds up. No one that

ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου.  
of himself let him seek, but that of the other.

<sup>25</sup>Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε,  
Every thing that in market is being sold eat you,

μηδὲν ἀνακρίνοντες, διὰ τὴν συνείδησιν·  
not asking questions, on account of the conscience;

<sup>26</sup>τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα  
of the for Lord the earth and the fulness

αὐτῆς. <sup>27</sup>Εἰ \* [δέ] τις καλεῖ ὑμᾶς τῶν  
of her. If [but] any one invites you the

ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ  
unbelieving, and you wish to go, everything that

παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνον-  
is being presented to you eat you, not asking ques-

τες, διὰ τὴν συνείδησιν. <sup>28</sup>Ἐάν δέ  
tions, on account of the conscience. If but

τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν  
any one to you should say; This an idol sacrifice

ἐστι· μὴ ἐσθίετε, δι' ἑκείνον τὸν μηνύ-  
is; not eat you on account of him the one hav-

σαντα, καὶ τὴν συνείδησιν. <sup>29</sup>Συνείδησιν  
ing disclosed, and the conscience. Conscience

δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ  
now I say, not that of thyself, but that of the

ἑτέρου. Ἰνατί γὰρ ἡ ἐλευθερία μου κρι-  
other. Why for the freedom of me is

νεται ὑπὸ ἄλλης συνειδήσεως; <sup>30</sup>Εἰ ἐγὼ χάριτι  
judged by another conscience? If I by favor

μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ  
partake, why am I blamed on account of which I

εὐχαριστῶ; <sup>31</sup>Εἴτε οὖν ἐσθίετε, εἴτε πίνετε,  
give thanks? Whether then you eat, or you drink,

εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ  
or anything you do, all things for glory of God

ποιεῖτε. <sup>32</sup>Ἀπρόσκοποι γίνεσθε καὶ Ἰου-  
do you. Not causes of stumbling become you both to

21 ‡ You cannot drink  
the Lord's Cup, and ‡ the  
Cup of Demons; you can-  
not partake of the Lord's  
Table, and the Table of  
Demons.

22 Do we provoke the  
LORD to jealousy? Are we  
stronger than he?

23 ‡ "All things are al-  
lowed."—But all things  
are not beneficial. "All  
things are allowed."—But  
all things do not edify.

24 ‡ Let no one seek  
HIS OWN, but that of  
ANOTHER.

25 ‡ Eat EVERYTHING  
which is SOLD in the  
Market, asking no ques-  
tions on account of CON-  
SCIENCE;

26 for ‡ "the EARTH is  
"the Lord's, and the FUL-  
"NESS of it."

27 If any UNBELIEVER  
invite you, and you wish  
to go, ‡ eat EVERYTHING  
which is PRESENTED to  
you, asking no questions  
on account of CON-  
SCIENCE.

28 But if any one should  
say to you, "This is \*an  
IDOL-SACRIFICE;" do not  
eat ‡ on account of HIM  
who INFORMED you, and  
CONSCIENCE.

29 Now, I say Con-  
science, not THAT of thine  
ownself, but THAT of the  
OTHER. ‡ "But why is  
my FREEDOM judged by  
the Conscience of Ano-  
ther?"

30 If I partake with  
Gratitude, why am I de-  
famed on account of that  
‡ for which I give thanks?"

31 ‡ Therefore, whether  
you eat, or whether you  
drink, or do anything, do  
All for the Glory of God.

\* VATICAN MANUSCRIPT.—28. offered in sacrifice.

‡ 21. 2 Cor. vi. 15, 16. ‡ 21. Deut. xxxii. 38. ‡ 23. 1 Cor. vi. 12. ‡ 24. Rom. xv. 1, 2; v. 33; 1 Cor. xiii. 5; Phil. ii. 4, 21. ‡ 25. 1 Tim. iv. 4. ‡ 26. Exod. xix. 5; Deut. x. 14; Psa. xxiv. 1; 1, 12. ‡ 27. Luke x. 7. ‡ 28. 1 Cor. viii. 10, 12. ‡ 29. Rom. xiv. 16. ‡ 30. Rom. xiv. 6; 1 Tim. iv. 3, 4. ‡ 31. Col. iii. 17; 1 Pet. iv. 11.



δαίους καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ  
Jews and Greeks and to the congregation of the  
Θεοῦ· <sup>33</sup>καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω,  
God; even as also I all things all men please,  
μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ  
not seeking that of myself being profitable, but  
τὸ τῶν πολλῶν, ἵνα σωθῶσι.  
that of the many, that they may be saved.

ΚΕΦ. ια'. 11.

<sup>1</sup>Μιμηταὶ μου γίνεσθε, καθὼς καὶ γὰρ Χρι-  
Imitators of me become you, even as also I of  
στοῦ. <sup>2</sup>Ἐπαινῶ δὲ ὑμᾶς, \* [ἀδελφοί,] ὅτι  
Anointed. I praise and you, [brethren,] because  
πάντα μου μέμνησθε, καὶ καθὼς  
all things of me you have remembered, and as  
παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.  
I delivered to you the traditions you retain.  
<sup>3</sup>Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς  
I wish but you to have knowledge, that of every  
ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ  
man the head the Anointed is; head but  
γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ  
of woman, the man; head but of Anointed, the  
Θεός. <sup>4</sup>Πᾶς ἀνὴρ προσευχόμενος ἢ προφη-  
God. Every man praying or proph-  
τεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν  
esying upon head having, disgraces the  
κεφαλὴν αὐτοῦ. <sup>5</sup>Πᾶσα δὲ γυνὴ προσευχο-  
head of himself. Every but woman praying  
μένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κε-  
or prophesying uncovered with the  
φαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν  
head, disgraces the head of herself; one  
γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.  
for it is and the same with the having been shaven.  
<sup>6</sup>Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ χειρά-  
If for not is covered a woman, also let her  
σθῶ· εἰ δὲ αἰσχρὸν γυναικὶ τὸ  
hair be cut off; if but a disgrace to a woman the  
κεῖρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.  
hair to be cut off or to be shaven let her be covered.  
<sup>7</sup>Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύ-  
A man indeed for not it is fitting to be covered  
πτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θε-  
the head, a likeness and glory of  
οῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρὸς ἐστίν·  
God being; a woman but glory of a man is;  
<sup>8</sup>οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ  
not for is man from woman, but woman  
ἐξ ἀνδρὸς· <sup>9</sup>καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ  
from man; even for not was created man

32 †Be you inoffensive  
both to Jews and Greeks,  
and †to the CHURCH of  
God;

33 even as †I also  
please all men in all  
things, not seeking MY  
OWN Advantage, but THAT  
of the MANY, so that they  
may be saved.

CHAPTER XI.

1 Become †Imitators of  
me, even as I also am of  
Christ.

2 And, Brethren, I  
praise you, †Because you  
have remembered all My  
[instructions,] and retain  
the OBSERVANCES as I  
delivered them to you.

3 But I wish you to  
know, †That the ANOIN-  
TED is HEAD of Every  
Man; and the †Head of  
Woman, the MAN; and  
†the Head of the Anointed,  
GOD.

4 Every Man praying  
or prophesying, having  
his Head covered, dis-  
graces his HEAD;

5 but Every Woman  
praying or prophesying  
with her HEAD uncovered,  
disgraces her HEAD; for  
it is just the same as if it  
were SHAVEN.

6 For if a Woman be  
unveiled, \*let her hair  
also be cut off or shaven;  
but if it is †Disgraceful to  
a Woman to have her  
HAIR CUT OFF, or to be  
shaven, let her be veiled.

7 Now a Man, indeed,  
ought not to cover the  
HEAD, he being God's  
Glorious Likeness; but  
Woman is Man's Glory;

8 †for Man is not from  
Woman, but Woman from  
Man;

\* VATICAN MANUSCRIPT.—2. brethren—omit. 6. let her hair also be cut off or shaven.  
† 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. † 32. Acts xx. 28; 1 Cor. xi. 22.  
† 33. Rom. xv. 2; 1 Cor. ix. 19, 22. † 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17;  
1 Thess. i. 6; 2 Thess. iii. 9. † 2. 1 Cor. iv. 17. † 3. Eph. v. 23. † 3. Gen. iii.  
16; 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. † 3. John xiv. 28; 1 Cor. iii. 23;  
xv. 27, 28; Phil. ii. 7-9. † 6. Num. v. 18; Deut. xxii. 5. † 8. Gen. ii. 21, 22.

διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ  
on account of the woman, but woman on account of  
τὸν ἄνδρα. <sup>10</sup> Διὰ τοῦτο ὀφείλει ἡ  
the man. On account of this it is fitting the

γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ  
woman authority to have on the head, on account of  
τοὺς ἀγγέλους. <sup>11</sup> Πλὴν οὔτε γυνὴ χωρὶς  
the messengers. But neither woman without

ἄνδρός, οὔτε ἄνθρωπος χωρὶς κυναϊκός, ἐν Κυρίῳ.  
man, nor man without woman, in Lord.

<sup>12</sup> Ὡς περὶ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως  
As for the woman from the man, so

καὶ ὁ ἄνθρωπος διὰ τῆς κυναϊκός· τὰ δὲ πάν-  
also the man through the woman; the but all

τα ἐκ τοῦ Θεοῦ. <sup>13</sup> Ἐν ὑμῖν αὐτοῖς κρί-  
things out of the God. In yourselves judge

νατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον  
you; becoming is it a woman uncovered

τῷ Θεῷ προσεύχεσθαι; <sup>14</sup> Ἡ οὐδὲ αὐτὴ  
to the God to pray? Or not even herself

ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἄνθρωπος μὲν ἐάν  
the nature teaches you, that a man indeed if

κομᾷ, ἀτιμία αὐτῷ ἐστὶ;  
he should wear long hair, a disgrace to him it is?

<sup>15</sup> Γυνὴ δὲ ἐάν κομᾷ, δόξα  
A woman and if she should wear long hair, a glory

αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβο-  
to her it is? because the hair instead of a cover-

λαίου δέδοται αὐτῇ. <sup>16</sup> Εἰ δέ τις δοκεῖ  
has been given to her. If but any one thinks

φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν  
contentious to be, we such like custom

οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.  
not have, nor the congregations of the God.

<sup>17</sup> Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ, ὅτι  
This but announcing not I praise, because

οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συν-  
not for the better, but for the worse you

έρχεσθε. <sup>18</sup> Πρῶτον μὲν γάρ, συνερχο-  
come together. First indeed for, being come

μένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα  
together of you in an assembly, I hear divisions

ἐν ὑμῖν ὑπάρχειν· καὶ μέρος τι πιστεύω·  
among you to be; and of a part certain I believe;

<sup>19</sup> δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶ-  
it is necessary for also heresies among you to

ναί, ἵνα οἱ δόκιμοι φανεροὶ γέ-  
be, so that the approved ones manifest may

9 †for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought †to have †Authority on the HEAD, on account of the ANGELS.

11 However, †neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; †but ALL things are from GOD.

13 Judge for Yourself; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, †any one is disposed to be contentious, †we have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but for the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 †for it is necessary that there should be Fac-tions among you, †so that

† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn long ago by the women of Scotland.—*Macknight*. Power seems to have been the name of the head-dress; so called, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

† 9. Gen. ii. 18, 21, 23. † 10. Gen. xxiv. 65. † 11. Gal. iii. 28. † 12. Rom. xi. 36. † 16. 1 Tim. vi. 4. † 16. 1 Cor. vii. 17; xiv. 33. † 19. Matt. xviii. 4; Luke xvii. 1; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. † 19. Luke ii. 35; 1 John ii. 19.

νονται ἐν ὑμῖν. <sup>20</sup>Συνερχομένων οὖν  
 become among you. Coming together therefore  
 ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστι κυριακὸν δεῖπνον  
 of you to the same, not it is Lord's supper  
 φαγεῖν. <sup>21</sup>ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προ-  
 to eat, each one for the own supper takes  
 λαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πει-  
 before in the to eat, and one indeed is  
 νᾶ, ὃς δὲ μεθύει. <sup>22</sup>Μὴ γὰρ οἰκίας οὐκ ἔχε-  
 hungry, one but is filled. Not for houses not have  
 τε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκ-  
 you for the to eat and to drink? or the congre-  
 κλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ κατα-  
 gation of the God despise you, and shame  
 σχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἰπῶ;  
 you those not having? What to you may I say?  
 ἐπαινήσω ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινῶ.  
 shall I praise you? In this not I praise.  
<sup>23</sup>Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ  
 I for received from the Lord, what  
 καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος \* [Ἰησοῦς]  
 also I delivered to you, that the Lord [Jesus]  
 ἐν τῇ νυκτὶ ἣ παρεδίδοτο, ἔλαβεν  
 in the night in which he was delivered up, took  
 ἄρτον, <sup>24</sup>καὶ εὐχαριστήσας ἔκλασε, καὶ  
 a loaf, and having given thanks he broke, and  
 εἶπε· Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑ-  
 said; This of me is the body that on behalf of  
 μῶν \* [κλῶμενον]· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν  
 you [being broken]; this do you for the my  
 ἀνάμνησιν. <sup>25</sup>Ὡσαύτως καὶ τὸ ποτήριον,  
 remembrance. In like manner also the cup,  
 μετὰ τὸ δεῖπνῆσαι, λέγων· Τοῦτο τὸ ποτή-  
 after the to have supped, saying; This the cup  
 ριον ἡ καινὴ διαθήκη ἐστίν ἐν τῷ ἐμῷ αἵματι·  
 the new covenant is in the my blood;  
 τοῦτο ποιεῖτε, ὡσάκις ἂν πίνητε, εἰς  
 this do you, as often as you may drink, for  
 τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup>Ὡσάκις γὰρ ἂν ἐσθίη-  
 the my remembrance. As often as for you may  
 τε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον \* [τοῦ-  
 eat the loaf this, and the cup [this]  
 το] πίνητε, τὸν θάνατον τοῦ Κυρίου κα-  
 you may drink, the death of the Lord you  
 ταγγέλλετε, ἄχρις οὗ ἔλθῃ. <sup>27</sup>Ὡστε  
 announce till of whom may come. So that  
 ὃς ἂν ἐσθίῃ τὸν ἄρτον, ἢ πίνη τὸ ποτή-  
 who may eat the loaf, or may drink the cup  
 ριον τοῦ Κυρίου ἀναξίως, ἔνοχος  
 of the Lord unworthily, an offender against  
 ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ  
 will be the body and the blood of the  
 Κυρίου. <sup>28</sup>Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν,  
 Lord. Let examine but a man himself,  
 καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ  
 and thus from of the loaf let him eat, and

the APPROVED may be ap-  
parent among you.

20 Then, again, your  
coming together to the  
SAME place, is not to  
eat the Lord's Supper;

21 for each one takes  
first his own Supper at  
the MEAL; and one, in-  
deed, is hungry; and ano-  
ther is satisfied.

22 Have you not Houses  
in which to EAT and  
drink? or do you despise  
the CONGREGATION of  
GOD, and put to shame  
THOSE who are poor?  
What shall I say to you?  
Shall I praise you? In  
this I praise you not.

23 †For I received from  
the Lord, what I also de-  
livered to you,—That the  
LORD, ‡on the NIGHT in  
which he was delivered  
up, took a Loaf,

24 and having given  
thanks, broke it, and said,  
“This is THAT BODY of  
mine, which is broken on  
your behalf; this do you  
for MY Remembrance.”

25 In like manner, also,  
the CUP, after the SUP-  
PER, saying, “This CUP  
is the NEW Covenant in  
MY Blood; this do you,  
as often as you may drink,  
for MY Remembrance.”

26 For as often as you  
may eat this BREAD, and  
drink this CUP, you de-  
clare the DEATH of the  
LORD, †till he come.

27 †So that whoever  
may eat the BREAD, or  
drink the CUP of the  
LORD, unworthily, will be  
an offender against the  
BODY and BLOOD of the  
LORD.

28 †But let a Man  
examine himself, and thus  
let him eat of the BREAD,

\* VATICAN MANUSCRIPT.—23. Jesus—omit. 24. being broken—omit. 26. this—omit.

† 21. Or, is filled to the full; for the word *methuein* does not necessarily mean drunken, see Note on John ii. 10.

‡ 22. James ii. 6. † 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. † 23. Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19. † 26. John xiv. 3; xxi. 22; Acts i. 11; 1 Cor. iv. 5; xv. 23; 1 Thess. iv. 16; 2 Thess. i. 10; Rev. i. 7. † 27. John vi. 51, 63, 64; xiii. 27; 1 Cor. x. 21. † 28. 2 Cor. xiii. 5; Gal. vi. 4.

ἐκ τοῦ ποτηρίου πινέτω· <sup>29</sup>ὁ γὰρ  
from of the cup let him drink; the for  
ἐσθίων καὶ πίνων \* [ἀναξίως,] κρίμα  
one eating and drinking [unworthily,] judgment  
ἐαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ  
to himself eats and drinks, not discerning the  
σῶμα \* [τοῦ Κυρίου.] <sup>30</sup>Διὰ τοῦτο ἐν ὑμῖν  
body [of the Lord.] Through this among you  
πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται  
many weak ones and sickly ones, and are asleep  
ἱκανοί. <sup>31</sup>Εἰ γὰρ ἐαυτοὺς διεκρίνομεν, οὐκ  
some. If for ourselves we examined, not  
ἂν ἐκρινόμεθα· <sup>32</sup>κρινόμενοι δὲ ὑπὸ Κυρίου,  
we should be judged; being judged but by Lord,  
παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κα-  
we are corrected, so that not with the world we  
τακριθῶμεν. <sup>33</sup>Ὡστε, ἀδελφοί μου,  
should be condemned. Therefore, brethren of me,  
συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκ-  
being come together for the to eat, each other you  
δέχεσθε. <sup>34</sup>Εἰ τις πεινᾷ, ἐν  
receive from. If any one should be hungry, in  
οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρ-  
a house let him eat; that not for judgment you  
χησθε. Τὰ δὲ λοιπά, ὡς  
may come together. The but other things, when  
ἂν ἔλθω, διατάξομαι.  
I may come, I will arrange.

ΚΕΦ. ιβ'. 12.

<sup>1</sup>Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ  
Concerning and the spirituals, brethren, not  
θέλω ὑμᾶς ἀγνοεῖν. <sup>2</sup>Οἶδατε, ὅτι ἔθνη  
I wish you to be ignorant. You know, that Gentiles  
ἦτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα,  
you were, to the idols those speechless,  
ὥς ἂν ἡγεσθε, ἀπαγόμενοι·  
even as you might be led, being hurried away;  
<sup>3</sup>διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύ-  
wherefore I declare to you, that no one by spirit  
ματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν·  
of God speaking, says a curse Jesus;  
καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ  
and no one is able to say Lord Jesus, if  
μὴ ἐν πνεύματι ἁγίῳ. <sup>4</sup>Διαίρεσεις δὲ χαρισμά-  
not by a spirit holy. Varieties and of gracious  
των εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· <sup>5</sup>καὶ διαίρεσεις  
gifts are, the but same spirit; and varieties  
διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· <sup>6</sup>καὶ  
of services are, and the same Lord; and

and let him drink of the CUP;

29 for HE EATS and drinks Judgment to Him- self, who eats and drinks not discriminating the BODY.

30 Through this, Many are weak and sickly among you, and Some sleep.

31 \*If, however, †we examined Ourselves, we should not be judged:

32 but being judged by the Lord, †we are cor- rected, so that we may not be condemned with the WORLD.

33 Therefore, my Breth- ren, on coming together to EAT, cordially receive each other.

34 If any one is hun- gry, let him eat †at Home: that you may not come to- gether for Judgment. And the OTHER matters I will arrange †when I come.

CHAPTER XII.

1 And concerning †SPI- RITUAL persons, Brethren, I wish you not to be igno- rant.

2 (You know That you were Gentiles, being hur- ried away after †those SPEECHLESS IMAGES, even as you happened to be led.)

3 Therefore, I assure you, †That no one speak- ing by God's Spirit says,— "A curse on Jesus!"— and †that no one is able to say—"Lord Jesus!" ex- cept by the holy Spirit.

4 Now †there are Vari- eties of Gracious gifts, but the SAME Spirit;

5 †and there are Vari- eties of Services, and the SAME Lord.

\* VATICAN MANUSCRIPT.—29. unworthily—omit. 29. of the LORD—omit 31. But if.

† 31. Psa. xxxii. 5; 1 John i. 9. † 32. Psa. xciv. 12, 13; Heb. xii. 5-11. † 34. verse 22. † 34. 1 Cor. iv. 19. † 1. 1 Cor. xiv. 37. † 2. Psa. cxv. 5. † 3. Mark ix. 39; 1 John iv. 2, 3. † 3. Matt. xvi. 17. † 4. Rom. xii. 4; Heb. ii. 4; 1 Pet. iv. 10. † 5. Rom. xii. 6-8; Eph. iv. 11.

διαίρεσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς  
varieties of inworking are, the but same

Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.  
God, who is working the all things in all.

Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ  
To each one but is given the manifestation of the

πνεύματος πρὸς τὸ συμφέρον· ὃ μὲν γὰρ  
spirit to the benefit; to one indeed for

διὰ τοῦ πνεύματος δίδεται λόγος σοφίας,  
through the spirit is given a word of wisdom,

ἄλλῳ δὲ λόγος γνώσεως, κατὰ  
to another and a word of knowledge, according to

τὸ αὐτὸ πνεῦμα· ἑτέρῳ δὲ πίστις, ἐν τῷ  
the same spirit; to another and faith, by the

αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰα-  
same spirit; to another and gracious gifts of

μάτων, ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ  
cures, by the same spirit; to another and

ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία,  
inworkings of powers, to another and prophecy,

ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ  
to another and discernings of spirits, to another

δὲ γένη γλωσσῶν, \* [ἄλλῳ δὲ ἑρμη-  
and kinds of tongues, [to another and an interpre-

νεῖα γλωσσῶν.] Ἅπαντα δὲ ταῦτα  
tation of tongues.] All but these things

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, δια-  
works that one and the same spirit, dis-

ρῶν ἰδίᾳ ἐκάστῳ καθὼς δοῦλεται.  
tributing particularly to each one as it wills.

Ἡ καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶ, καὶ μέλη  
Just as for the body one is, and members

ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος  
has many, all but the members of the body

\* [τοῦ ἐνός,] πολλά ὄντα, ἓν ἐστὶ σῶμα· οὕτω  
[of the one,] many being, one is body; thus

καὶ ὁ Χριστός. Ἡ γὰρ ἐν ἐνὶ πνεύματι  
also the Anointed. Even for in one spirit

ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε  
we all into one body were dipped: whether

Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δούλοι, εἴτε  
Jews, or Greeks, whether slaves, or

ἐλεύθεροι· καὶ πάντες \* [εἰς] ἓν πνεῦμα ἐπο-  
freemen; and all [into] one spirit were

τίσθημεν. Ἡ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν  
made to drink. Also for the body not is one

μέλος, ἀλλὰ πολλά. Ἐάν τις εἴπῃ ὁ ποῦς·  
member, but many. If should say the foot;

6 and there are Varieties of Workings, and  
\*the SAME God is HE who WORKS ALL things among all.

7 And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, a Word of Wisdom; and to another, a Word of Knowledge, according to the SAME Spirit;

9 and to another, Faith by the SAME Spirit; and to another, Gifts of Cures by the SAME Spirit.

10 And to another, Operations of Mighty works; and to another, Prophecy; and to another, Discriminations of Spirits; and to another, Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit we were all immersed into One Body—whether Jews or Greeks, whether Slaves or Free-men; and we were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

\* VATICAN MANUSCRIPT.—6. and the SAME God is HE. 9. the ONE Spirit. 10. and to another, Interpretation of Languages—omit. 12. of the one—omit. 13. into—omit.

† 6. Eph. i. 23. † 7. Rom. xii. 6-8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11. † 8. 1 Cor. ii. 6, 7. † 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. † 9. 2 Cor. xiii. 2. † 9. Mark xvi. 18. † 10. verse 28; Gal. iii. 5. † 10. Rom. xii. 6. † 10. 1 Cor. xiv. 29. † 10. Acts ii. 4; x. 46; xix. 6. † 12. Rom. xii. 4, 5; Eph. iv. 4, 16. † 13. Rom. vi. 4, 5. † 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. † 13. John vi. 63; vii. 37-39.

"Οτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ  
Because not I am a hand, not I am from of the  
σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ  
body; not from this not is it from of the

σώματος; <sup>10</sup>Καὶ ἐὰν εἴπῃ τὸ οὖς· "Οτι  
body? And if should say the ear; Because

οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι ἐκ τοῦ σώματος·  
not I am an eye, not I am from of the body;

οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;  
not from this not is it from of the body?

<sup>17</sup>Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή;  
If whole the body an eye, where the hearing?

εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; <sup>18</sup>Νυνὶ δὲ  
if whole hearing, where the smell? Now but

ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστων αὐτῶν  
the God placed the members, one each of them

ἐν τῷ σώματι, καθὼς ἠθέλησεν. <sup>19</sup>Εἰ δὲ ἦν  
in the body, as he would. If but was

τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; <sup>20</sup>Νῦν  
the all one member, where the body? Now

δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. <sup>21</sup>Οὐ  
but many indeed members, one but body. Not

δύναται ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ· Χρεῖ-  
is able the eye to say to the hand; Need

αν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς  
of thee not I have; or again the head to the

ποσί· Χρεῖαν ὑμῶν οὐκ ἔχω. <sup>22</sup>Ἀλλὰ πολλῶ  
feet; Need of you not I have. But much

μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος  
more the seeming members of the body

ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· <sup>23</sup>καὶ  
more feeble to be, necessary it is; and

ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος,  
those we think less honorable to be of the body,

τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ  
to these honor more abundant we place around; and

τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσο-  
the uncomely parts of us comeliness more

τέραν ἔχει· <sup>24</sup>τὰ δὲ εὐσχήμονα ἡμῶν, οὐ  
abundant has; the but comely parts of us, no

χρεῖαν ἔχει. 'Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ  
need has. But the God combined the

σῶμα, τῷ ὑστεροῦντι περισσοτέραν  
body, to the part being inferior more abundant

δοῦς τιμὴν, <sup>25</sup>ἵνα μὴ ἦ σχίσμα ἐν  
having given honor, so that not may be division in

τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων  
the body, but the same on behalf each other

μεριμνῶσι τὰ μέλη. <sup>26</sup>Καὶ εἴτε πάσχει  
maybe concerned the members. And whether suffers

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?

16 And if the EAR should say, "Because I am not an EYE, I am not of the BODY,"—is it for this not of the BODY?

17 If the WHOLE BODY were an EYE, where is the HEARING? If the WHOLE were HEARING, where is the SMELL?

18 But now, †God has placed the MEMBERS, each One of them in the BODY, ‡as he would.

19 And if the WHOLE were One Member, where is the BODY?

20 But now, indeed, there are Many Members, but One Body.

21 The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

22 But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

23 and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

24 and our COMELY parts have no Need. God, however, put together the BODY, having given somewhat more abundantly to THAT part which WAS LACKING,

25 so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

26 and whether One

\* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which WAS LACKING.

† 18. verse 28. ‡ 18. Rom. xii. 3; 1 Cor. i. 5; verse 11.

ἐν μέλος, συμπάσχει πάντα τὰ μέλη·  
one member, suffers with all the members;

εἴτε δοξάζεται ἐν μέλος, συγαίρει πάντα  
or is glorified one member, rejoices with all

τὰ μέλη. <sup>27</sup>ὑμεῖς δὲ ἐστέ σῶμα Χριστοῦ,  
the members. You but are a body of Anointed,

καὶ μέλη ἐκ μερῶν. <sup>28</sup>Καὶ οὕς μὲν  
and members from parts. And these indeed

ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον  
placed the God in the congregation first

ἀποστόλους, δεύτερον προφήτας, τρίτον δι-  
apostles, second prophets, third

δασκάλους, ἔπειτα δυνάμεις, εἰτα χαρίσματα  
teachers, after that powers, then gracious gifts

ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γέννη  
of cures, helpers, directors, kinds

γλωσσῶν. <sup>29</sup>Μὴ πάντες, ἀπόστολοι; μὴ πάν-  
of tongues. Not all, apostles? not all,

τες, προφῆται, μὴ πάντες, διδασκαλοι; Μὴ  
prophets? not all, teachers? Not

πάντες, δυνάμεις; <sup>30</sup>Μὴ πάντες, χαρίσματα  
all, powers? Not all, gracious gifts

ἔχουσιν ἰαμάτων; μὴ πάντες, γλώσσαις λαλοῦ-  
have of cures? not all, with tongues speak?

σι; μὴ πάντες διερμηνεύουσι; <sup>31</sup>Ζηλοῦ-  
not all interpret? You earnestly

τε δὲ τὰ χαρίσματα τὰ κρείττονα. Καὶ  
desire but the gracious gifts those better. And

ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. <sup>1</sup>Εὰν ταῖς γλώσσαις τῶν  
If with the tongues of the

ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην  
men I speak and of the messengers, love

δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ  
but not I have, I have become brass sounding or

κύμβαλον ἀλαλάζον. <sup>2</sup>Καὶ ἐὰν ἔχω προφητεί-  
a cymbal noisy. And if I have prophecy,

αν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν  
and I know the secrets all and all

τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν,  
the knowledge, and if I have all the faith,

ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ  
so that mountains to remove, love but not

ἔχω, οὐδὲν εἰμι. <sup>3</sup>Καὶ ἐὰν ψωμίσω πάντα  
have, nothing I am. And if I bestow all

τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ  
the possessions of me, and if I should give the

σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ  
body of me so that it should be burned, love but

μὴ ἔχω, οὐδὲν ὠφελοῦμαι. <sup>4</sup>Ἡ ἀγάπη  
not have, nothing I am profited. The love

μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ·  
suffers long, is gentle; the love not envies;

\*[ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,  
[the love] not is boastful, not is puffed up,

Member suffer, All the  
MEMBERS sympathize;  
or, whether \*One Mem-  
ber is glorified, All the  
MEMBERS rejoice with it.

<sup>27</sup> Now †you are a  
Body of Christ, †and  
Members in part.

<sup>28</sup> And those whom  
†God placed in the CON-  
GREGATION, are first  
†Apostles; second, †Pro-  
phets; third, Teachers;  
next, †Powers; then,  
†Gifts of Cures; †Assist-  
ants; †Directors; differ-  
ent Languages.

<sup>29</sup> All are not Apostles;  
all are not Prophets; all  
are not Teachers; all are  
not Powers;

<sup>30</sup> all have not Gifts of  
Cures; all do not speak in  
different Languages; all  
do not interpret.

<sup>31</sup> But you earnestly  
desire the \*MORE EMI-  
NENT GIFTS; and yet a  
much more Excellent Way  
I point out to you.

### CHAPTER XIII.

<sup>1</sup> If I should speak in  
the LANGUAGES of MEN  
and of ANGELS, but have  
not Love, I have become  
sounding Brass or a noisy  
Cymbal.

<sup>2</sup> And if I have †Proph-  
ecy, and know all SECRETS  
and All KNOWLEDGE, and  
if I have All Faith, so as  
to remove Mountains, but  
have not Love, I am nothing.

<sup>3</sup> †If I distribute all  
my POSSESSIONS in feed-  
ing the poor, and if I de-  
liver up my BODY to be  
burned, but have not  
Love, I am profited nothing.

<sup>4</sup> †Love suffers long  
and is kind. LOVE does  
not envy. LOVE is not  
boastful; is not puffed up;

\* VATICAN MANUSCRIPT.—26. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—omit.

† 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. †27. Eph. v. 30.  
† 28. Eph. iv. 11. † 28. Eph. ii. 20; iii. 5. † 28. Acts xiii. 1; Rom. xii. 6.  
† 28. verse 10. † 28. verse 9. † 28. Num. xi. 17. † 28. Rom. xii. 8; 1 Tim. v.  
17; Heb. xiii. 17, 24. † 31. 1 Cor. xiv. 1, 39. † 2. 1 Cor. xii. 8-10, 28; xiv.  
1, &c. See Matt. vii. 22. † 3. Matt. vi. 1, 2. † 4. Prov. x. 12; 1 Pet. iv. 8.

οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυ-  
not acts unbecomingly, not seeks the things of  
τῆς, οὐ παροξύνεται, οὐ λογίζεται  
herself, not is provoked to anger, not imputes  
τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγ-  
the evil, not rejoices in the iniquity, re-  
χαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάν-  
joices with but the truth, all things covers, all  
τα πιστεύει, πάντα ἐλπίζει, πάντα  
things believes, all things hopes, all things  
ὑπομένει· ἡ ἀγάπη οὐδέποτε ἐκπίπτει·  
endures; the love not at any time falls off;  
εἴτε δὲ προφητεῖαι, καταργηθήσονται·  
whether but prophecies, they will be done away  
εἴτε γλῶσσαι, παύσονται· εἴτε  
whether tongues, they will cease; whether  
γνώσις, καταργηθήσεται. Ὁ ἐκ μέρους γὰρ  
knowledge, it will be done away. From parts for  
γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν·  
we know, and from parts we prophesy;  
ἵνα δὲ ἔλθῃ τὸ τέλειον, \* [τότε] τὸ  
when but may come the perfect, [then] that  
ἐκ μέρους καταργηθήσεται. Ὅτε ἤμην ἡ-  
from parts will be done away. When I was  
παις, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρό-  
a babe, as a babe I spoke, as a babe I thought,  
νουν, ὡς νήπιος ἐλογιζόμην· ὅτε \* [δὲ] γέγο-  
as a babe reasoned; since [but] I have  
να ἄνθρωπος, κατήργηκα τὰ τοῦ  
become a man, I have put away the things of the  
νήπιου. Ὡς βλέπομεν γὰρ ἄρτι δι' ἐσόπ-  
babe. We see for now through a glass  
τροῦ ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς  
in an enigma, then but face to  
πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ  
face; now I know from parts, then but  
ἐπιγινώσκω καθὼς καὶ ἐπεγνώσθην.  
I shall know fully even as and I am fully known.  
Ἡ νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία  
Now but abides faith, hope, love, the three  
ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.  
these; greater but of these the love.

ΚΕΦ. ιδ'. 14.

Ἰδιώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ  
Pursue you the love; earnestly desire but the  
πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.  
spirituals, rather but that you may prophesy.  
Ὁ γὰρ λαλῶν γλῶσση, οὐκ ἀνθρώποις  
The for one speaking with a tongue, not to men

5 acts not unbecom-  
ingly, seeks not \*THAT  
which is not HER OWN; is  
not provoked to anger;  
does not impute EVIL;

6 rejoices not with  
INIQUITY, but rejoices  
with the TRUTH;

7 covers all things;  
believes all things; hopes  
for all things; endures all  
things.

8 Love fails not at any  
time; but if there be  
"Prophecys," they will  
be done away; or if,  
"Languages," they will  
cease; or if, "Knowledge,"  
it will be made useless.

9 For Partitively we  
know, and Partitively we  
prophesy;

10 but when the PER-  
FECT thing comes, THAT  
which is PARTITIVE will be  
done away.

11 When I was a Child,  
as a Child I talked; as a  
Child I thought; as a  
Child I reasoned; but  
when I became a Man, I  
put away the MANNERS of  
the CHILD.

12 For now we see  
through a †[dim] Glass  
obscurely; but then we  
shall see Face to Face.  
Now, I know Partitively,  
but then I shall know  
fully, even as also I have  
been fully known.

13 But now these  
THREE remain,—Faith,  
Hope, Love;—but of these  
the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE,  
and be emulous of the  
SPIRITUAL gifts; but  
rather that you may pro-  
phesy.

2 FOR HE WHO IS SPEAK-  
ING in a foreign Language,

\* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN. 10. then—omit. 11. but—omit.

† 12. The *esoptrou* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.—*Bloomfield*.

‡ 5. 1 Cor. x. 24; Phil. ii. 4. † 6. Ps. x. 3; Rom. i. 32. ‡ 6. 2 John 4.  
‡ 12. 2 Cor. iii. 18; v. 7; Phil. iii. 12. ‡ 1. 1 Cor. xii. 31. ‡ 1. Num. xi. 25, 29.



λαλεῖ ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει,  
speaks, but to the God; no one for hears,

πνεύματι δὲ λαλεῖ μυστήρια· ὁ δὲ προφη-  
in spirit but he speaks mysteries; the but one

τεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ  
prophesying, to men speaks edification and

παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν  
exhortation and consolation. The one speaking

γλῶσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφη-  
with a tongue, himself builds up; the but one

τεύων, ἐκκλησίαν οἰκοδομεῖ. ὅθελω δὲ  
prophesying, a congregation builds up. I wish and

πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα  
all you to speak with tongues, rather but that

προφητεύετε· μείζων γὰρ ὁ προφητεύ-  
you may prophesy; greater for the one prophesy-

ων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἶ-  
ing than the one speaking with tongues, unless if

μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία  
not he should interpret, so that the congregation

οἰκοδομὴν λάβῃ. Ἐννὺν δέ, ἀδελφοί, ἐάν  
edification may receive. Now but, brethren, if

ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί  
I should come to you with tongues speaking, what

ὑμᾶς ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω ἢ  
you shall I profit, if not to you I shall speak either

ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφη-  
in a revelation, or in knowledge, or in a proph-

τείᾳ, ἢ ἐν διδαχῇ; Ὅμως τὰ  
cy, or in teaching? In like manner the things

ἄψυχα φωνὴν δίδοντα, εἴτε αὐλός, εἴτε  
without life a sound giving, whether a flute, or

κιθάρα, ἐάν διαστολὴν τοῖς φθόγγοις μὴ  
a harp, if a difference to the notes not

δῶ, πῶς γνωσθήσεται τὸ αὐλού-  
they should give, how shall be known that being

μενον ἢ τὸ κιθαριζόμενον; Καὶ  
played on flute or that being played on harp? Also

γὰρ ἐάν ἄδηλον φωνὴν σάλπιγξ δῶ,  
for if an uncertain sound a trumpet should give,

τίς παρασκευάσεται εἰς πόλεμον; Οὕτω  
who will prepare himself for battle? So

καὶ ὑμεῖς διὰ τῆς γλώσσης ἐάν μὴ εὖση-  
also you through the tongue if not a well-

μον λόγον δῶτε, πῶς γνωσθήσεται τὸ  
marked word you give, how shall be known that

λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα  
having been spoken? you will be for into air

λαλοῦντες. Ὅσαυτα, εἰ τύχοι, γένη φωνῶν  
speaking. So many, if it may be, kinds of voices

ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν [\*αὐτῶν] ἄφωνον.  
is in world, and no one [of them] unmeaning.

is not speaking to Men,  
but to \*God; for no one  
listens; but, by the Spirit  
he is speaking Mysterious  
things.

3 HE who is PROPHESY-  
ING, however, speaks to  
Men for Edification, and  
Exhortation, and Conso-  
lation.

4 The SPEAKER in a  
foreign Language edifies  
Himself; but HE who  
PROPHESES edifies the  
Congregation.

5 I am willing, indeed,  
for you all to speak in dif-  
ferent Languages, but  
rather that you should  
prophesy; for greater is  
HE who PROPHESES, than  
HE who SPEAKS in differ-  
ent Languages; unless,  
indeed, he should inter-  
pret, so that the CONGRE-  
GATION may receive Edifi-  
cation.

6 And now, Brethren,  
if I should come to you  
speaking in various Lan-  
guages, what shall I profit  
You, unless I shall speak  
to You intelligibly, either  
by a "Revelation," or by  
a [word of] "Knowledge,"  
or by a "Prophecy," or by  
a "Doctrine?"

7 In like manner, IN-  
ANIMATE THINGS giving  
a Sound, whether Flute or  
Harp, if they give no  
\*Difference of Sound, how  
will the TUNE on the  
FLUTE or HARP be known?

8 For also, if a Trumpet  
should give an Uncertain  
Sound, who will prepare  
himself for Battle?

9 So even you by the  
TONGUE, if you do not  
give intelligible Speech,  
how shall it be known  
WHAT is SPOKEN? For  
you will be speaking to  
the Air.

10 It may be there are  
So many Kinds of Lan-  
guages in the World, and  
no one is unmeaning;

\* VATICAN MANUSCRIPT.—2. God. 7. Difference of Sound. 10. of them—omit.  
‡ G. ver. 26.

11'Εάν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς,  
If then not I know the power of the voice,  
ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ  
I shall be to the one speaking a barbarian; and the  
λαλῶν, ἐν ἐμοὶ βάρβαρος. 12Οὕτω καὶ  
one speaking, to me a barbarian. So also

ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευμάτων, πρὸς  
you, since zealots you are for spirits, for  
τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε  
the building up of the congregation seek you  
ἵνα περισσεύητε. 13Διόπερ ὁ λα-  
that you may abound. Wherefore the one speak-

λῶν γλώσσῃ, προσευχέσθω ἵνα διερμην-  
ing in a tongue, let him pray that he may in-  
νεύῃ. 14'Εάν γὰρ προσεύχωμαι γλώσσῃ, τὸ  
terpret. If for I pray in a tongue, the  
πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρ-  
spirit of me prays, the but mind of me un-  
φρὺς ἐστι. 15Τι οὖν ἐστι; Προσεύξομαι  
fruitful is. What then is it? I will pray

τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ  
with the spirit, I will pray but also with the  
νοῦ· ψαλῷ τῷ πνεύματι  
understanding; I will sing praise with the spirit  
ψαλῷ \* [δὲ] καὶ τῷ νοῦ.  
I will sing praise [but] also with the understanding.

16'Επεὶ, ἐάν εὐλογῇς τῷ πνεύματι,  
Otherwise, if thou shouldst bless with the spirit,  
τι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου  
the one filling the place of the private person  
πῶς ἔρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχα-  
how shall say the so be it on the thy thanks-  
ριστία; ἐπειδὴ τί λέγεις οὐκ οἶδε.  
giving? since what thou sayest not he knows.

17Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς· ἀλλ' ὁ  
Thou indeed for well givest thanks; but the  
ἕτερος οὐκ οἰκοδομεῖται.  
other not built up.

18Εὐχαριστῶ τῷ Θεῷ, πάντων ὑμῶν μάλ-  
I give thanks to the God, all of you more  
λον γλώσσαις, λαλῶν· 19ἀλλ' ἐν ἐκκλη-  
with tongues, speaking; but in a congrega-

σία θέλω πέντε λόγους διὰ τοῦ νο-  
tion I wish five words through the under-  
ός μου λαλῆσαι, ἵνα καὶ ἄλλους  
standing of me to have spoken, that also others

κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.  
I may instruct, than a myriad words in a tongue.

20'Αδελφοί, μὴ παιδία γίνεσθε ταῖς  
Brethren, not children become you in the

φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς  
mind; but in the evil be you childlike, in the

δὲ φρεσὶ τέλειοι γίνεσθε. 21'Εν τῷ  
and minds perfect ones become you. In the

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; †I will sing praise in the SPIRIT, but I will sing praise also with ‡the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY †Thanks-giving? since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to GOD, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, †become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

\* VATICAN MANUSCRIPT.—15. but—omit.

† 15. Eph. v. 19; Col. iii. 16. ‡ 15. Psa. xlvii. 7. † 16. 1 Cor. xi. 24. ‡ 20. Psa. cxxxii. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 16; 1 Cor. iii. 1; Eph. iv. 14; Heb. x. 12, 13; 1 Pet. ii. 2.

νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις  
law it has been written; That by other tongues  
καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ  
and by lips others I will speak to the people  
τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται  
this, and not even so will they listen to  
μου, λέγει Κύριος. 22\* Ὡστε αἱ γλώσσαι εἰς  
me, says Lord. So that the tongues for  
σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ  
a sign are, not to those believing, but  
τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς  
to the unbelievers; the but prophesying not to the  
ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23\* Ἐὰν  
unbelieving, but to those believing. If  
οὖν \* [συν] ἔλθῃ ἡ ἐκκλησία  
therefore should come [together] the congregation  
ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις  
whole to the same, and all with tongues  
λαλήσωσιν, εἰσέλθωσι δὲ ἰδιῶται,  
should speak, should come in and unlearned ones,  
\*[ἡ ἄπιστοι,] οὐκ ἐροῦσιν, ὅτι μαίνε-  
[or unbelievers,] not will they say, that you are  
σθε; 24\* Ἐὰν δὲ πάντες προφητεύωσιν, εἰς-  
mad? If but all should prophesy, should  
έλθῃ δὲ τις ἄπιστος, ἡ ἰδιώτης, ἐλέγ-  
come in and any one unbelieving, or unlearned, he  
χεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάν-  
is convinced by all, he is examined by all,  
των, 25\* τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά  
the secrets of the heart of him manifest  
γίνονται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσ-  
become; and so falling on a face he will  
κυνήσει τῷ Θεῷ, ἀπαγγέλλων, ὅτι ὁ Θεὸς  
worship the God, announcing, that the God  
ὄντως ἐν ὑμῖν ἐστι. 26\* Τὶ οὖν ἐστίν, ἀδελ-  
really among you is. Why then is it, breth-  
φοί; Ὅταν συνέρχησθε, ἕκαστος \*[ὕ-  
ren? When you may come together, each one [of  
μῶν] ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν  
you] a psalm has, teaching has, a tongue  
ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνεῖαν ἔχει·  
has, a revelation has, an interpretation has;  
πάντα πρὸς οἰκοδομὴν γινέσθω. 27\* Ἐἴτε  
all things for building up let be done. If  
γλῶσση τις λαλεῖ, κατὰ δύο, ἢ τὸ  
with a tongue any one speaks, by two, or the  
πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς  
most three, and in succession; and one  
διερμηνεύτω. 28\* Ἐὰν δὲ μὴ ἡ διερμην-  
let interpret. If but not may be an in-  
τερπτήρ, σιγάτω ἐν ἐκκλησίᾳ· ἑαυ-  
terpreter, let him be silent in congregation; to  
τῷ δὲ λαλείτω καὶ τῷ Θεῷ. 29\* Προ-  
himself but let him speak and to the God. Proph-

21 In the LAW it has been written, †“With Other Languages, and “with the Lips of others “I will speak to this “PEOPLE; and neither “so will they listen to me, “says the Lord.”

22 So that the LANGUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHESYING, however, is not for the UNBELIEVERS, but for the BELIEVERS.

23 If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Languages, and there should come in illiterate persons or unbelievers, will they not say, †That you are insane?

24 But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is examined by all;

25 the SECRETS of his HEART become manifest; and so falling on his Face, he will worship GOD, announcing †That GOD is really among you.

26 Why then is it, Brethren, when you assemble, each one has a Psalm—†has a Discourse \*has a Revelation—has a Language—has an Interpretation? †Let all things be done for Edification.

27 And if any one speak in a foreign Language, let it be by two, or at most three [sentences,] and in succession, and let one interpret;

28 but if there is no Interpreter, let him be silent in the Congregation; and let him speak to Himself and to God.

\* VATICAN MANUSCRIPT.—23. together—omit. 23. or Unbelievers—omit. 26. of you—omit. 26. has a Revelation, has a Language, has an Interpretation.

† 21. Isa. xxviii. 11, 12. † 23. Acts ii. 13. † 25. Isa. xlv. 11; Zech. viii. 29, † 26. 1 Cor. xii. 8-10; verse 6. † 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

φῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ  
ots but two or three let speak, and the

ἄλλοι διακρινέτωσαν· <sup>30</sup>εἰ δὲ ἄλλω ἀπο-  
others discern; if but to another may be

καλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.  
revealed sitting by, the first let be silent.

<sup>31</sup>Δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν,  
You are able for one by one all to prophesy,

ἵνα πάντες μανθάνωσι, καὶ πάντες παρακα-  
that all may learn, and all may be

λῶνται· <sup>32</sup>καὶ πνεύματα προφητῶν προφήταις  
comforted; and spirits of prophets to prophets

ὑποτάσσεται· <sup>33</sup>οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ  
are subject; not for is of confusion the

Θεός, ἀλλ' εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλη-  
God, but of peace. As in all the congre-

σίαις τῶν ἁγίων, <sup>34</sup>αἱ γυναῖκες \*<sup>[ὁμῶν]</sup>  
gations of the saints, the women [of you]

ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπι-  
in the congregations let be silent; not for it

τέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσ-  
has been permitted to them to speak, but to be

σέσθαι, καθὼς καὶ ὁ νόμος λέγει. <sup>35</sup>Εἰ  
submissive, as even the law says. If

δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦς  
and anything to learn they wish, in a house the

ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ  
own husbands let them ask; an indecent thing for

ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν. <sup>36</sup>Ἡ ἀφ'  
it is women in congregation to speak. Or from

ὁμῶν ὁ λόγος τοῦ Θεοῦ ἐξηλθεν; ἢ εἰς  
you the word of the God went out? or to

ὑμᾶς μόνους κατήντησεν; <sup>37</sup>Εἰ τις δοκεῖ  
you alone did it come? If any one thinks

προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκέ-  
a prophet to be or spiritual, let him ac-

τω ἃ γράφω ὑμῖν, ὅτι Κυ-  
knowledge the things I write to you, because of

ρίου εἰσὶν ἐντολαί· <sup>38</sup>εἰ δέ τις ἀγνο-  
Lord they are commandments; if but any one is

εἰ, ἀγνοεῖτω. <sup>39</sup>Ὡστε, ἀδελφοί,  
ignorant, let him be ignorant. So that, brethren,

ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν  
be you zealous that to prophesy, and that to speak

γλώσσαις μὴ κωλύετε· <sup>40</sup>πάντα δὲ εὐ-  
with tongues not hinder you; all things but in a

οχημόνως καὶ κατὰ τάξιν γινέ-  
becoming manner and according to order let be

σθω.  
done.

29 And let two or three Prophets speak, and †let the OTHERS judge;

30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for God is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

34 †let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, †but \*let them be submissive; †even as the LAW also says;

35 and if they wish to learn anything, let them ask their own Husbands at Home; for it is an indecent thing for \*a Woman to speak in the Assembly.

36 Did the word of God go out from you, or did it only extend to you?

37 †If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, \*That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, †earnestly desire to PROPHESY; and forbid not to \*SPEAK in foreign Languages;

40 †but let all things be done in a becoming manner, and according to Order.

\* VATICAN MANUSCRIPT.—34. your—omit. 34. let them be submissive. 35. a Woman to speak. 37. That is a Commandment of the Lord. 39. speak.

† 29. 1 Cor. xii. 10. † 34. 1 Tim. ii. 11, 12. † 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. † 34. Gen. iii. 16. † 37. 2 Cor. x. 7; 1 John iv. 6. † 39. 1 Cor. xii. 31; 1 Thess. v. 20. † 40. verse 33.

## ΚΕΦ. ιε'. 15.

Ἰγνώριζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέ-  
 I declare but to you, brethren, the glad  
 λιον δὲ εὐηγγελισάμην ὑμῖν,  
 tidings which I announced as glad tidings to you,  
 ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστή-  
 which also you received, in which also you have  
 κατε, <sup>2δ</sup> οὗ καὶ σώζεσθε. (τί-  
 stood, through which also you are being saved; (by  
 νι λόγῳ εὐηγγελισάμην ὑμῖν  
 a certain word I announced as glad tidings to you  
 εἰ κατέχετε·) ἐκτός εἰ μὴ εἰκῇ ἐπι-  
 if you retain;) except if not inconsiderately you  
 στεύσατε. <sup>3</sup>Παρέδωκα γὰρ ὑμῖν ἐν πρώ-  
 believed. I delivered for to you among first  
 τοῖς ὃ καὶ παρέλαβον· ὅτι Χριστὸς ἀπέθα-  
 things what also I received; that Anointed died  
 νεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ  
 on behalf of the sins of us, according to  
 τὰς γραφάς· <sup>4</sup>καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγή-  
 the writings; and that he was buried, and that he  
 γερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς  
 was raised the third day, according to the  
 γραφάς· <sup>5</sup>καὶ ὅτι ὤφθη Κηφᾶ, εἰτα  
 writings; and that he was seen by Cephas, then  
 τοῖς δώδεκα. <sup>6</sup>Ἐπειτα ὤφθη ἐπάνω πεν-  
 by the twelve. After that he was seen above by  
 τακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ  
 five hundred brethren at once, out of whom the  
 πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ  
 greater number remain till now, some but  
 καὶ ἐκοιμήθησαν. <sup>7</sup>Ἐπειτα ὤφθη  
 also have fallen asleep. After that he was seen  
 Ἰακώβῳ· εἰτα τοῖς ἀποστόλοις πᾶσιν.  
 by James; then by the apostles all.  
<sup>8</sup>Ἐσχάτον δὲ πάντων, ὥσπερ εἰ τῷ ἐκτρώμα-  
 Last and of all, just as if by the abortion,  
 τι, ὤφθη κάμοί. <sup>9</sup>(Ἐγὼ γὰρ εἰμι ὁ  
 he was seen also by me. I for am the  
 ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμι ἱκανὸς  
 least of the apostles; who not am fit  
 καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν  
 to be called an apostle, because I persecuted the  
 ἐκκλησίαν τοῦ Θεοῦ. <sup>10</sup>Χάριτι δὲ Θεοῦ  
 congregation of the God. By favor but of God  
 εἰμι ὃ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς  
 I am what I am; and the favor of him that to  
 ἐμέ, οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον  
 me, not vain was made, but more abundantly  
 αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλ' ἡ  
 of them all I labored; not I but, but the  
 χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.) <sup>11</sup>Εἴτε οὖν  
 favor of the God that with me.) Whether therefore

## CHAPTER XV.

1 Now I make known  
 to you, Brethren, the  
 GLAD TIDINGS †w h i c h  
 I evangelized to you, and  
 which you received; in  
 which also you havestood,  
 2 and through which  
 you are being saved, if you  
 retain a certain Word I  
 evangelized to you; †un-  
 less, indeed, you believed  
 inconsiderately.

3 For I delivered to  
 you among the chief  
 things, †what also I re-  
 ceived, That Christ died on  
 behalf of our sins †accord-  
 ing to the SCRIPTURES;

4 and That he was  
 buried; and That he was  
 raised the THIRD Day  
 †according to the SCRIP-  
 TURES;

5 and That he was seen  
 †by Cephas; then †by  
 the TWELVE;

6 afterwards, he was  
 seen by more than five  
 hundred Brethren at once;  
 of whom the greater num-  
 ber remain till now, but  
 some have fallen asleep.

7 After that, he was  
 seen by James; then, †by  
 all the APOSTLES;

8 and, †last of all, he  
 was seen by me also, as if  
 by the ONE PREMATURELY  
 BORN;

9 for I am †the LEAST  
 of the APOSTLES, who am  
 not worthy to be called an  
 Apostle, †because I perse-  
 cuted the CHURCH of God.

10 But what I am †I  
 am by the Favor of God;  
 and THAT FAVOR of his to-  
 wards me was not fruit-  
 less; †for I labored more  
 abundantly than all of  
 them; †yet not I, \*but the  
 FAVOR of GOD with me.

\* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

† 1. Gal. i. 11. † 2. Rom. i. 16; 1 Cor. i. 21. † 3. Gal. i. 12. † 3. Psal. xxii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 23; 1 Pet. i. 11; ii. 24. † 4. Psal. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; Acts ii. 25-31; xiii. 33-35; xxvi. 22, 23; 1 Pet. i. 11. † 5. Luke xxiv. 34. † 5. Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. † 7. Luke xxiv. 50; Acts i. 3, 4. † 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. † 9. Eph. iii. 8. † 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. † 10. Eph. ii. 7, 8. † 10. 2 Cor. xi. 23; xii. 11. † 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἐγώ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ  
I, or they, thus we proclaim, and  
οὕτως ἐπιστεύατε. <sup>12</sup>Εἰ δὲ Χριστὸς κηρύσ-  
thus you believed. If but Anointed is pro-  
σεται, ὅτι ἐκ νεκρῶν ἐγήγερται,  
claimed, that out of dead ones has been raised,  
πῶς λέγουσι τινὲς ἐν ὑμῖν, ὅτι ἀνάστασις  
how say some among you, that a resurrection  
νεκρῶν οὐκ ἔστιν; <sup>13</sup>Εἰ δὲ ἀνάστασις  
of dead ones not is? If but a resurrection  
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγή-  
of dead ones not is, not even Anointed has  
γερται. <sup>14</sup>Εἰ δὲ Χριστὸς οὐκ ἐγήγε-  
been raised; if but Anointed not has been  
ται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ  
raised, void then the preaching of us, void  
\*[δὲ] καὶ ἡ πίστις ὑμῶν. <sup>15</sup>Εὐρισκόμεθα  
[and] also the faith of you. We are found  
δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ. ὅτι  
and even false witnesses of the God; because  
ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγει-  
we testified concerning the God, that he raised  
ρε τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἶπερ  
up the Anointed, whom not he raised up, if  
ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup>Εἰ γὰρ  
indeed dead ones not are raised up. If for  
νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς  
dead ones not are raised up, not even Anointed  
ἐγήγερται. <sup>17</sup>Εἰ δὲ Χριστὸς οὐκ ἐγήγε-  
has been raised; if but Anointed not has been  
ται, ματαία ἡ πίστις ὑμῶν. ἔτι  
raised; deceptive the faith of you; still  
ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. <sup>18</sup>Ἄρα καὶ οἱ  
you are in the sins of you; then also those  
κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο. <sup>19</sup>Εἰ  
having fallen asleep in Anointed, perished. If  
ἐν τῇ ζωῇ ταύτῃ ἡλικιότες ἐσμέν ἐν  
in the life this having been hoping we are in  
Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώ-  
Anointed alone, more pitiable of all men  
πων ἐσμέν. <sup>20</sup>Νυνὶ δὲ Χριστὸς ἐγήγε-  
we are. Now but Anointed has been raised  
ται ἐκ νεκρῶν, ἀπαρχὴ τῶν κε-  
up out of dead ones, a first-fruit of those hav-  
κοιμημένων.  
ing fallen asleep.

<sup>21</sup>Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος,  
Since for through a man the death,

καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.  
also through a man a resurrection of dead ones;

<sup>22</sup>Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνή-  
As for in the Adam all die,

σκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες  
so also in the Anointed all

ζωοποιηθήσονται. <sup>23</sup>Ἐκαστος δὲ ἐν τῷ ἰδίῳ  
will be made alive. Each one and in the own

11 Whether I, then, or they, thus we preach, and thus you believed.

12 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the Dead, neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning God; †Because we testified in regard to God, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH \* is deceptive; ‡you are still in your SINS;

18 then also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 †If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now ‡Christ has been raised from the Dead, †a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For †since through a Man, there is \*Death, ‡through a Man, also, there is a Resurrection of the Dead;

22 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

\* VATICAN MANUSCRIPT.—14. and—omit. 17. is deceptive. 21. Death.

† 13. 1 Thess. iv. 14. ‡ 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30. † 17. Rom. iv. 25. ‡ 19. 2 Tim. iii. 12. ‡ 20. 1 Pet. i. 3. ‡ 20. Acts xxvi. 23; verse 23; Col i. 18; Rev. i. 5. ‡ 21. Rom. v. 12, 17. ‡ 21. John xi. 25; Rom. vi. 23.

τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ  
band; a first-fruit Anointed, after that those  
τοῦ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. <sup>24</sup>ἔπειτα τὸ  
of the Anointed, in the presence of him; then the  
τέλος, ὅταν παραδῶ τὴν βασι-  
end, when he should have delivered up the king-  
λειαν τῷ Θεῷ καὶ Πατρί, ὅταν καταρ-  
dom to the God and Father, when he should  
γήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξου-  
have abrogated all government and all author-  
σίαν καὶ δύναμιν. <sup>25</sup>Δεῖ γὰρ αὐτὸν βα-  
ity and power. It behooves for him to  
σιλεύειν, ἄχρις οὗ ἂν θῇ πάντα  
reign, till he may have placed all  
τοὺς ἐχθρούς ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup>Ἐσχα-  
the enemies under the feet of him. Last  
τος ἐχθρὸς καταργεῖται ὁ θάνατος·  
enemy is rendered powerless the death;  
<sup>27</sup>πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας  
all things for he subjected under the feet  
αὐτοῦ. Ὅταν δὲ εἴπῃ, ὅτι πάντα  
of him. When but it may be said, that all things  
ὑποτέτακται, δῆλον, ὅτι ἐκ-  
have been subjected, it is evident, that is ex-  
τός τοῦ ὑποτάξαντος αὐτῷ τὰ πάν-  
cepted the one having subjected to him the all  
τα. <sup>28</sup>Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ  
things. When but may be subjected to him the  
πάντα, τότε \* [καὶ] αὐτὸς ὁ υἱὸς ὑπο-  
all things, then [also] himself the son will  
ταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ  
be subject to the one having subjected to him the  
πάντα, ἵνα ἡ ὁ Θεὸς \* [τὰ] πάν-  
all things so that may be the God [the] all  
τα ἐν πᾶσιν. <sup>29</sup>Ἐπεὶ τί ποιήσουσιν οἱ  
things in all. Otherwise what shall they do those  
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ  
being dipped on behalf of the dead ones, if  
ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βα-  
at all dead ones not are raised up? why and are  
πτίζονται ὑπὲρ αὐτῶν; <sup>30</sup>Τί καὶ ἡμεῖς  
they dipped on behalf of them? Why and we  
κινδυνεύομεν πᾶσαν ὥραν; <sup>31</sup>Καθ' ἡμέραν  
are in danger every hour? Every day  
ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν  
I die, by the your boasting, which  
ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. <sup>32</sup>Εἰ  
I have in Anointed Jesus the Lord of us. If

23 But teach one in his own rank; Christ a First-fruit; afterwards, those who are CHRIST'S at his APPEARING.

21 (Then, the END, when he shall give up the KINGDOM to the GOD and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign †till he has placed ALL ENEMIES under his FEET.

26 Even DEATH, the Last Enemy, †will be rendered powerless;

27 for †he has subjected All things under his FEET. But when he says that All things are subjected it is manifest that HE is excepted, who HAS SUBJECTED ALL things to him.

28 †And when he shall have subdued ALL things to him †then the SON himself will be subject to HIM who SUBDUED ALL things to him, that GOD may be all in All.)

29 †Otherwise, what will THOSE do who are BEING IMMERSSED on behalf of the DEAD? If the Dead are not raised at all, why are they immersed on their behalf?

30 and †why are we in danger Every Hour?

31 I solemnly declare, †by \*the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, ††that I am dying daily.

\* VATICAN MANUSCRIPT.—28. also—omit. 28. the—omit. 31. your boasting. Brethren, which.

† 28. Clarke, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 38; and Luke xii. 50, where suffering and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death, in voluntarily going under water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

† 23. verse 20; 1 Thess. iv. 15-17. † 25. Psal. cx. 1; Acts 34, 35; Eph. i. 22; Heb. i. 13; x. 13. † 26. 2 Tim. i. 10; Rev. xx. 14. † 27. Psal. viii. 6; Heb. ii. 8. † 28. Phil. iii. 21. † 28. 1 Cor. iii. 23; xi. 3. † 30. 2 Cor. xi. 26; Gal. v. 11. † 31. 1 Thess. ii. 19. † 31. Rom. viii. 36; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.

κατὰ ἄνθρωπον ἐθνηριόμαχῃσα ἐν  
according to man I fought with a wild beast in  
'Εφῆσω, τί μοι τὸ ὄφελος; εἰ νεκροὶ  
Ephesus, what to me the profit? if dead ones  
οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν·  
not are raised up, we may eat and we may drink;  
αὐριον γὰρ ἀποθνήσκομεν. <sup>33</sup>Μὴ πλανᾶσθε.  
to-morrow for we die. Not be you led astray.  
Φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί.  
Corrupt habits virtuous companionships evil.  
<sup>34</sup>Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε·  
Awake you as it is fit, and not sin you;  
ἀγνώσιαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς ἐντρο-  
ignorance for of God some have; for shame  
πὴν ὑμῖν λέγω. <sup>35</sup>Ἀλλ' ἐρεῖ τις Πῶς  
to you I speak. But will say some one; How  
ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι  
are raised up the dead ones? in what and body  
ἔρχονται; <sup>36</sup>Ἀφρον· σὺ δὲ σπεῖ-  
do they come? O foolish one; thou what sowest,  
ρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·  
not is made alive, if not it should die;  
<sup>37</sup>καὶ δὲ σπεῖρεις, οὐ τὸ σῶμα τὸ  
and what thou sowest, not that body that  
γεννησόμενον σπεῖρεις, ἀλλὰ γυμνὸν κόκ-  
going to be born thou sowest, but a naked grain,  
κον, εἰ τύχοι, σίτου, ἢ τινος τῶν  
if it may happen, of wheat, or some of the  
λοιπῶν· <sup>38</sup>ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα κα-  
others; the but God to it gives a body as  
θῶς ἡθέλησε, καὶ ἐκάστω τῶν σπερμάτων  
he willed, and to each of the seeds  
\* [τὸ] ἴδιον σῶμα. <sup>39</sup>Οὐ πᾶσα σὰρξ, ἡ αὐτὴ  
[the] own body. Not all flesh, the same  
σὰρξ· ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ  
flesh; but one indeed of men, another and  
σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ  
flesh of cattle, another and of fishes, another but  
πτηνῶν. <sup>40</sup>Καὶ σώματα ἐπουράνια, καὶ σώμα-  
of birds. And bodies heavenly, and bodies  
τα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν  
earthly; but one indeed that of the  
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν  
heavenlies glory, another and that of the  
ἐπιγείων. <sup>41</sup>Ἀλλὴ δόξα ἡλίου, καὶ ἄλλη  
earthlies. One glory of sun, and another  
δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων·  
glory of moon, and another glory of stars;  
ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. <sup>42</sup>Οὕτω  
a star for from a star differs in glory. Thus  
καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται  
and the resurrection of the dead ones. It is sown  
ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
in corruption, it is raised in incorruption;  
<sup>43</sup>σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·  
it is sown in dishonor, it is raised in glory;

32 If, as men do, †I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, †Let us eat and drink, for to-morrow we die.

33 Be not led astray; †vicious intercourse corrupts virtuous Habits.

34 †Awake to sobriety, as it is fit, and sin not; †for some are Ignorant of God; †for Shame to you I say it.

35 But some one will say, "How are the Dead raised up? and in What Body do they come?"

36 O senseless man! †what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

38 but God gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

39 All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another \*of Birds, and Another of Fishes.

40 and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed, is One; and of the EARTHLY, Another.

41 There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

42 †And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

43 †It is sown in Dis-

\* VATICAN MANUSCRIPT.—38. the—omit. 39. of Birds, and another of Fishes.

† 32. 2 Cor. i. 8. † 32. Isa. xlii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. † 33. 1 Cor. v. 6. † 34. Rom. xiii. 11; Eph. v. 14. † 34. 1 Thess. iv. 5. † 34. 1 Cor. vi. 5. † 36. John xii. 24. † 42. Dan. xii. 3; Matt. xii. 43. † 43. Phil. iii. 21.



σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
it is sown in weakness, it is raised in power;

44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα  
it is sown a body soulical, it is raised a body  
πνευματικόν. \* Ἔστι σῶμα ψυχικόν, καὶ ἐστὶ  
spiritual. is a body soulical, and is

\* [σῶμα] πνευματικόν. 45 Οὕτω καὶ γέγραπ-  
[a body] spiritual. So and it has been

ται· Ἐγένετο ὁ πρῶτος \* [ἄνθρωπος]  
written; Was made the first [man]

Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ  
Adam into a soul living; the last Adam

εἰς πνεῦμα ζωοποιοῦν. 46 Ἀλλ' οὐ πρῶτον τὸ  
into a spirit life-giving. But not first the

πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἔπειτα  
spiritual, but the soulical; afterwards

τὸ πνευματικόν. 47 Ὁ πρῶτος ἄνθρωπος, ἐκ  
the spiritual. The first man, from

γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος, \* [ὁ  
earth earthy; the second man, [the

Κύριος] ἐξ οὐρανοῦ. 48 Οἷος ὁ χοϊκός,  
Lord] from heaven. Of what kind the earthy,

τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος  
such like also the earthy ones; and of what kind

ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·  
the heavenly, such like also the heavenly ones;

49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ  
and even as we bore the image of the

χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ  
earthly, we shall bear also the image of the

ἐπουρανοῦ. 50 Τοῦτο δὲ φημί, ἀδελφοί, ὅτι  
heavenly. This and I say, brethren, that

σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομήσαι  
flesh and blood a kingdom of God to inherit

οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσί-  
not are able, nor the corruption the incorruption

αν κληρονομεῖ. 51 Ἰδοὺ, μυστήριον ὑμῖν  
shall inherit. Lo, a mystery to you

λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα·  
I speak; All indeed not we shall be asleep;

πάντες δὲ ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ,  
all but we shall be changed, in a moment,

ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγ-  
in a twinkling of an eye, in the last trumpet.

γι. (Σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερ-  
(It shall sound for, and the dead ones shall

θήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγη-  
be raised incorruptible, and we shall be

σόμεθα.) 53 Δεῖ γὰρ τὸ φθαρτὸν τοῦτο  
changed.) It is necessary for the corruptible this

ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν  
to be clothed with incorruption, and the mortal

τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 Ὅταν δὲ  
this to be clothed with immortality. When but

honor, it is raised in Glory;  
it is sown in Weakness,  
it is raised in Power;

44 it is sown an animal  
Body, it is raised a spirit-  
ual Body. \* If there is  
an animal Body, there is  
also a spiritual Body.

45 And so it has been  
written, The FIRST Adam  
!"became a living Soul;"  
† the LAST Adam, † a life-  
giving Spirit.

46 The SPIRITUAL,  
however, was not the  
first, but the ANIMAL;  
afterwards, the SPIRIT-  
UAL.

47 † The FIRST Man was  
from the Ground, † earthy,  
the SECOND Man is † from  
Heaven.

48 Of what kind the  
EARTHY one, such also  
the EARTHY ones; † and  
of what kind the HEAV-  
ENLY one, such also the  
HEAVENLY ones;

49 and † even as we  
bore the LIKENESS of the  
EARTHY one, † we shall  
also bear the LIKENESS of  
the HEAVENLY one.

50 And I say this, Breth-  
ren, Because † Flesh and  
Blood cannot inherit the  
Kingdom of God; nor shall  
CORRUPTION inherit IN-  
CORRUPTION.

51 Behold! a Secret  
I disclose to you; † We  
shall not all sleep, but we  
shall all be changed—

52 in a Moment, in the  
Twinkling of an Eye, at  
the LAST Trumpet; † for  
it will sound, and the  
DEAD will be raised in-  
corruptible, and we shall  
be changed.

53 For this CORRUPTI-  
BLE must be clothed with  
incorruptibility; and † this  
MORTAL must be clothed  
with Immortality.

\* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—omit. 45. Man—omit. 47. the LORD—omit.

† 45. Gen. ii. 7. † 45. Rom. v. 14. † 45. John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4. † 47. John iii. 31. † 47. Gen. ii. 7; iii. 19. † 47. John iii. 13, 31. † 48. Phil. iii. 20, 21. † 49. Gen. v. 3. † 49. Phil. iii. 21; 1 John iii. 2. † 50. John iii. 3, 5. † 51. 1 Thess. iv. 15-17. † 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16. † 53. 2 Cor. v. 4.

τὸ φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρ-  
the corruptible this shall be clothed with incor-  
σίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύση-  
ruption, and the mortal this shall be clothed  
ται ἀθανασίαν, τότε γενήσεται ὁ λόγος  
with immortality, then will happen the word  
ὁ γεγραμμένος· Κατεπόθη ὁ  
that having been written; Was swallowed up the  
θάνατος εἰς νίκος. <sup>55</sup> Ποῦ σου, θάνατε, τὸ  
death into victory. Where of thee, O death, the  
κέντρον; ποῦ σου, ἄδη, τὸ νίκος;  
sting? where of thee, O unseen, the victory?  
<sup>56</sup> Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία·  
The but sting of the death, the sin;  
ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. <sup>57</sup> Τῷ  
the and power of the sin, the law. To the  
δὲ Θεῷ χάρις, τῷ διδόντι ἡμῖν, τὸ  
but God thanks, to the one having given to us, the  
νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
victory through the Lord of us Jesus Anointed.  
<sup>58</sup> Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι  
Wherefore, brethren of me beloved, steadfast  
γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ  
be you, unmovable, abounding in the  
ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες, ὅτι  
work of the Lord at all times, knowing, that  
ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.  
the labor of you not is vain in Lord.

ΚΕΦ. Ιστ'. 16.

<sup>1</sup> Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς  
Concerning and the collection that for the  
ἀγίους, ὥστερ διέταξα ταῖς ἐκκλησίαις  
saints, as I appointed to the congregations  
τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.  
of the Galatia, so also you do.  
<sup>2</sup> Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ'  
Every first of week each one of you by  
ἑαυτῷ τιθέτω, θησαυρίζων, ὅ,τι ἂν  
itself let him place, treasuring up, what thing  
εὐδοῖται· ἵνα μὴ ὅταν ἔλθω,  
he may be prospered; so that not when I may come,  
τότε λογίαι γίνωνται. <sup>3</sup> Ὅταν δὲ παρα-  
then collections may be made. When and I may  
γένωμαι, οὓς ἂν δοκιμάσητε, δι' ἐπι-  
arrive, whom if you may approve, by let-  
στολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χά-  
ters these I will send to carry the gift  
ριν ὑμῶν εἰς Ἱερουσαλήμ· ἑάν δὲ ἡ  
of you to Jerusalem; if but it may be  
ἄξιον τοῦ καμὲ πορεύεσθαι, σὺν ἐμοὶ  
be worthy of the even me to go, with me  
πορεύσονται. <sup>5</sup> Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν  
you shall go. I will come but to you, when  
Μακεδονίαν διέλθω· (Μακεδονίαν  
Macedonia I may have passed through; (Macedonia

54 And when this COR-  
RUPTIBLE shall be cloth-  
ed with Incorruptibility,  
and this MORTAL, shall be  
clothed with Immortality,  
then will THAT WORD be  
accomplished which HAS  
BEEN WRITTEN, †"Death  
was swallowed up in Vic-  
tory!"

55 Where, O Death! is  
Thy STING? Where, O  
Hades! is Thy Victory?

56 The STING OF DEATH  
is SIN, and the †POWER of  
SIN is the LAW;

57 †but Thanks to  
THAT GOD, who GIVES us  
†the VICTORY, through  
our LORD, Jesus Christ.

58 †Wherefore, my be-  
loved Brethren, be you set-  
tled, unmoved, abounding  
in the WORK of the LORD  
at all times, knowing That  
your LABOR is not in vain  
in the Lord.

CHAPTER XVI.

1 And concerning †the  
COLLECTION which is for  
the SAINTS;—as I di-  
rected the CONGREGA-  
TIONS of GALATIA, so also  
do you.

2 †Every †First day of  
the Week, let each of you  
lay something by itself,  
depositing as he may be  
prospered, so that when  
I come Collections may  
not then be made.

3 And when I arrive,  
†the persons whom you  
may authorize by Letters,  
I will send to convey your  
GIFT to Jerusalem;

4 †and if it be proper  
that even I should go,  
they shall go with me.

5 And I will come to  
you, †when I have passed  
through Macedonia; for  
I am coming by Mace-  
donia;

† 2. As *kata polin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekklesian*, in every church; so *kata mian sabbatoon* signifies the first day of every week.—*Macknight*.

† 54. Isa. xlv. 8; Heb. ii. 14, 15; Rev. xx. 14. † 56. Rom. iv. 15; v. 15; vii. 5, 13. † 57. Rom. vii. 25. † 57. 1 John v. 4, 5. † 58. 2 Pet. iii. 14. † 1. Acts xi. 29; xxiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. † 2. Acts xx. 7. † 3. 2 Cor. viii. 19. † 4. 2 Cor. viii. 4, 19. † 5. Acts xix. 21; 2 Cor. i. 16.

γὰρ διέρχομαι·) πρὸς ὑμᾶς δὲ τυχὸν  
for I pass through;) with you and it may happen  
παραμενῶ, ἢ καὶ παραχρυσάσω, ἵνα  
I will remain, or even I shall winter, so that  
ὑμεῖς με προπέμψετε οὐ ἐάν πορεύωμαι.  
you me may send before where if I may go.  
Ὅτ' θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν.  
Not I wish for you now in passing by to see;  
ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς,  
I hope for time some to remain with you,  
ἐάν ὁ Κύριος ἐπιτρέπῃ. <sup>8</sup>Ἐπιμενῶ δὲ  
if the Lord should permit. I shall remain but  
ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· <sup>9</sup>Θύρα γὰρ  
in Ephesus till the pentecost; a door for  
μοι ἀνέωγε μεγάλη καὶ ἐνεργής, καὶ  
to me has been opened great and effective, and  
ἀντικείμενοι πολλοί. <sup>10</sup>Εἰάν δὲ ἔλθῃ  
opposers many. If and should have come  
Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται  
Timothy, see you, that without fear he may be  
πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται  
to you; the for work of Lord he works  
ὡς \* [καὶ] ἐγώ· <sup>11</sup>Μὴ τις οὖν αὐτὸν  
as [even] I; not any one therefore him  
ἐξουθενήσῃ. Προπέμψατε δὲ αὐτὸν ἐν εἰρή-  
may despise. Send on before and him in peace,  
νῇ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ  
so that he may come to me; I expect for  
αὐτόν \* [μετὰ τῶν ἀδελφῶν.] <sup>12</sup>Περὶ δὲ  
him [with the brethren.] Concerning and  
Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα  
Apollon the brother, much I entreated  
αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν  
him, that he would go to you with the  
ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα, ἵνα  
brethren; and at all not was will, that  
νῦν ἔλθῃ· ἐλεύσεται δέ, ὅταν εὐκαιρή-  
now he should go; he will go but, when he may  
σῇ. <sup>13</sup>Γρηγορεῖτε, στήκετε ἐν  
find opportunity. Watch you, stand you firm in  
τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· <sup>14</sup>πάν-  
the faith, be you manly, be you strong; all  
τα ὑμῶν ἐν ἀγάπῃ γινέσθω. <sup>15</sup>Παρακα-  
things of you in love let be done. I entreat  
λῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκί-  
and you, brethren; you know the house-  
αν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς  
hold of Stephanas, that it is a first-fruit of the  
Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔτα-  
Achaia, and for service to the saints they  
ξαν ἑαυτούς· <sup>16</sup>ἵνα καὶ ὑμεῖς ὑποτάσ-  
devoted themselves; that also you should be  
σησθε τοῖς τοιούτοις, καὶ παν-  
submissive to the such like persons, and to every

6 and, perhaps, I shall remain with You, or even pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see You now in passing, since I hope to remain some Time with you, if the Lord permit.

8 But I will remain at Ephesus till the PENTECOST;

9 for a great and effective Door has been opened to Me; yet there are many Opposers.

10 Now, If Timothy should have come, take care that he may be among you without fear; for he performs the work of the Lord, even as also I do.

11 Let no one, therefore, despise him; but send him forward in Peace, that he may come to me; for I am expecting him with the BRETHREN.

12 But concerning Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BRETHREN; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 Watch you! Stand firm in the FAITH! Be manly! Be strong!

14 Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the FAMILY of Stephanas, That it is a First-fruit of ACHAEA, and that they have devoted themselves to Service for the SAINTS,

16 that you also be submissive to SUCH, and

\* VATICAN MANUSCRIPT.—10. even—omit. 11. with the BRETHREN—omit.

† 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. † 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. † 9. Acts xix. 9. † 10. Acts xix. 22; 1 Cor. iv. 17. † 10. Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. † 11. 1 Tim. iv. 12. † 11. Acts xv. 33. † 12. 1 Cor. i. 12; iii. 5. † 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. † 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. † 13. Eph. vi. 10; Col. i. 11. † 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. † 15. 1 Cor. i. 16. † 15. Rom. xvi. 5. † 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. † 16. Heb. xiii. 17.

τὶ τῷ συνεργοῦντι καὶ κοπιῶντι.  
 one to the one working with and laboring with.  
 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνᾳ  
 I rejoice but on the presence of Stephanas  
 καὶ Φουρτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ  
 and Fortunatus and Achaicus, because the  
 ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· 18 ἀνέ-  
 of you want these supplied; they  
 παυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.  
 refreshed for the my spirit and that of you.  
 Ἐπιγινώσκετε οὖν τοὺς τοιούτους.  
 Acknowledge therefore the such like persons.  
 19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς  
 Salute you the congregations of the  
 Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ  
 Asia. Salute you in Lord much  
 Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον  
 Aquila and Priscilla, with the in house  
 αὐτῶν ἐκκλησίᾳ. 20 Ἀσπάζονται ὑμᾶς οἱ  
 of them congregation. Salute you the  
 ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν  
 brethren all. Salute you each other with  
 φιλήματι ἁγίῳ. 21 Ὁ ἀσπασμὸς τῇ ἐμῇ  
 a kiss holy. The salutation with the my  
 χειρὶ Παύλου. 22 Εἴ τις οὐ φιλεῖ τὸν  
 hand of Paul. If any one not has affection for the  
 Κύριον \* [Ἰησοῦν Χριστόν,] ἦτω ἀνάθεμα·  
 Lord [Jesus Anointed,] let him be accursed;  
 μαρὰν ἀθά. 23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ  
 the Lord comes. The favor of the Lord Jesus  
 \* [Χριστοῦ] μεθ' ὑμῶν. 24 Ἡ ἀγάπη μου  
 [Anointed,] with you. The love of me  
 μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. \* [Ἀ-  
 with all of you in Anointed Jesus. [So be  
 μὴν.]  
 it.]

to Every one who co-  
 OPERATES and labors.

17 And I rejoice at the  
 presence of Stephanus and  
 Fortunatus and Achaicus;  
 Because these brethren  
 supplied the Want of you;

18 †for they have re-  
 freshed MY Spirit and  
 YOURS. ‡ Acknowledge,  
 therefore, SUCH brethren.

19 The CONGREGATIONS  
 of ASIA salute you. Aquila  
 and \*Priscilla, ‡together  
 with the CONGREGATION  
 at their House, salute you  
 much in the Lord.

20 All the BRETHREN  
 salute you. ‡Salute each  
 other with a holy Kiss.

21 †This is the SALU-  
 TATION of Paul with MY  
 OWN Hand.

22 If any one †love not  
 the LORD, †let him be ac-  
 cursed. ‡The Lord comes.

23 The FAVOR of the  
 LORD Jesus be with you.

24 My love be with you  
 all in the Anointed Jesus.

# \*FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

\* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—omit. 23. Anointed  
 —omit. 24. So be it—omit. Subscription—FIRST TO THE CORINTHIANS, WRITTEN  
 FROM EPHESUS.

† 18. Col. iv. 8. ‡ 18. 1 Thess. v. 12; Phil. ii. 29. ‡ 19. Rom. xvi. 5, 15;  
 Philemon 2. ‡ 20. Rom. xvi. 16. ‡ 21. Col. iv. 18; 2 Thess. iii. 17. ‡ 22.  
 Eph. vi. 24. ‡ 22. Gal. i. 8, 9. ‡ 22. Jude 14, 15. ‡ 23. Rom. xvi. 20.

## SECOND TO THE CORINTHIANS.

### ΚΕΦ. α' 1.

Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,  
will of God, and Timothy the brother,  
τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσῃ ἐν  
to the congregation of the God to that being in  
Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν  
Corinth, with the saints to all those being in  
ὅλῃ τῇ Ἀχαΐᾳ· <sup>2</sup>χάρις ὑμῖν καὶ εἰρήνη  
whole the Achaia; favor to you and peace  
ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ  
from God a Father of you, and Lord Jesus  
Χριστοῦ. <sup>3</sup>Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ  
Anointed. Worthy of praise the God and Father  
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ  
of the Lord of us Jesus Anointed, the Father  
τῶν οἰκτιρῶν, καὶ Θεὸς πάσης παρα-  
of the mercies, and God of all com-  
κλήσεως, <sup>4</sup>ὁ παρακαλῶν ὑμᾶς ἐν πάσῃ  
fort, the one comforting us in all  
τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς  
the affliction of us, in order that to be able us  
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ  
to comfort those in every affliction, by means  
τῆς παρακλήσεως, ἧς παρακαλούμεθα  
of the comfort, of which we are comforted  
αὐτοὶ ὑπὸ τοῦ Θεοῦ· <sup>5</sup>ὅτι καθὼς περισ-  
ourselves by the God; because as abounds  
σεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς,  
the sufferings of the Anointed in us,  
οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ  
so by means of the Anointed abounds also the  
παρακλήσις ἡμῶν. <sup>6</sup>Εἴτε δὲ θλιβόμεθα,  
comfort of us. Whether but we are afflicted,  
ὑπὲρ τῆς ὑμῶν παρακλήσεως, \*<sup>[καὶ σω-</sup>  
on behalf of the of you comfort, [and sal-  
τηρίας·] εἴτε παρακαλούμεθα, ὑπὲρ  
vation;] whether we are comforted, on behalf  
τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμέ-  
of the of you comfort, of that operating  
νης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων,  
patient endurance of the same sufferings,  
ὧν καὶ ἡμεῖς πάσχομεν· (καὶ ἡ ἐλπίς ἡμῶν  
which also we suffer; (and the hope of us  
βεβαία ὑπὲρ ὑμῶν·) <sup>7</sup>εἰδότες, ὅτι ὥσπερ  
steadfast on behalf of you;) knowing, that as  
κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτω καὶ  
partakers you are of the sufferings, so also  
τῆς παρακλήσεως. <sup>8</sup>Οὐ γὰρ θέλομεν ὑμᾶς ἀγ-  
of the comfort. Not for we wish to  
νοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως  
be ignorant, brethren, concerning the affliction

### CHAPTER I.

1 Paul, an Apostle of the \*Anointed Jesus by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of GOD which is in Corinth, together with all THOSE SAINTS who ARE in the Whole of ACHAIA;

2 ‡Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 ‡Blessed be the God and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by God;

5 because ‡as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, ‡it is \*on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, ‡That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

8 For we do not wish you, Brethren, to be ignorant concerning THAT

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE CORINTHIANS. 1. Anointed Jesus. 6. and salvation—omit. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for YOUR Comfort and Salvation, knowing, That.

‡ 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. ‡ 1. Phil. i. 1; Col. i. 2. ‡ 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Philemon 3. ‡ 3. Eph. i. 3; 1 Pet. i. 3. ‡ 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. ‡ 6. 2 Cor. iv. 15. ‡ 7. Rom. viii. 17; 2 Tim. ii. 12.

ἡμῶν τῆς γενομένης \* [ἡμῖν] ἐν τῇ Ἀσίᾳ,  
 of us of that happening [to us] in the Asia,  
 ὅτι κατ' ὑπερβολὴν ἐδαρήθημεν  
 that according to excess we were pressed  
 ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς  
 above strength, so that to be in despair us  
 καὶ τοῦ ζῆν· ὁ δὲ αὐτοὶ ἐν ἑαυτοῖς τὸ  
 even of the life; but ourselves in ourselves the  
 ἀπόκριμα τοῦ θανάτου ἐσχάκαμεν, ἵνα μὴ  
 sentence of the death we have, so that not  
 πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ  
 having trusted we should in ourselves, but in  
 τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς·<sup>10</sup> ὃς  
 the God that one raising up the dead ones; who  
 ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ  
 from so great a death rescued us, and  
 οὐτάει· εἰς ὃν ἠλπικαμεν, ὅτι καὶ  
 does rescue; in whom we have hoped, that even  
 ἔτι οὐσεται, <sup>11</sup> συνυπουργοῦντων καὶ ὑμῶν  
 still he will rescue, cooperating also you  
 ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν  
 on behalf of us in the prayer, that from many  
 προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν  
 faces the for us gift through many  
 εὐχαριστηθῇ ὑπὲρ ἡμῶν.<sup>12</sup> Ἡ γὰρ  
 might be given thanks on behalf of us. The for  
 καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς  
 boasting of us this is, the testimony of the  
 συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ  
 conscience of us, that in simplicity and  
 εἰλικρινείᾳ Θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ,  
 sincerity of God, (not in wisdom fleshly,  
 ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν ἐν τῷ  
 but in favor of God) we conducted in the  
 κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.<sup>13</sup> Οὐ  
 world, more abundantly but to you. Not  
 γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀνα-  
 for other things we write to you, but what you  
 γινώσκετε, \* [ἢ ἃ ἐπιγινώσκετε·] ἐλπίζω  
 read, [for what you acknowledge·] I hope  
 δέ, ὅτι \* [καὶ] ἕως τέλους ἐπιγνώσεσθε,  
 and, that [even] till end you will acknowledge,  
<sup>14</sup> καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους·  
 as also you acknowledged us from parts;  
 ὅτι καύχημα ὑμῶν ἐσμέν, καθάπερ καὶ  
 because a boasting of you we are, even as also  
 ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.  
 you of us, in the day of the Lord Jesus.  
<sup>15</sup> Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς  
 And in this the confidence I wished to  
 ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν  
 you to come before, so that a second favor  
 ἔχητε· <sup>16</sup> καὶ δι' ὑμῶν διελθεῖν  
 you may have; and through you to pass through

† AFFLICTION of ours which HAPPENED in ASIA, That \*excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTENCE of DEATH in ourselves, so that we might †not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 †who rescued us from so Great a Death, and \*is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, †co-operating by PRAYER on our behalf, so that from Many †Mouths thanks may be given by Many on our behalf, †for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE. That with \*the greatest Simplicity and †Sincerity, †not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us. †That we are your Boast, †as you also will be ours in the DAY of \*the LORD Jesus.

15 And in this CONFIDENCE †I was purposing to come to you at first; so that you might have †a \*Second Favor;

16 and, by You, to pass through into Macedonia;

\* VATICAN MANUSCRIPT.—8. to us—omit. 8. excessively above strength we were pressed. 10. will rescue. 12. Pureness and godly Sincerity. 13. or what you acknowledge—omit. 13. even—omit. 14. our LORD Jesus. 15. Second Joy.

† 11. *Prosoopon*, like the Latin *persona*, is a mask with an open mouth rather than a person. The same Greek occurs in ii. 10, where though we may use the word "person" it means "character."—*Sharpe*.

† 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9. † 9. Jer. xvii. 5, 7. † 10. 2 Pet. ii. 9. † 11. Rom. xv. 30; Phil. i. 19; Philemon 22. † 11. 2 Cor. iv. 15. † 12. 2 Cor. ii. 17; iv. 2. † 12. 2 Cor. ii. 4, 13. † 14. 2 Cor. v. 12. † 14. Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20. † 15. 1 Cor. iv. 9. † 15. Rom. i. 11.

εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας  
into Macedonia, and again from Macedonia  
ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμ-  
to come to you, and by you to be sent  
φθῆναι εἰς τὴν Ἰουδαίαν. <sup>17</sup>Τοῦτο οὖν  
forward into the Judea. This therefore  
βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρη-  
wishing, not certainly in the lightness did  
σάμην; ἢ ἃ βουλευόμεαι, κατὰ σάρκα  
I use? or the things I purpose, according to flesh  
βουλευόμεαι, ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναί,  
do I purpose, that may be with me the yes yes,  
καὶ τὸ οὐ οὐ; <sup>18</sup>Πιστὸς δὲ ὁ Θεός, ὅτι ὁ  
and the no no? Faithful but the God, that the  
λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ  
word of us that to you not was yes  
καὶ οὐ. <sup>19</sup>Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς  
and no. The for of the God son Jesus  
Χριστός, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυ-  
Anointed, that among you by means of us having  
χθεῖς, (δι' ἐμοῦ καὶ Σιλουανοῦ καὶ  
been preached, (by means of me and Silvanus and  
Τιμοθέου,) οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ  
Timothy,) not became yes and no, but  
ναὶ ἐν αὐτῷ γέγονεν, <sup>20</sup>(ὅσαι γὰρ ἐπαγγε-  
yes in him has become, (as many for promises  
αἶαι Θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ  
of God, in him the yes, and in him the  
ἀμήν,) τῷ Θεῷ πρὸς δόξαν δι' ὑμῶν.  
so be it,) to the God for glory on account of us.  
<sup>21</sup>Ὁ δὲ θεδαίων ἡμᾶς σὺν ὑμῖν εἰς  
The but one establishing us with you for  
Χριστόν, καὶ ἁγιάσας ἡμᾶς, Θεός· <sup>22</sup>ὁ  
Anointed, and having anointed us, God; he  
καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς  
and having sealed us, and having given  
τὸν ἀρραθῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις  
the pledge of the spirit in the hearts  
ἡμῶν. <sup>23</sup>Εγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικα-  
of us. I but a witness the God call upon  
λοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος  
to the my soul, that sparing  
ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· <sup>24</sup>οὐχ ὅτι  
you not yet I came to Corinth; not because  
κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεο-  
we lord it over you of the faith, but fellow-  
ργοὶ ἐσμέν τῇ; χαρὰς ὑμῶν· τῇ γὰρ  
workers we are of the joy of you; in the for  
πίστει ἐστήκατε. ΚΕΦ. 6'. 2. <sup>1</sup>Ἐκρι-  
faith you have stood. I decided

να δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ  
but with myself this, that not again in grief  
πρὸς ὑμᾶς ἐλθεῖν. <sup>2</sup>Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,  
to you to come. If for I grieve you,

and from Macedonia †to  
come again to you, and by  
You to be sent forward  
into JUDEA.

17 This therefore, being  
my intention, did I cer-  
tainly regard it LIGHTLY?  
or are my purposes formed  
‡according to the Flesh,  
that there should be with  
me both the YES, yes, and  
the NO, no?

18 †But God is witness,  
That THAT word of ours  
which was toward you \*is  
not yes and no;

19 for that SON of God,  
Jesus Christ, who was  
PROCLAIMED to You by Us,  
—by me, and Silvanus,  
and Timothy,—was not yes  
and no, but was yes in  
him.

20 †For whatever be  
the Promises of God, they  
are in him YES, \*and in  
him †AMEN, to the Glory  
of God through us.

21 Now HE ESTABLISH-  
ING us with you in Christ,  
and †having anointed us,  
is THAT God,

22 who also †HAS SEALED  
us, and †given the PLEDGE  
of the SPIRIT in our  
HEARTS.

23 But †I invoke God  
as a Witness to MY Soul.  
†That, sparing you, I  
have not yet come to  
Corinth;

24 not †Because we  
domineer over You through  
the FAITH, but because we  
are Associates of your  
Joy; for †in the FAITH  
you have stood firm.

## CHAPTER II.

1 But I decided this  
with myself, †not to COME  
again to you, in Grief.

\* VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN.  
† 18. The original phrase, *pistos ho theos*, is the same form of an oath with *The  
Eternal liveth!* that is, "As certainly as the Eternal God liveth." † 20. *Naí*, yes, was  
the word used by the Greeks for affirming anything; *Amen* was the word used by the  
Hebrews for the same purpose.—*Macknight*.

† 16. 1 Cor. xvi. 5, 6. † 17. 2 Cor. x. 2. † 20. Rom. xv. 8, 9. † 21. 1 John ii.  
20, 27. † 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. † 22. 2 Cor. v. 5; Eph.  
i. 14. † 23. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. † 23. 1 Cor. iv. 21;  
2 Cor. ii. 3; xii. 20; xiii. 2, 10. † 24. 1 Cor. iii. 5; 1 Pet. v. 3. † 24. 1 Cor. xv.  
1. † 1. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

καὶ τίς \* [ἐστίν] ὁ εὐφραίνων με, εἰ μὴ  
indeed who [is] the one gladdening me, if not  
ὁ λυπούμενος ἐξ ἐμοῦ; <sup>3</sup> Καὶ ἔγραψα \* [ὑ-  
the one being grieved from me? And I wrote [to  
μὴν] τοῦτο αὐτό, ἵνα μὴ ἔλθῶν λύ-  
you] this same thing, so that not having come  
πην ἔχω ἀφ' ὧν ἔδει με χαί-  
grief I have from of whom it behooves me re-  
ρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ  
rejoice; having confided in all you, that the  
ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> Ἐκ γὰρ  
my joy of all of you it is. Out of for

πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα  
much affliction and anguish of heart I wrote  
ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-  
to you through many tears, not that you might  
θῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε,  
be grieved, but the love that you might know,  
ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. <sup>5</sup> Εἰ δέ  
which I have more abundantly towards you. If but  
τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν,  
any one has been grieved, not me he has grieved,  
ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάν-  
but from parts, that not I may bear hard upon, all  
τας ὑμᾶς. <sup>6</sup> Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη  
you. Sufficient to the such one the censure this

ἡ ὑπὸ τῶν πλειόνων· <sup>7</sup> ὥστε τοῦναντίον  
which by the majority; so that on the other hand

\* [μᾶλλον] ὑμᾶς χαρίσασθαι καὶ παρακα-  
[rather] you to freely forgive and to comfort,

λέσαι, μήπως τῇ περισσοτέρα λύπη κατα-  
lest by the more abundant grief should

ποθῇ ὁ τοιοῦτος. <sup>8</sup> Διὸ παρακαλῶ  
be swallowed the such one. Wherefore I entreat

ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. <sup>9</sup> Εἰς  
you to publicly confirm to him love. In order to

τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν  
this for also I wrote, so that I might know the

δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοι ἐστέ.  
proof of you, if to all things obedient you are.

<sup>10</sup> ὧ δέ τι χαρίζεσθε, καὶ ἐγώ·  
To whom but anything you freely forgive, also I;

καὶ γὰρ ἐγὼ ὅ κεχαρίσμαι, εἴ τι  
even for I what have freely forgiven, if anything

κεχαρίσμαι δι' ὑμᾶς, ἐν προ-  
I have freely forgiven, on account of you, in

σώπῳ Χριστοῦ· <sup>11</sup> ἵνα μὴ πλεονεκτηθῶ-  
presence of Anointed; that not we should be over-

μεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ  
reached by the adversary; not for of him the

νοήματα ἀγνοοῦμεν.

devices we are ignorant.

<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγ-  
Having come but to the Troas for the glad

γέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγ-  
tidings of the Anointed, and a door to me having

2 For if I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me?

3 I wrote also this very thing, that coming, †I might not have sorrow from those by whom I ought to rejoice; †having confidence in you all, That MY Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; †not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

5 But †if any one has caused grief, he has not †grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for SUCH a person is THIS †PUNISHMENT, which was inflicted by the MAJORITY.

7 †So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest SUCH an one should be overwhelmed by EXCESSIVE Sorrow.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are †obe- dient in all things.

10 But to whom you freely forgive anything, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But †having come to TROAS in order to preach the GLAD TIDINGS of the

\* VATICAN MANUSCRIPT.—2. is—omit. 8. to you—omit. 7. rather—omit.

† 3. 2 Cor. xii. 21. † 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10. † 4. 2 Cor. vii. 8, 9, 12. † 5. 1 Cor. v. 1. † 5. Gal. iv. 12. † 6. 1 Cor. v. 4, 5; 1 Tim. v. 20. † 7. Gal. vi. 1. † 9. 2 Cor. vii. 15; x. 6. † 12. Acts xvi. 8; xx. 6.



μενης ἐν Κυρίῳ, οὐκ ἔσχηκα ἀνεσιν τῷ  
been opened by Lord, not I had rest in the  
πνεύματι μου, τῷ μὴ εὐρεῖν με Τίτον  
spirit of me, by the not to come me Titus  
τὸν ἀδελφόν μου· <sup>13</sup>ἀλλὰ ἀποταξάμενος αὐ-  
the brother of me; but having bade farewell to

τοῖς, ἐξῆλθον εἰς Μακεδονίαν. <sup>14</sup>Τῷ δὲ Θεῷ  
them, I went out into Macedonia. To the but God

χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς  
thanks to that always leading to triumph us

ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως  
in the Anointed, and the odor of the knowledge

αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντί  
of himself is manifesting through us in every

τόπῳ. <sup>15</sup>Ὅτι Χριστοῦ εὐωδία ἐσμέν  
place. That of Anointed a sweet odor we are

τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς  
to the God in those being saved and in those

ἀπολλυμένοις· <sup>16</sup>οἷς μὲν ὁσμὴ θανάτου εἰς  
perishing; to them indeed, an odor of death into

θάνατον· οἷς δέ, ὁσμὴ ζωῆς εἰς ζωὴν.  
death; to those but, an odor of life into life.

Καὶ πρὸς ταῦτα τίς ἱκανός; <sup>17</sup>Οὐ γὰρ  
And for these things who sufficient? Not for

ἐσμέν ὡς οἱ πολλοὶ, κατηλεύοντες τὸν λόγον  
we are like the many, adulterating the word

τοῦ Θεοῦ· ἀλλ' ὡς ἐξ εὐλικρινείας, ἀλλ' ὡς  
of the God; but as from sincerity, but as

ἐκ Θεοῦ, κατενώπιον \* [τοῦ] Θεοῦ, ἐν  
from God, in presence [of the] God, in

Χριστῷ λαλοῦμεν. ΚΕΦ. γ'. 3. <sup>1</sup>Ἀρχό-  
Anointed we speak. Do we

μεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρεή-  
begin again ourselves to commend? or not we

ζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς  
need, as some, of recommendation letters to

ὑμᾶς, ἢ ἐξ ὑμῶν \* [συστατικῶν;] <sup>2</sup>Ἡ  
you or from you [of recommendation?] The

ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν  
letter of us you are, having been written in

ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγι-  
the hearts of you, being known and being

γνωσκομένη ὑπὸ πάντων ἀνθρώπων· <sup>3</sup>φανερού-  
read by all men; being

μενοι, ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ δια-  
manifest, that you are a letter of Anointed hav-

ANOINTED, and †a Door  
having been opened to me  
by the Lord, I had no Rest  
in my SPIRIT, because, I  
FOUND not Titus my BRO-  
THER;

<sup>13</sup> but having bid them  
farewell, I went forth into  
Macedonia.

<sup>14</sup> Now, thanks be to  
THAT GOD, who always  
†LEADS us forth to TRI-  
UMPH with the ANOINTED  
one, and who diffuses by  
us the FRAGRANCE of the  
KNOWLEDGE of him, in  
Every Place.

<sup>15</sup> Because we are a  
Sweet odor of Christ to  
God, †among THOSE who  
are BEING SAVED, and  
†among THOSE who ARE  
PERISHING;

<sup>16</sup> †to these, indeed, an  
Odor of Death to Death,  
and to those, an Odor of  
Life to Life; and †for  
these things who is quali-  
fied?

<sup>17</sup> For we are not like  
the MANY, ††trafficking  
the WORD of GOD; but  
really †from sincerity,  
and as from God, in the  
presence of God, we speak  
concerning Christ.

### CHAPTER III.

<sup>1</sup> †Are we beginning  
again to recommend Our-  
selves? or do we require,  
as some, †Recommendatory  
Letters to you, or  
from you?

<sup>2</sup> †You are our LETTER,  
(written on our HEARTS,) known and being read by  
All Men;

<sup>3</sup> it being plainly de-  
clared that you are a Let-  
ter of Christ †delivered by

\* VATICAN MANUSCRIPT.—17. of the—omit. 1. of recommendation—omit. 3. and written.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewn with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or *sophisticating* the word of God, referring to the practice of vintners, who adulterate their wines. Dr. Bentley paraphrases it thus,—“which *adulterate* and *negotiate* the word of God for their own lucre and advantage.”

† 12. 1 Cor. xvi. 9. † 12. 2 Cor. vii. 5, 6. † 15. 1 Cor. i. 18. † 15. 2 Cor. iv. 3. † 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8. † 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. † 17. 2 Cor. iv. 2; xi. 13; 2 Pet. ii. 3. † 17. 2 Cor. i. 12; iv. 2. † 1. 2 Cor. v. 12; x. 8, 12; xii. 11. † 1. Acts xviii. 27. † 2. 1 Cor. ix. 2. † 3. 1 Cor. iii. 5.

κονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη  
 ing been ministered by us, having been written  
 οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζώντος, οὐκ  
 not with ink, but by spirit of God living, not  
 ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίαις  
 on tablets of stones, but on tablets of hearts

σαρκίνοις. <sup>4</sup>Πεποιθήσιν δὲ τοιαύτην ἔχομεν  
 fleshly. Confidence but such we have

διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· οὐχ  
 through the Anointed towards the God; not

ὅτι ἱκανοὶ ἐσμέν ἀφ' ἑαυτῶν, λογίσασθαι  
 because sufficient we are from ourselves, to reason

τι, ὥς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης  
 anything, as from ourselves, but the sufficiency

ἡμῶν ἐκ τοῦ Θεοῦ· ὃς καὶ ἱκάνωσεν ἡμᾶς  
 of us from of the God; who also qualified us

διακόνους καινῆς διαθήκης, οὐ γράμματος,  
 servants of a new covenant, not of letter,

ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει,  
 but of spirit; the for letter kills,

τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>7</sup>Εἰ δὲ ἡ διακονία  
 the but spirit gives life. If but the service

τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη  
 of the death in letters, having been engraved

\*[ἐν] λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ  
 [in] stones, was made in glory, so that not

δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς  
 to be able to look steadily the sons of Israel into

τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν  
 the face of Moses, on account of the glory

τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην· <sup>8</sup>πῶς  
 of the face of him, that passing away; how

οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται  
 not rather the service of the spirit shall be

ἐν δόξῃ; <sup>9</sup>Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως,  
 in glory? If for the service of the condemnation,

δόξα· πολλῶ μᾶλλον περισσεύει ἡ διακονία  
 glory; much more abounds the service

τῆς δικαιοσύνης ἐν δόξῃ. <sup>10</sup>Καὶ γὰρ οὐ δεδό-  
 of the righteousness in glory. Even for not has

ξασται τὸ δεδοξασμένον ἐν τούτῳ  
 been glorified that having been glorified in this

τῷ μέρει, ἐνεκεν τῆς ὑπερβαλλούσης δόξης.  
 the respect, on account of the surpassing glory.

<sup>11</sup>Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης·  
 If for that is being annulled, through glory;

πολλῶ μᾶλλον τὸ μένον, ἐν δόξῃ. <sup>12</sup>Ἐχον-  
 by much more that remaining, in glory. Hav-

τες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ  
 ing therefore such a hope, much freedom

us, \*and written not with Ink, but with the Spirit of the living God, †not on Stone tablets, but †on fleshly Tablets of the Heart.

4 And such Confidence towards GOD we have through the ANOINTED;

5 †not That we are qualified of ourselves to reason any thing as from ourselves, but †our QUALIFICATION is from GOD;

6 who also qualified us to be †Servants of a †New Covenant; not †of the Letter, but of the Spirit; for †the †LETTER kills, †but the SPIRIT makes alive.

7 Now, if †the DISPENSATION of DEATH, †engraved in Letters on Stones, was attended with Glory, †so that the SONS of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTENANCE;—which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the †DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY †of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT is BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a Persuasion, †we exercise much Confidence;

\* VATICAN MANUSCRIPT.—7. in—omit.

† 3. Exod. xxiv. 12; xxxiv. 1. † 3. Ps. xl. 8; Jer. xxxi. 33; Ezek. xl. 19; xxxvi. 26; Heb. viii. 10. † 5. John xv. 5; 2 Cor. ii. 16. † 5. 1 Cor. xv. 10; Phil. ii. 10. † 6. 1 Cor. iii. 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. † 6. Jer. xxxi. 31; Matt. xxvi. 28; Heb. viii. 6, 8. † 6. Rom. ii. 27, 29; vii. 6. † 6. Rom. iii. 20; iv. 15; vii. 9-11; Gal. iii. 10. † 6. John vi. 63; Rom. viii. 2. † 7. Rom. vii. 10. † 7. Exod. xxxiv. 1, 28; Deut. x. 1. † 7. Exod. xxxiv. 29, 30, 35. † 8. Gal. iii. 5. † 9. Rom. i. 17; iii. 21. † 12. 2 Cor. vii. 4; Eph. vi. 19.

χρώμεθα· <sup>13</sup>καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει  
we use; and not, as Moses placed  
κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ  
a veil on the face of himself, for the not  
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος  
to gaze intently the sons of Israel to the end  
τοῦ καταργουμένου. <sup>14</sup>(Ἄλλ' ἐπωρώθη τὰ  
of that passing away. (But were blinded the  
νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ  
minds of them; till for the to-day the  
αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς  
same veil on the reading of the old  
διαθήκης, μένει, μὴ ἀνακαλυπτόμενον, ὅτι  
covenant, remains, not being discovered, because  
ἐν Χριστῷ καταργεῖται· <sup>15</sup>ἀλλ' ἕως σή-  
by Anointed it is taken away; but till to-  
μερον, ἡνίκα ἀναγινώσκειται Μωϋσῆς, κάλυμμα  
day, when is read Moses, a veil  
ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. <sup>16</sup>Ἡνίκα δ' ἂν  
on the heart of them lies. When but  
ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται  
it may turn to Lord, is taken from around  
τὸ κάλυμμα. <sup>17</sup>Ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν·  
the veil. The but Lord the spirit is;  
οὐ δὲ τὸ πνεῦμα Κυρίου \* [ἐκεῖ] ἐλευθερία.  
where and the spirit of Lord [there] freedom.)  
<sup>18</sup>Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ  
We but all having been unveiled in a face  
τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν  
the glory of Lord beholding as in a mirror, the  
αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς  
same image we are transformed from glory to  
δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος.  
glory, even as from Lord of spirit.

ΚΕΦ. δ'. 4. <sup>1</sup>Διὰ τοῦτο ἔχοντες τὴν  
On account of this having the  
διακονίαν ταύτην, καθὼς ἡλεήθημεν,  
service this, even as we received mercy,  
οὐκ ἐκκακοῦμεν· ἀλλ' ἀπειπάμεθα τὰ κρυπτά  
not we faint; but we refused the secrets  
τῆς αἰσχύνῃς, μὴ περιπατοῦντες ἐν πανουργί-  
of the shame, not walking in crafti-  
νῇ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ,  
ness, nor falsifying the word of the God,  
ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάν-  
but by the manifestation of the truth recom-  
τες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώ-  
mending ourselves to every conscience of men,  
πων, ἐνώπιον τοῦ Θεοῦ. <sup>3</sup>Εἰ δὲ καὶ ἐστὶ  
in presence of the God. but even it is  
κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν  
having been veiled the glad tidings of us, among  
τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· <sup>4</sup>ἐν  
those being destroyed it is having been veiled; in  
οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε  
whom the God of the age this blinded  
τὰ νοήματα τῶν ἀπίστων, εἰς  
the minds of the unbelieving ones, in order

13 and are not like Mo-  
ses, †who put a Veil over  
his FACE, for the SONS of  
Israel not to GAZE IN-  
TENTLY to †the END of  
THAT BEING ABOLISHED.

14 (But †their MINDS  
were obtuse; for to THIS  
DAY, the SAME Veil re-  
mains over the READING  
of the OLD Covenant; not  
discovering That it is  
taken away by Christ;

15 but, even to This  
day, when Moses is read,  
a Veil lies on their HEART.

16 But †when it shall  
turn to the Lord, †the  
VEIL will be taken from  
around it.

17 And †the Lord is  
the SPIRIT; and where  
the SPIRIT of the Lord is,  
there is freedom.)

18 But we all beholding  
†the GLORY of the Lord in  
a Face Unveiled, †are  
transformed into the SAME  
Likeness, from Glory to  
Glory, as from the Lord,  
the Spirit.

#### CHAPTER IV.

1 Therefore, having  
†this MINISTRY, even as  
we received Mercy, we  
faint not;

2 but have repudiated  
the SECRET things of  
SHAME; not walking in  
Craftiness, †nor falsifying  
the word of God; but  
by the EXHIBITION of the  
TRUTH, †approving our-  
selves to Every Human  
Conscience in the sight of  
God.

3 (But if, indeed, our  
GLAD TIDINGS be veiled,  
†they have been veiled to  
THOSE who are PERISH-  
ING;

4 to those UNBELIEVERS,  
whose MINDS the God of  
this AGE blinded, in order

\* VATICAN MANUSCRIPT.—17. there—omit.

† 13. Exod. xxxiv. 33, 35. † 13. Rom. x. 4; Gal. iii. 23. † 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; 2 Cor. iv. 4. † 16. Exod. xxxiv. 34; Rom. xi. 23, 26. † 16. Isa. xlv. 7. † 17. ver. 6; 1 Cor. xv. 45. † 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. † 18. Rom. viii. 29; 1 Cor. xv. 49; Col. iii. 10. † 1, 2 Cor. iii. 6. † 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. † 3. 2 Cor. v. 11; v. 11; vi. 4. † 3. 1 Cor. i. 18; 2 Cor. ii. 15; 1 Thess. ii. 10.

τὸ μὴ αὐγάζαι τὸν φωτισμὸν τοῦ  
that not to see distinctly the effulgence of the  
εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,  
glad tidings of the glory of the Anointed one,  
ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ.  
who is an image of the God.

Ὅν γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν  
Not for ourselves we proclaim, but Anointed  
'Ιησοῦν Κύριον· ἑαυτοὺς δέ, δούλους ὑμῶν  
Jesus a Lord; ourselves and, slaves of you  
διὰ 'Ιησοῦν. ὅτι ὁ Θεὸς ὁ εἰ-  
through Jesus. Because the God that command-  
πὼν ἐκ σκοτῶν φῶς λάμπει, ὃς ἔλαμψεν  
ing out of darkness light to shine, who shone  
ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς  
in the hearts of us, for illumination of the  
γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώ-  
knowledge of the glory of the God in face  
πῶ \*['Ιησοῦ] Χριστοῦ. Ἐχομεν δὲ τὸν  
[of Jesus] Anointed. We have but, the  
θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν,  
treasure this in earthen vessels,  
ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ  
so that the superabounding of the power may be  
τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ὅτι ἐν παντὶ  
of the God, and not out of us; in everything  
θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπο-  
being afflicted, but not being straitened; being  
ρούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· ὀδιω-  
perplexed, but not being in despair; being  
κόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· κατα-  
persecuted, but not being forsaken; being  
βαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· <sup>10</sup>πάντοτε  
cast down, but not being destroyed; always  
τὴν νέκρωσιν τοῦ 'Ιησοῦ ἐν τῷ σώματι  
the putting to death of the Jesus in the body  
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ 'Ιησοῦ  
bearing about, that also the life of the Jesus  
ἐν τῷ σώματι ἡμῶν φανερωθῇ. <sup>11</sup>Αἰεὶ  
in the body of us may be manifested. Always  
γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδό-  
for we the living, to death are delivered  
μεθα διὰ 'Ιησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ  
because of Jesus, that also the life of the  
'Ιησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ  
Jesus may be manifested in the mortal flesh  
ἡμῶν. <sup>12</sup>Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,  
of us. So that the death in us works,  
ἡ δὲ ζωὴ ἐν ὑμῖν. <sup>13</sup>Ἐχοντες δὲ τὸ αὐτὸ  
the but life in you. Having but the same  
πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμ-  
spirit of the faith, according to that having  
μένον· Ἐπίστευσα διὸ ἐλάλησα· καὶ  
been written; I believed, therefore I spoke; also  
ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·  
we believe, therefore and we speak;

that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, who is the LIKENESS of GOD.)

5 †For we do not proclaim Ourselves, but the Anointed Jesus, as Lord; and ourselves †your Bond-servants on account of Jesus.

6 Because THAT GOD who COMMANDED the LIGHT to shine out of Darkness, †shine into our HEARTS for illuminating with the KNOWLEDGE of the GLORY of GOD in the face of Jesus Christ.

7 But we have this TREASURE in †Earthen Vessels, in order †that the EXCELLENCE of the POWER may be of GOD, and not from us;

8 †being afflicted in every thing, but not distressed; being perplexed, but not in despair;

9 being persecuted, but not deserted; being thrown down, but not destroyed;

10 †always carrying about in the BODY, the dying state of JESUS, †that the LIFE of JESUS may also be manifested in our BODY.

11 For we who are LIVING are always delivered up to Death †on account of Jesus; in order that the LIFE of JESUS also may be manifested in our MORTAL Flesh;

12 so that DEATH is working in us, but LIFE in you.

13 But having †the SAME Spirit of FAITH, according to that HAVING BEEN WRITTEN; †“I believed, therefore I spoke;” we also believe, and therefore we speak;

\* VATICAN MANUSCRIPT.—6. Jesus—omit.

† 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3. † 5. 1 Cor. i. 13, 23; x. 33. † 5. 1 Cor. ix. 19; 2 Cor. i. 24. † 6. Gen i. 3. † 6. 2 Pet. i. 19. † 7. 2 Cor. v. 1. † 7. 1 Cor. ii. 5; 2 Cor. xii. 9. † 8. 2 Cor. vii. 5. † 10. 1 Cor. xv. 31; 2 Cor. i. 5-9; Gal. vi. 17; Phil. iii. 10. † 10. Rom. viii. 17; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. † 11. Rom. viii. 36. † 13. Rom. i. 12; 2 Pet. i. 14. † 13. Psal. cxvi. 10.

ἰδιόδοτες, ὅτι ὁ ἐγείρας τὸν \* [Κύριον]  
knowing, that the one raising up the [Lord]  
'Ιησοῦν, καὶ ἡμᾶς διὰ 'Ιησοῦ ἐγερεῖ,  
Jesus, also us through Jesus will raise up,  
καὶ παραστήσει σὺν ὑμῖν. <sup>15</sup>Τὰ γὰρ πάντα  
and will present with you. The for all things  
δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα  
on account of you, that the favor having abounded  
διὰ τῶν πλείονων, τὴν εὐχαριστίαν περισ-  
through the many, the thanksgiving might  
σεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. <sup>16</sup>Διὸ  
superabound to the glory of the God. Wherefore  
οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν  
not we faint; but if even the outward of us  
ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνα-  
man is wasted, yet the inward is  
καινοῦται ἡμέρα καὶ ἡμέρα. <sup>17</sup>Τὸ γὰρ πα-  
renewed by day and by day. The for  
ραντίκα ἐλαφρόν τῆς θλίψεως \* [ἡμῶν,]  
momentary lightness of the affliction [of us,]  
καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώ-  
according to an exceeding on an exceeding age-  
νιον βάρος δόξης κατεργάζεται ἡμῖν. <sup>18</sup>μὴ  
lasting weight of glory works out for us; not  
σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ  
looking of us the things being seen, but  
τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπό-  
the things not being seen; the things for being  
μενα, πρόσκαιρα· τὰ δὲ μὴ βλεπό-  
seen, transient things; the things but not being  
μενα, αἰώνια. ΚΕΦ. ε'. 5. <sup>1</sup>Οἷ-  
seen, age-lasting things. We  
δαμεν γὰρ ὅτι, ἐάν ἡ ἐπίγειος ἡμῶν οἰκία  
know for, that, if the earthly of us house  
τοῦ σκηνῶν καταλυθῇ, οἰκοδομὴν ἐκ  
of the tent should be taken down, a building from  
Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώ-  
God we have, a house not made by hands, age-  
νιον, ἐν τοῖς οὐρανοῖς. <sup>2</sup>Καὶ γὰρ ἐν τούτῳ  
lasting, in the heavens. Even for in this  
στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ  
we groan, the abode of us that from  
οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες. <sup>3</sup>Εἰ-  
heaven to be invested earnestly desiring. If at  
γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐ-  
least and having been invested, not naked ones we  
ρεθησόμεθα. <sup>4</sup>Καὶ γὰρ οἱ ὄντες ἐν τῷ  
shall be found. Indeed for those being in the  
σκήνῳ στενάζομεν βαρούμενοι· ἐφ' ᾧ  
tent groan being oppressed; in which  
οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσα-  
not we wish to be unclothed, but to be invested,  
σθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς  
that may be swallowed up the mortal by the  
ζωῆς. <sup>5</sup>Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ  
life. The and one having worked out us for same

14 knowing That the who RAISED UP JESUS, will also raise Us up \* with Jesus, and will present us with you.

15 For ALL these things are on your account, that the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

16 Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet our INNER man is renewed Day by Day.

17 Besides, the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding aionian Weight of Glory;

18 We aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are aionian.

#### CHAPTER V.

1 For we know, That if the TEXT of our EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, aionian, in the HEAVENS.

2 For indeed, in this we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

3 and surely, having been invested, we shall not be found destitute.

4 For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but invested, that the MORTAL may be absorbed by LIFE.

5 Now HE who has PRODUCED us for this same

\* VATICAN MANUSCRIPT.—14. LORD—omit. 14. with. 16. our INNER. 17. of us—omit.

† 14. Rom. viii. 11; 1 Cor. vi. 14. † 15. Col. i. 24; 2 Tim. ii. 10. † 15. 2 Cor. i. 11; viii. 19; ix. 11, 12. † 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4. † 17. Matt. v. 12; Rom. xiii. 13; 1 Pet. i. 2, 6; v. 10. † 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1. † 1. Job. iv. 10; 2 Cor. iv. 7; 2 Pet. i. 13, 14. † 2. Rom. viii. 23. † 4. 1 Cor. xv. 53, 54.

τοῦτο Θεός· ὁ \* [καὶ] δούς ἡμῖν τὸν  
this God; that [also] having given to us the  
ἄρραβώνα τοῦ πνεύματος. <sup>6</sup>Θαροῦντες  
pledge of the spirit. Being confident  
οὖν πάντοτε, καὶ εἰδότες, ὅτι ἐνδημοῦν-  
therefore always, and knowing, that being at  
τες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ  
home in the body, we are from home from the  
Κυρίου. <sup>7</sup>(διὰ πίστεως γὰρ περιπατοῦμεν,  
Lord; (by means of faith for we are walking,  
οὐ διὰ εἶδους·) <sup>8</sup>θαροῦμεν δέ, καὶ  
not by means of sight;) we are confident but, also  
εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι  
we are well-pleased rather to be from home  
ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν  
out of the body, and to be at home with the  
Κύριον. <sup>9</sup>οὐδὲ καὶ φιλοτιμούμεθα,  
Lord; wherefore also we are very ambitious,  
εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες,  
whether being at home, or being from home,  
εὐάρεστοι αὐτῷ εἶναι. <sup>10</sup>Τοὺς γὰρ πάντας  
well-pleasing to him to be. The for all  
ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ  
us to appear it is necessary before of the  
ἑλήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἑκα-  
tribunal of the Anointed, that may receive each  
στος τὰ διὰ τοῦ σώματος, πρὸς  
one the things through the body, according to  
ἃ ἐπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.  
what was practised, whether good, or bad.

<sup>11</sup>Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου,  
Knowing therefore the fear of the Lord,  
ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανε-  
men we persuade, to God but we have been  
ρῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν  
manifested; I hope and also in the consciences  
ἡμῶν πεφανερῶσθαι. <sup>12</sup>Οὐ \* [γὰρ] πάλιν  
if you to have been manifested. Not [for] again  
ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορ-  
ourselves do we recommend to you, but oppor-  
μὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν·  
tunity giving to you of boasting on behalf of us;  
ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχώ-  
that you may have for those in face boast-  
μένους, καὶ οὐ καρδίᾳ. <sup>13</sup>Εἴτε γὰρ ἐξέστη-  
ing, and no in heart. Even if for we are  
μεν, Θεῷ· εἴτε σωφρονοῦ-  
besides ourselves, to God; and if we are of sound  
μεν, ὑμῖν. <sup>14</sup>Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ  
mind, to you. The for love of the Anointed  
συνέχει ἡμᾶς, <sup>15</sup>κρίναντας τοῦτο, ὅτι εἰ εἰς  
constrains us, having judged this, that if one  
ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέ-  
on behalf of all died, then they all died;  
θανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ  
and on behalf of all he died, that the

thing is THAT God who  
has GIVEN to us the  
PLEDGE of the SPIRIT.

6 Therefore, being al-  
ways confident, and know-  
ing That being at home  
in the BODY, we are from  
home, away from the  
LORD;

7 (for we are walking  
by Faith, not by Sight;)

8 but we are confident,  
and we well-pleased rather  
to be separated from the  
BODY, and to be at home  
with the LORD.

9 And therefore we are  
very ambitious, whether  
being at home, or being  
from home, to be accep-  
table to him.

10 For we must ALL  
appear before the TRIBU-  
NAL of the ANOINTED,  
so that each one may re-  
ceive the THINGS through  
the BODY, according to  
what was performed, whe-  
ther good or bad.

11 Knowing therefore  
the TERROR of the LORD,  
we are persuading Men;  
but we have been mani-  
fested to God; and I hope  
we have been made mani-  
fest also in your CON-  
SCIENCES.

12 We are not precom-  
mending Ourselves again  
to you, but are giving you  
an Opportunity of boast-  
ing on our behalf; that  
you may have something  
for THOSE who are BOAST-  
ING in Appearance, but  
not in Heart.

13 For even if we were  
besides ourselves, it was  
for God; and if we are of  
sound mind, it is for you.

14 For the LOVE of the  
ANOINTED one constrains  
us,

15 judging this. That  
if one died on behalf of  
all, then they ALL died;  
and that he died on be-

\* VATICAN MANUSCRIPT.—5. also—omit. 12. for—omit.

† 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30. † 7. Rom. viii. 24, 25; 2 Cor. iv. 18. † 8. Phil. i. 23. † 10. Rom. xiv. 10. † 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxi. 12. † 11. Job xvi. 23; Heb. x. 31; Jude 23. † 11. 2 Cor. iv. 2. † 12. 2 Cor. iii. 1. † 15. Rom. v. 15. † 15. Rom. vi. 11, 12; xiv. 7, 8; 1 Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ  
 living no longer to themselves should live, but  
 τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἔγερ-  
 to him on behalf of them having died and having  
 θέντι. <sup>16</sup> Ὅστε ἡμεῖς ἀπὸ τοῦ νῦν οὐ-  
 been raised up. So that we from the now no  
 δένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ  
 one know according to flesh; if and even  
 ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ  
 we knew according to flesh Anointed, but  
 νῦν οὐκέτι γινώσκομεν. <sup>17</sup> Ὅστε εἰ τις  
 now no longer we know. So that if any one  
 ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα  
 in Anointed, new creation; the things old  
 παρῆλθεν, ἰδοὺ, γέγονε καινὰ \* [τὰ πάν-  
 passed away, lo, has become new [the all  
 τα.] <sup>18</sup> Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ  
 things.] The but all things out of the God, that  
 καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ \* [Ἰη-  
 one having reconciled us to himself through  
 σοῦ] Χριστοῦ, καὶ δόντος ἡμῖν τὴν δια-  
 [Jesus] Anointed, and having given to us the  
 κονίαν τῆς καταλλαγῆς. <sup>19</sup> Ὡς ὅτι Θεὸς  
 service of the reconciliation. Namely that God  
 ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ,  
 was in Anointed a world reconciling to himself,  
 μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐ-  
 not reckoning to them the faults of  
 τῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς  
 them, and having placed in us the word of the  
 καταλλαγῆς. <sup>20</sup> Ὑπὲρ Χριστοῦ οὖν  
 reconciliation. On behalf of Anointed therefore  
 πρεσβεύομεν, ὥς τοῦ Θεοῦ παρακαλοῦντος  
 we are ambassadors, as if the God beseeching  
 δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, κα-  
 through us; we pray on behalf of Anointed, be  
 ταλλάγητε τῷ Θεῷ. <sup>21</sup> Τὸν \* [γὰρ] μὴ γνόν-  
 you reconciled to the God. Him [for] not having  
 τα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίη-  
 known sin, on behalf of us sin was  
 σεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θε-  
 said, that we might become righteousness of  
 οῦ ἐν αὐτῷ. ΚΕΦ. στ'. 6. <sup>1</sup> Συνεργ-  
 God in him. Working  
 γοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν  
 together but also we exhort, not in vain  
 τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· <sup>2</sup> (λέγει  
 the favor of the God to receive you; (he says  
 γὰρ· Καίρῳ δεκτῷ ἐπήκουσά σου  
 for; In a season acceptable I listened to thee  
 καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. Ἰδοὺ,  
 and in a day of salvation I helped thee. Lo,

half of all, in order that  
 the LIVING might no longer  
 live for Themselves,  
 but for HIM who DIED and  
 rose again on their behalf.

16 So that we, from this  
 time, respect †No one on  
 account of †Flesh; and  
 even if we esteemed Christ  
 on account of Flesh, yet  
 now we no longer thus re-  
 gard him.

17 For, if any one be in  
 Christ, he is †a New Crea-  
 tion; †the OLD things  
 have passed away; behold!  
 they have become new.

18 But ALL things are  
 from THAT God †who has  
 RECONCILED us to himself  
 through Christ, and  
 has given to us the MINIS-  
 TRY of the RECONCILIA-  
 TION;

19 namely, That †God  
 was in Christ reconciling  
 the World to himself, not  
 counting to them their  
 OFFENCES; and has de-  
 posited with us the word  
 of the RECONCILIATION.

20 On behalf of Christ,  
 therefore, we are †ambas-  
 sadors; as if God were in-  
 viting through us, we en-  
 treat, on behalf of Christ,  
 —be you reconciled to God!

21 For †HIM who KNEW  
 no Sin, he made †a Sin-  
 offering on our behalf,  
 †that we might become  
 God's Righteousness in  
 him.

#### CHAPTER VI.

1 And being also co-  
 laborers, we exhort you  
 not to receive the FAVOR  
 of God in vain;

2 (for he says, †"In a  
 Season acceptable, I list-  
 ened to thee, and in a Day  
 of Salvation I assisted

\* VATICAN MANUSCRIPT.—17. all things—omit. 18. Jesus—omit. 21. For—omit.

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh*. Since Christ had died on behalf of all, the salvation of both Jew and Gentile was alike precious. † 21. There are many passages in the Old Testament, where *amartia*, *sin*, signifies a *sin-offering*. Hosea iv. 8, "They (the priests) eat up the (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—*MacKnight*.

‡ 16. Gal. v. 6. ‡ 17. Gal. vi. 15. ‡ 17. Eph. ii. 15; Rev. xxi. 5. ‡ 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. ‡ 19. Rom. iii. 24, 25. ‡ 20. Eph. vi. 20. ‡ 21. Isa. liii. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. ‡ 21. Rom. i. 17; v. 19; x. 3. ‡ 2. Isa. xlix. 8.

νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα  
now a season well accepted, lo, now a day  
σωτηρίας.) <sup>3</sup>Μηδεμίαν ἐν μηδενὶ διδόντες  
of salvation.) No one in any thing giving  
προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία·  
offence, so that not may be blamed the service;

ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ  
but in every thing establishing ourselves as of  
οὐ διακονοί, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,  
God servants, in patience much, in affliction,  
ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς,  
in necessities, in distresses, in stripes,  
ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις,  
in prisons, in tumults, in labors,

ἐν ἀγρυπνίαις, ἐν νηστείαις· ἐν ἀγνότητι,  
in watchings, in fastings; in purity,  
ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-  
in knowledge, in long-suffering, in kindness,  
τητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρί-  
in spirit holy, in love unfeigned,

τῷ, <sup>7</sup>ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ·  
in a word of truth, in power of God;

διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν  
through the arms of the righteousness of the  
δεξιῶν καὶ ἀριστερῶν, <sup>8</sup>διὰ δόξης καὶ ἀτι-  
rights and of lefts, through glory and dis-  
μίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς  
grace, through bad fame and good fame; and

πλάνοι καὶ ἀληθεῖς· <sup>9</sup>ὡς ἀγνοοῦμενοι, καὶ  
deceivers and true; as being ignorant, and  
ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ  
being duly appreciated; as dying, and

ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανα-  
lo we live; as being corrected, and not put

τούμενοι· <sup>10</sup>ὡς λυπούμενοι, αἰεὶ δὲ χαίρον-  
to death; as being grieved, always but rejoic-  
τες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς  
ing; as poor, many but making rich; as

μηδὲν ἔχοντες καὶ πάντα κατέχοντες. <sup>11</sup>Τὸ  
nothing having, and all things possessing. The

στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίν-  
mouth of us has been opened to you, O Corin-  
θιοι, ἡ καρδία ἡμῶν πεπλάτυνται. <sup>12</sup>Οὐ  
thians, the heart of us has been enlarged. Not

στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε  
you are straitened in us; you are straitened

δὲ ἐν τοῖς σπλάγχχνοις ὑμῶν. <sup>13</sup>Τὴν δὲ αὐτὴν  
but in the bowels of you. The but same

ἀντιμισθίαν, (ὡς τέκνους λέγω,) πλατύνθητε  
recompense, (as to children I speak, be enlarged  
καὶ ὑμεῖς.  
also you.

<sup>14</sup>Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις·  
Not be you unequally yoking with unbelievers;

τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνο-  
what for participation righteousness and law-

thee." Behold! now is a well-accepted Season; behold! now is a Day of Salvation;)

3 †giving No Offence in any thing, that the MINISTRATION may not be blamed;

4 but in everything establishing ourselves †as God's Servants, by much patient endurance in Affliction, in Necessities, in Distresses;

5 †in Stripes, in Prisons, in Tumults; in Labors, in Watchings, in Fastings;

6 by Purity, by Knowledge, by Forbearance; by Kindness, by a holy Spirit, by Love undissembled,

7 †by the Word of Truth, by the Power of God; †through THOSE ARMS of Righteousness, on the RIGHT hand and Left;

8 through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

9 †as being ignorant, yet being duly appreciated; †as dying, yet behold! we live; as chastised, yet not put to death;

10 as grieving, but always rejoicing; as poor, but enriching many; as having Nothing, yet possessing All things.

11 Our MOUTH is opened toward you, O Corinthians! our HEART has been enlarged.

12 You are not straitened in us, †but you are contracted in your own TENDER AFFECTIONS.

13 But as a re-payment for the SAME, (†I speak as to Children,) be you also enlarged.

14 †Be not unequally yoked with Unbelievers; for †What Participation has Righteousness with

† 3. 1 Cor. x. 32. † 4. 1 Cor. iv. 1. † 5. 2 Cor. xi. 23. † 7. 2 Cor. iv. 2. † 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. † 9. 2 Cor. xi. 6. † 9. 1 Cor. iv. 9; 2 Cor. i. 9; iv. 10, 11. † 12. 2 Cor. xii. 15. † 13. 1 Cor. iv. 14. † 14. Lev. xix. 19; Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39. † 14. 1 Kings xviii. 21; 1 Cor. x. 21; Eph. v. 7, 11.



μία; τις δὲ κοινωνία φωτὶ πρὸς σκό-  
lessness? what and fellowship light with dark-  
τος; <sup>15</sup>Τίς δὲ συμφώνησις Χριστῷ πρὸς  
ness? What and agreement of an Anointed with  
Βελίαρ; ἢ τις μερίς πιστῷ μετὰ ἀπί-  
Beliar? or what portion to a believer with an  
στοῦ; <sup>16</sup>τίς δὲ συγκατάθεσις ναῷ Θεοῦ  
unbeliever? what and connection a temple of God  
μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε  
with idols? You for a temple of God are  
ζώντος· καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοι-  
living; as said the God; That I will  
κῆσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω·  
in dwell among them, and will walk about in;  
καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ ἔσονται  
and I will be to them a God, and they shall be  
μοι λαός. <sup>17</sup>Διὸ ἐξέλθετε ἐκ μέ-  
to me a people. Wherefore come you out from  
σου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύρι-  
midst of them and be you separated, says Lord,  
ος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ  
and of an unclean thing not touch you; and I  
εἰσδέξομαι ὑμᾶς, <sup>18</sup>καὶ ἔσομαι ὑμῖν εἰς  
will receive you, and I will be to you for  
Πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς  
a Father, and you shall be to me for sons  
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.  
and daughters, says Lord Almighty.

ΚΕΦ. ζ'. 7. <sup>1</sup>Ταύτας οὖν ἔχοντες τὰς  
These therefore having the

ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς  
promises, beloved ones, let us cleanse ourselves  
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,  
from all pollution of flesh and spirit,  
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. <sup>2</sup>Χω-  
perfecting holiness in fear of God. Re-  
ρήσατε ἡμᾶς· οὐδὲνα ἡδίκησαμεν, οὐδένα  
ceive you us; no one we injured, no one  
ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. <sup>3</sup>Οὐ  
we corrupted, no one we defrauded. Not  
πρὸς κατάκρισιν λέγω· προεῖρηκα γάρ,  
for condemnation I speak; before I said for,  
ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ  
that in the hearts of us you are in order that  
συναποθανεῖν καὶ συζῆν. <sup>4</sup>Πολλή μοι  
to die together and to live together. Much with me  
παρηγορία πρὸς ὑμᾶς, πολλή μοι καύχησις  
boldness towards you, much with me boasting  
ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρα-  
on behalf of you; I have been filled with the conso-  
λήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάση  
lation, I am overflowing with the joy in all  
τῇ θλίψει ἡμῶν. <sup>5</sup>Καὶ γὰρ ἐλθόντων  
the affliction of us. Indeed for having come

Iniquity? \*or what Com-  
munion has Light with  
Darkness?

15 And What Accord-  
ance has Christ with †Be-  
liar? or What Portion has  
a Believer with an Unbe-  
liever?

16 And What Connec-  
tion has God's Temple  
with Idols? †for \*we are  
a Temple of the living  
God; as God said, †“I  
“will dwell among them;  
“and walk among them;  
“and I will be Their God,  
“and they shall be to Me  
“a People.”

17 Wherefore, †“depart  
“from the Midst of them,  
“and be separated,” says  
the Lord, “and touch not  
“the impure; and I will  
“receive you,

18 †“and I will be to  
“you for a Father, and  
“you shall be to Me for  
“Sons and Daughters,  
“says the Lord Almighty.”

## CHAPTER VII.

1 Having, therefore,  
‡These PROMISES, Be-  
loved, let us purify our-  
selves from all Pollution  
of Flesh and Spirit, per-  
fecting Holiness in the  
Fear of God.

2 Receive us; ‡we have  
injured No one; we  
have corrupted no one; we  
have defrauded No one.

3 I speak not for Com-  
demnation; ‡for I pre-  
viously said, That it is in  
our HEARTS to DIE TO-  
GETHER, and to live to-  
gether.

4 ‡Great is my Confi-  
dence in regard to you;  
‡great is My Boasting on  
your behalf; ‡I have been  
filled with CONSOLATION;  
I am overflowing with JOY  
in All our AFFLICTION.

\* VATICAN MANUSCRIPT.—14. or what. 16. we are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. *Beliar* is from the Syriac, literally signifying that which *profits not*, but *injures*, and is rendered in the Peschito-Syriac by the word *Satan*.

‡ 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6. ‡ 16. Exod. xxix. 45; Lev. xxvi. 12; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8. ‡ 17. Isa. lii. 11. ‡ 18. Jer. xxxi. 1, 9. ‡ 1. 1 John iii. 3. ‡ 2. Acts xx. 33; 2 Cor. xii. 17. ‡ 3. 2 Cor. v. 11, 12. ‡ 4. 2 Cor. iii. 12. ‡ 4. 1 Cor. i. 4; 2 Cor. i. 11. ‡ 4. Phil. ii. 17; Col. i. 24.

ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν  
of us into Macedonia, not had  
ἀνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ  
rest the flesh of us, but in everything  
θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.  
being distressed; without fights, within fears.

Ἐ' Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, πα-  
But the one comforting the lowly ones,  
ρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ  
comforted us the God by the presence

Τίτου· τοῦ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ,  
of Titus; not only and by the presence of him,  
ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρε-  
but also in the comfort with which he was

κλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑ-  
comforted over you, announcing to us the of  
μῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν  
you earnest desire, the of you lamentation, the  
ὑμῶν ζήλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον  
of you zeal on behalf of me; so that me more  
χαρῆναι.  
to have rejoiced.

Ἐ' Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς  
Because if even I grieved you  
ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετε-  
by the letter, not I do repent, if indeed I did  
μελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη,  
repent; I see for that the letter that,

εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. Ἐ' Νῦν  
if even for an hour, I grieved you. Now  
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'  
I rejoice, not because you were grieved, but

ὅτι ἐλυπήθητε εἰς μετάνοιαν·  
because you were grieved in order to reformation;  
ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν  
you were grieved for according to God, so that in

μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. 10' Ἡ γὰρ  
nothing you might suffer loss from us. The for  
κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρί-  
according to God sorrow reformation for sal-  
αν  
vation not to be repented of works out; the

δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.  
but of the world sorrow death works out.

11' Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ  
Lo for same this the thing according to  
Θεὸν λυπηθῆναι \* [ὑμᾶς,] πόσῃν κα-  
God to have been grieved [you,] how much it

τειργάσατο ὑμῖν σπουδὴν· ἀλλὰ ἀπολογίαν,  
worked in you diligence; but a defence,  
ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπό-  
but indignation, but fear, but earnest

θησιν, ἀλλὰ ζήλον, ἀλλ' ἐκδίκησιν· ἐν παν-  
desire, but zeal, but punishment; in every  
τὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι· \* [ἐν]  
thing you proved yourselves pure to be [in]

τῷ πράγματι. 12' Ἀρα εἰ καὶ ἔγραψα ὑμῖν  
the matter. Therefore if indeed I wrote to you

οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ  
on account of the one having done wrong; but on

εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵ-  
on account of the one having done wrong; but on

5 For, indeed, ‡ we hav-  
ing come into Macedonia,  
our FLESH had No Rest,  
but ‡ we were distressed  
in every way;—outwardly  
Fightings; inwardly Fears.

6 But that ‡ God who  
COMFORTS the DISCONSO-  
LATE, comforted us ‡ by  
the PRESENCE of Titus;

7 and not only by his  
PRESENCE, but also by the  
COMFORT with which he  
was comforted on your ac-  
count, narrating to us  
YOUR earnest desire, YOUR  
Lamentation, YOUR Zeal  
on my behalf; so that I  
greatly rejoiced.

8 Because if even I  
grieved you by the LET-  
TER, I do not \*repent;  
and if even I did repent,  
I see That that LETTER  
grieved you but for a  
short time.

9 I now rejoice, not Be-  
cause you were grieved,  
but Because you were  
grieved in order to Reform-  
ation; for you were  
grieved according to God,  
so that you might suffer  
loss from us in nothing.

10 ‡ For the SORROW ac-  
cording to God produces  
Reformation for Salvation,  
not to be repented of;  
‡ but the SORROW of the  
WORLD produces Death.

11 For behold this very  
thing,—to be GRIEVED ac-  
cording to God,—How  
much Earnestness it pro-  
duced in you! what an  
Apology! what Indigna-  
tion! what Fear! what  
Earnest desire! what  
Zeal! what a Punishment!  
In everything you proved  
yourselves to be pure in  
this MATTER.

12 If therefore, indeed,  
I wrote to you, it was not  
on HIS account who suf-  
fered the WRONG, \*nor  
indeed on HIS account  
who did the WRONG, ‡ but

\* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 12. you—omit. 11. in—omit. 12. nor indeed on HIS account.

‡ 5. 2 Cor. ii. 13. ‡ 5. 2 Cor. iv. 8. ‡ 2. Cor. i. 4. ‡ 6. See 2 Cor. ii. 13. ‡ 10. 2 Sam. xii. 13; Matt. xxvi. 75. ‡ 10. Prov. xvii. 22. ‡ 12. 2 Cor. ii. 2

νεκεν τοῦ φανερωθῆναι τὴν σπου-  
 account of the to have been manifested the dili-  
 δην ἡμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς,  
 gence of us that on behalf of you toward you,  
 ἐνώπιον τοῦ Θεοῦ. <sup>13</sup> Διὰ τοῦτο παρα-  
 in presence of the God. On account of this we  
 κεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισ-  
 were comforted on the comfort of you; more  
 σοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ  
 abundantly and rather we rejoiced in the joy  
 Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα  
 of Titus, because has been refreshed the spirit  
 αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> ὅτι εἴ τι  
 of him from all of you; because if anything  
 αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατη-  
 to him on behalf of you I have boasted, not I was  
 σχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλή-  
 ashamed; but as all things in truth we  
 σαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ  
 spoke to you, so also the boasting of us that  
 ἐπὶ Τίτου, ἀλήθεια ἐγενήθη· <sup>15</sup> καὶ τὰ σπλάγ-  
 to Titus, truth became; and the bowels  
 χνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν,  
 of him more abundantly for you is,  
 ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,  
 remembering the of all of you obedience,  
 ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε  
 as with fear and trembling you received  
 αὐτόν. <sup>16</sup> Χαίρω, ὅτι ἐν παντὶ θαρ-  
 him. I rejoice, that in every thing I have  
 ρῶ ἐν ὑμῖν.  
 confidence in you.

## ΚΕΦ. η'. 8.

<sup>1</sup> Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν  
 We make known but to you, O brethren, the  
 χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς  
 favor of the God that having been given by the  
 ἐκκλησίαις τῆς Μακεδονίας· <sup>2</sup> ὅτι ἐν πολλῇ  
 congregations of the Macedonia; that in much  
 δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς  
 trial of affliction abundance of the joy  
 αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν,  
 of them, and the in deep poverty of them,  
 ἐπερίσσεισεν εἰς τὸν πλοῦτον τῆς ἀπλότητος  
 abounded to the wealth of the liberality  
 αὐτῶν· <sup>3</sup> ὅτι κατὰ δύναμιν (μαρτυ-  
 of them; because according to power (I testify)  
 ρῶ) καὶ ὑπὲρ δύναμιν αὐθαίρετοι, <sup>4</sup> μετὰ  
 and beyond power of their own accord, with  
 πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν  
 much earnest entreaty asking of us the  
 χάριν καὶ τὴν κοινωνίαν τῆς διακονίας  
 favor even the participation of the service  
 τῆς εἰς τοὺς ἁγίους. <sup>5</sup> Καὶ οὐ καθὼς ἡλ-  
 of that for the saints. And not as we

in order that THAT DILI-  
 GENCE of ours which we  
 have on your behalf might  
 be MANIFESTED toward  
 you in the presence of  
 GOD.

13 On this account \*we  
 were comforted; and in  
 our COMFORT, we rejoiced  
 more abundantly at the  
 JOY of Titus, Because his  
 SPIRIT ‡was refreshed by  
 you all.

14 Because if I have  
 boasted in any thing to  
 Him on your behalf, I  
 was not ashamed; but as  
 we spoke All things to  
 you in Truth, \*thus also  
 our BOASTING before Titus  
 became a Truth.

15 And his TENDER AF-  
 FECTIONS are overflowing  
 toward you, remembering  
 ‡the OBEDIENCE of you  
 all, how with Fear and  
 Trembling you received  
 him.

16 I rejoice That in  
 every thing ‡I have con-  
 fidence in you.

## CHAPTER VIII.

1 Now, Brethren, we  
 make you acquainted with  
 THAT GIFT for GOD which  
 has been GIVEN by the  
 CONGREGATIONS of MA-  
 CEDONIA;

2 That in a Great Trial  
 of Affliction, the ABUN-  
 DANCE of their JOY, even  
 in their ‡DEEP Poverty,  
 overflowed in the WEALTH  
 of their LIBERALITY;

3 Because That accord-  
 ing to their Ability, I tes-  
 tify, and even beyond  
 their Ability, voluntarily,

4 with Much Entreaty  
 asking us to accept the  
 GIFT, even the ‡JOINT  
 PARTICIPATION of THAT  
 SERVICE which is for the  
 SAINTS;

5 and not as we ex-

\* VATICAN MANUSCRIPT.—13. we were comforted; and in our COMFORT we rejoiced more abundantly. 14. thus also our BOASTING before Titus.

‡ 13. Rom. xv. 32. ‡ 15. 2 Cor. ii. 9; Phil. 12. ‡ 16. 2 Thess. iii. 4; Philemon 8. 21. ‡ 2. 2 Mark xii. 44. ‡ 4. Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 3, 4; 2 Cor. ix. 1.

πίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ  
 expected, but themselves they gave first to the  
 Κυρίῳ, καὶ ἡμῖν, διὰ θελήματος Θεοῦ.  
 Lord, and to us, through will of oGd  
 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα κα-  
 in order that to intreat us Titus, that as  
 θῶς προενηρξάτο, οὕτω καὶ ἐπιτελέσῃ  
 he before began, so also he would perfect  
 εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. Ὁ ἅλλ' ὥστε  
 among you also the gift this. But as  
 ἐν παντὶ περισσεύετε, (πίστει καὶ λό-  
 in every thing you abound, in faith and in  
 γῶ καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ  
 word and in knowledge and in all diligence, and  
 τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ,) ἵνα καὶ ἐν  
 in the from of you to us love,) that also in  
 ταύτῃ τῇ χάριτι περισσεύετε. ὁὐ κατ'  
 this the favor you may abound; not according to  
 ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων  
 a command I speak, but through of the of others  
 σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσι-  
 diligence, and that of the your love reali-  
 ον δοκιμάζων. ὁ (γινώσκετε γὰρ τὴν χάριν τοῦ  
 ty am proving; (you know for the favor of the  
 Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,] ὅτι δι'  
 Lord of us Jesus [Anointed,] that on account  
 ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς  
 of you he became poor rich being, so that you  
 τῇ ἐκείνων πτωχεῖα πλουτήσητε.)<sup>10</sup> καὶ  
 by the of him poverty might become rich;) and  
 γνώμην ἐν τούτῳ δίδωμι. Τοῦτο γὰρ ὑμῖν  
 an opinion in this I give. This for to you  
 συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ  
 is profitable, who not alone the to do, but  
 καὶ τὸ θέλειν προενηρξασθε ἀπὸ πέρουσι.  
 also the to will before began from last year;  
 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως  
 now but also the to do do you perfect, that  
 καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω  
 as the promptness of the to will, so  
 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.<sup>12</sup> Εἰ γὰρ ἡ  
 also the to finish out of the to have. If for the  
 προθυμία πρόκειται, καθὼς ἐάν  
 promptness is placed first, according to what may  
 ἔχῃ \* [τις,] εὐπρόσδεκτος, οὐ κα-  
 have [any one,] acceptable, not according  
 θὸ οὐκ ἔχει.<sup>13</sup> Οὐ γὰρ, ἵνα ἄλλοις  
 to what not he has. Not for, that to others  
 ἀνεσις, ὑμῖν δὲ θλίψις, ἀλλ' ἐξ ἰσό-  
 rest, to you but affliction, but out of an  
 τητος· ἐν τῷ νῦν καιρῷ τὸ ὑμῶν  
 equality; in the present season the to you  
 περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα,<sup>14</sup> ἵνα  
 abundance for the of them want, so that  
 καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ  
 also the of them abundance may be for the  
 ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης.<sup>15</sup> κα-  
 of you want, so that may be an equality; even

pected, but they gave  
 Themselves first to the  
 Lord, and to us, through  
 the Will of God;

6 so that we DESIRED  
 Titus, that as he had pre-  
 viously began so also he  
 would finish this GIFT  
 among you.

7 But as you abound  
 in every thing,—in Faith,  
 and in Word, and in  
 Knowledge, and in All  
 Earnestness, and in your  
 Love to us, see that you  
 abound in This FREE GIFT  
 also.

8 † I do not speak this  
 by Commandment, but  
 through the EARNESTNESS  
 of OTHERS, I am testing  
 also the REALITY of YOUR  
 Love.

9 For you know the  
 FAVOR of our Lord Jesus,  
 † That, being rich, yet on  
 your account he was made  
 poor, so that, by HIS  
 Poverty, you might be en-  
 riched.

10 And † in this I give  
 an Opinion; for this is  
 beneficial for you, who,  
 previously began not only  
 to do, but also to be WIL-  
 LING, † since the last Year.

11 At present, therefore,  
 finish the DOING also, that  
 according to the PROMPTI-  
 TUDE to WILL, so also  
 may be the accomplish-  
 ment, according to ABIL-  
 ITY.

12 † For if READINESS  
 OF MIND be present, one  
 is acceptable according  
 to what he may have, and  
 not according to what he  
 has not.

13 Not, however, that  
 to others may be relief,  
 and to you distress,

14 but an Equality; at  
 THIS Time let your Abun-  
 dance be for THEIR Defi-  
 ciency, so that also THEIR  
 Abundance may be for  
 YOUR Deficiency; so that

\* VATICAN MANUSCRIPT.—9. Anointed—omit. 12. any one—omit.

† 6. verse 17; 2 Cor. xii. 8. † 7. 1 Cor. i. 5; xii. 8. † 8. 1 Cor. vii. 7. † 9. Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7. † 10. 1 Cor. vii. 25. † 10. 2 Cor. ix. 2. † 12. Mark xii. 43, 44; Luke xxi. 3.

ἵως γέγραπται· Ὁ τὸ πολὺ, οὐκ ἐπλεό-  
 is it has been written; He the much, not had  
 νασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε. <sup>16</sup>Χά-  
 over; and he the little, not had lack. Thanks  
 ρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν  
 but to the God to the having given the same  
 ποιήν· ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου·  
 earnestness on behalf of you in the heart of Titus;  
 ὥστε τὴν μὲν παράκλησιν ἐδέξατο· σπου-  
 because the indeed exhortation he received; more  
 δαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλ-  
 earnest but being, of his own accord he went  
 θε πρὸς ὑμᾶς. <sup>18</sup>Συνεπέμψαμεν δὲ μετ' αὐ-  
 out to you. We sent together and with him  
 τοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ  
 the brother, of whom the praise in the  
 εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·  
 glad tidings through all of the congregations;  
 οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ  
 not only and but also having been voted by  
 τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν  
 the congregation a fellow-traveler of us with  
 τῇ χάριτι ταύτῃ, τῇ διακονοιμένῃ ὑφ'  
 the gift this, that being administered by  
 ἡμῶν πρὸς τὴν \* [αὐτοῦ] τοῦ Κυρίου δόξαν  
 us for the [same] the Lord glory  
 καὶ προθυμίαν ἡμῶν· <sup>20</sup>στελλόμενοι τοῦτο,  
 and readiness of mind of us; avoiding this,  
 μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι  
 not anyone us should blame in the abundance  
 ταύτῃ τῇ διακονοιμένῃ ὑφ' ἡμῶν· <sup>21</sup>προνο-  
 this the being served by us; we are  
 ούμενοι γὰρ καλὰ οὐ μόνον ἐνώπιον  
 purposing for good things not only in presence  
 Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.  
 of Lord, but also in presence of men.  
<sup>22</sup>Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-  
 We sent together and with them the  
 ρὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολ-  
 brother of us, whom we proved in many  
 λοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ  
 things many times diligent being, now but  
 τολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ  
 much more diligent, confidence great in that  
 εἰς ὑμᾶς. <sup>23</sup>Εἴτε ὑπὲρ Τίτου, κοινωνός  
 for you. And if on behalf of Titus, partner  
 ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελ-  
 my and for you a fellow-laborer; and if breth-  
 ποί ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα  
 ren of us, apostles of congregations, glory  
 Χριστοῦ. <sup>24</sup>Τὴν οὖν ἔνδειξιν τῆς ἀγά-  
 of Anointed. The therefore proof of the love  
 τῆς ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν,  
 of you, and of us boasting on behalf of you,  
 εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν  
 for them point you out in face of the  
 ἐκκλησιῶν.  
 congregations.

there may be an Equality.

15 even as it has been written, †“HE who had “MUCH, had no surplus; “and HE who had LITTLE, “had no deficiency.”

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the Same Earnestness on your behalf;

17 ‡because he received, indeed, the EXHORTATION; but being very earnest, he went away of his own accord to you.

18 And we sent with him ‡the BROTHER, whose PRAISE is by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but ‡also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for ‡the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which is BEING DISPENSED by us.

21 ‡for we are purpos- ing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have in many found diligent in many things, but now much more diligent,) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the ‡Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our ‡Boasting on your behalf, before the CONGREGATIONS.

\* VATICAN MANUSCRIPT.—19. Same—omit.

† 15. Exod. xvi. 18. ‡ 17. verse 6. ‡ 18. 2 Cor. xli. 18. ‡ 19. 1 Cor. xvi. 3. 4. ‡ 19. 2 Cor. iv. 15. ‡ 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. ‡ 23. Phil. ii. 25. ‡ 24. 2 Cor. vii. 14; ix. 2.

ΚΕΦ. θ'. 9.

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς  
Concerning indeed for the service of that  
εἰς τοὺς ἁγίους περισσόν μοί ἐστι τὸ  
for the saints superfluous for me it is the  
γράφειν ὑμῖν. 2 Οἶδα γὰρ τὴν προθυμί-  
to write to you. I know for the readiness of  
αν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι  
mind of you, which on behalf of you I am boasting  
Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσται  
to Macedonians, because Achaia has been prepared  
ἀπὸ πέρουσι· καὶ ὁ ἐξ ὑμῶν ζήλος ἠρέ-  
from last year; and the from of you zeal stirred  
θισε τοὺς πλείονας. 3 Ἐπεμψα δὲ τοὺς ἀδελ-  
up the many. I sent but the breth-  
φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ  
ren, so that not the boasting of us that  
ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει  
on behalf of you should be vain in the respect  
τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευα-  
this; so that, as I said, having been  
σμένοι ᾗτε· ἄμῃπως ἂν ἔλθωσι  
prepared may be; lest perhaps if should come  
οὖν ἐμοὶ Μακεδόνες, καὶ εὑρωσιν ὑμᾶς ἀπα-  
with me Macedonians, and find you un-  
ρασκευάστους, κατασχυνθῶμεν ἡμεῖς (ἵνα μὴ  
prepared, should be ashamed we (that not  
λέγωμεν ὑμεῖς) ἐν τῇ ὑποστάσει  
we may say you) in the confident expectation  
ταύτῃ. 5 Ἀναγκαῖον οὖν ἡγησάμην πα-  
this. Necessary therefore I thought to  
ρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθω-  
exhort the brethren, that they would go  
σιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν  
before to you, and would make ready before the  
προκατηγγελημένην εὐλογίαν ὑμῶν, ταύτην  
pre-announced blessing of you, this  
έτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς  
ready to be thus as a blessing, and not as  
πλεονεξίαν. 6 Τοῦτο δέ, ὁ σπείρων φειδο-  
an exaction. This but, the one sowing sparing-  
μένως, φειδομένως καὶ θερίσει· καὶ ὁ σπεί-  
ly, sparingly also shall reap; and the one  
ρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερί-  
sowing in blessings, in blessings also shall  
σει. 7 Ἐκαστος καθὼς προαιρεῖται τῇ καρδίᾳ·  
reap. Each one as he purposes in the heart;  
μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἱλαρὸν  
not from grief, or from necessity; a cheerful  
γὰρ δότην ἀγαπᾷ ὁ Θεός. 8 Δυνατὸς δὲ ὁ  
for giver loves the God. Powerful but the  
Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς,  
God every favor to make abound to you,  
ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχον-  
that in every thing always all-sufficiency hav-  
τες, περισσεύετε εἰς πᾶν ἔργον ἀγαθόν· ὁ κα-  
ing, you may abound in every work good; even  
θὼς γέγραπται· Ἐσχόρπισεν, ἔδωκε  
as it has been written; He has dispersed, he gave

CHAPTER IX.

1 For, indeed, concern-  
ing THAT SERVICE which  
is for the SAINTS it is su-  
perfluous for me to WRITE  
to you;

2 for I know your  
PROMPTITUDE, of which  
I am boasting on your  
behalf to the Macedonians,  
That Achaia was pre-  
pared last Year, and YOUR  
Zeal has excited MANY.

3 But I sent the BRE-  
THIREN, lest THAT ROAST-  
ING of ours on your behalf  
should be vain in this  
RESPECT; in order that  
you may be prepared;

4 lest, perhaps, if the  
Macedonians should come  
with me, and find you un-  
prepared, we, not to say  
you, should be ashamed  
in this CONFIDENT EX-  
PECTATION.

5 I thought it necessary,  
therefore, to exhort the  
BRETHIREN, to go on be-  
fore to you, and to first  
make ready this PREVI-  
OUSLY ANNOUNCED GIFT  
of yours, that thus it may  
be ready as a Gift, and  
not as an Extortion.

6 But this I say, HE  
who sows sparingly, will  
also reap sparingly; and  
HE who sows bountifully,  
will reap also bountifully;

7 even as each one pur-  
poses in his HEART, not  
from Grief, or from Neces-  
sity; for GOD loves a  
Cheerful Giver.

8 And God is able to  
make Every Favor abound  
to you, so that always  
having All Sufficiency in  
every thing, you may  
abound in Every good  
Work;

9 as it has been written,  
"He has dispersed, he  
"has given to the poor;

† 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. † 2.  
2 Cor. viii. 19. † 2. 2 Cor. viii. 24. † 2. 2 Cor. viii. 10. † 3. 2 Cor. viii. 6. 17.  
18. 22. † 6. Prov. xi. 21; xix. 17; xxii. 9; Gal. vi. 7. 9. † 7. Deut. xv. 7.  
† 7. Exod. xxv. 2; xxxv. 5; Prov. xi. 25; Rom. xii. 8; 2 Cor. viii. 12. † 8. Prov.  
xi. 21. 25; xxviii. 27; Phil. iv. 19. † 9. Psal. xi. 2. 9.

τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει  
to the poor ones; the righteousness of him abides  
εἰς τὸν αἰῶνα. <sup>10</sup>Ο δὲ ἐπιχορηγῶν σπέρμα τῷ  
for the age. The and one supplying seed to the  
σπείροντι καὶ ἄρτον εἰς βρώσιν, χορηγήσει  
one sowing and bread for food, will supply  
καὶ πληθύνει τὸν σπόρον ὑμῶν, καὶ αὐ-  
and will multiply the sowing of you, and will  
ξήσει τὰ γεννήματα τῆς δικαιοσύνης  
increase the products of the righteousness  
ὑμῶν· <sup>11</sup>ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν  
of you; in every thing being enriched for all  
ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχα-  
liberality, which works out through us thanks-  
ριστίαν τῷ Θεῷ· <sup>12</sup>ὅτι ἡ διακονία τῆς  
giving to the God; because the dispensing of the  
λειτουργίας ταύτης οὐ μόνον ἔστι προσανα-  
public service this not only is abundant-  
πληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ  
ly supplying the wants of the saints, but  
καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν  
also is abounding through many thanksgivings  
τῷ Θεῷ· <sup>13</sup>διὰ τῆς δοκιμῆς τῆς δια-  
to the God; on account of the proof of the  
κονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ  
service this they are glorifying the God at  
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ  
the subjection of the profession of you to the  
εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι  
glad tidings of the Anointed one, and liberality  
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,  
of the contribution for them and for all,  
<sup>14</sup>καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπι-  
and of them by prayer on behalf of you,  
ποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλλουσαν  
ardently loving you, because of the surpassing  
χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. <sup>15</sup>Χάρις \*[δὲ]  
favor of the God on you. Thanks [but]  
τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.  
to the God for the inexpressible of him free gift.

## ΚΕΦ. ι'. 10.

<sup>1</sup>Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς  
Same and I Paul beseech you  
διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ  
on account of the meekness and gentleness of the  
Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς  
Anointed, who according to face indeed humble  
ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·  
among you, being absent but am bold toward you;  
<sup>2</sup>δέομαι δέ, τὸ μὴ παρὼν θαρρῆσαι  
I pray but, that not being present to be bold  
τῇ πεποιθήσει, ἣ λογίζομαι τολμῆ-  
with the confidence, with which I reckon to have  
σαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς  
daring toward some those reckoning us  
ὡς κατὰ σάρκα περιπατοῦντας. <sup>3</sup>Ἐν  
as according to flesh walking. In

"his RIGHTEOUSNESS re-  
"mains for the AGE."

10 And HE †WHO SUP-  
PLIES Seed to the SOWER,  
and Bread for Food, will  
multiply your SOWING,  
and increase the PRO-  
DUCTS of your †RIGHTE-  
OUSNESS;

11 you being enriched  
in everything for All Liber-  
ality, †which produces  
through us Thanksgiving  
\*to GOD;

12 because the DISPEN-  
SING of this PUBLIC SER-  
VICE, not only is †amply  
supplying the WANTS of  
the SAINTS, but also is  
abounding through the  
Thanksgiving of Many \*to  
GOD;

13 for †they are glorify-  
ing GOD on account of the  
PROOF of this MINISTRA-  
TION in your AVOWED  
SUBJECTION to the GLAD  
TIDINGS of the ANOINTED  
one, and the Liberality of  
the †CONTRIBUTION to  
them and for all;

14 and by Their Prayer  
on your behalf, ardently  
loving you on account of  
the SURPASSING †Favor of  
GOD bestowed upon you.

15 Thanks to GOD †for  
his INEXPRESSIBLE free  
Gift!

## CHAPTER X.

1 Now †I, (the same  
Paul, †who, in Appear-  
ance, indeed, am humble  
among you, but being ab-  
sent am bold \*toward  
you,) exhort you by the  
MEEKNESS and Gentleness  
of the ANOINTED one;

2 and I pray †that I  
may not be BOLD, being  
present, with the CONFID-  
ENCE which I presume of  
daring to display toward  
SOME who regard us as  
walking according to the  
Flesh.

\* VATICAN MANUSCRIPT.—11. of God. 12. to the ANOINTED. 15. but—omit.  
1. on account of you.

† 10. Isa. lv. 10. † 10. Hoshea x. 12; Matt. vi. 1. † 11. 2 Cor. i. 11; iv. 15.  
† 12. 2 Cor. viii. 11. † 13. Matt. v. 16. † 13. Heb. xiii. 16. † 14. 2 Cor.  
viii. 1. † 15. Jamesi. 17. † 1. Rom. xii. 1. † 1. verse 10; 2 Cor. xii. 5, 7, 8.  
† 2. 1 Cor. iv. 21; 2 Cor. xiii. 2.

σαρκί γὰρ περιπατοῦντες, οὐ κατὰ σάρκα  
 flesh for walking, not according to flesh  
 στρατευόμεθα, <sup>1</sup>(τὰ γὰρ ὄπλα τῆς στρατείας  
 warring, (the for arms of the warfare  
 ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ  
 of us not fleshly, but powerful in the God  
 πρὸς καθαιρέσιν ὀχυρωμάτων,) <sup>5</sup>λογισμοὺς  
 for a casting down of fortresses,) reasonings  
 καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον  
 casting down and every height raising itself up  
 κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχ-  
 against the knowledge of the God, and lead-  
 μαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ  
 ing captive every mind into the obedience of the  
 Χριστοῦ, <sup>6</sup>καὶ ἐν ἐτοιμῷ ἔχοντες ἐκδι-  
 Anointed, and in preparation having to  
 κῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ  
 punish every disobedience, when may be fulfilled  
 ὑμῶν ἡ ὑπακοή. <sup>7</sup>Τὰ κατὰ  
 of you the obedience. The things according to  
 προσώπων βλέπετε; Εἴ τις πέποιθεν  
 face do you see? If any one has persuaded  
 ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω  
 himself of Anointed to be, this let him consider  
 πάλιν ἅπ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χρι-  
 again from himself that even as he of  
 στοῦ, οὕτω καὶ ἡμεῖς. <sup>8</sup>Εάν τε γὰρ καὶ  
 Anointed, so also we. If indeed for even  
 περισσότερόν τι καυχώμεθα πε-  
 more abundantly somewhat I should boast con-  
 ρὲ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ  
 cerning the authority of us, which gave the  
 Κύριος \*[ἡμῖν,] εἰς οἰκοδομὴν καὶ οὐκ εἰς  
 Lord [to us,] for building up and not for  
 καθαιρέσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. <sup>9</sup>Ἰ-  
 casting down of you, not I shall be ashamed. So  
 να μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς  
 that not I may seem as I would terrify you  
 διὰ τῶν ἐπιστολῶν. <sup>10</sup>(ὅτι αἱ μὲν  
 by means of the letters; (because the indeed  
 ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ  
 letters, he says, weighty and powerful; the  
 δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ  
 but presence of the body weak, and the  
 λόγος ἐξουθενημένος.) <sup>11</sup>τοῦτο λογιζέσθω  
 word having been despised;) this let consider  
 ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ  
 the such an one, that such ones wear by the word  
 δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ  
 through letters being absent, such like ones also  
 παρόντες τῷ ἔργῳ. <sup>12</sup>Οὐ γὰρ τολμῶμεν  
 being present in the work. Not for we dare  
 ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισὶ  
 to rank or to compare ourselves with some  
 τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν  
 of those themselves commending; but they by

3 For though we are walking in the Flesh, we are not warring according to the Flesh,

4 ‡since the ARMS ‡of our WARFARE are not of Flesh, but ‡DIVINELY powerful for the Demolition of Fortresses;

5 ‡demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of God, and leading captive Every Mind to the OBEEDIENCE of the ANOINTED ONE;

6 and ‡being prepared to punish All Disobedience, when ‡Your OBE- DIENCE may be completed.

7 ‡Do you look on THINGS according to Ap- pearance? ‡If any one \*seems to trust in himself That he is of Christ, let him consider this again for himself, That as he is of Christ, so also are we.

8 For if indeed I should boast somewhat more abundantly ‡of our AU- THORITY, which the LORD gave for your Building up, and not for your over- throwing, ‡I shall not be ashamed;

9 so that I may not seem as if I would terrify you by LETTERS;

10 because "the LET- TERS," says he, "are weighty and powerful; but ‡the BODILY PRES- ENCE is weak, and ‡SPEECH contemptible."

11 Let SUCH a one con- sider this, That such as we are in WORD through Let- ters, being absent, such also will we be in WORK, being present.

12 ‡For \*we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

\* VATICAN MANUSCRIPT.—7. seems to trust in himself. 8. to us—omit. 12. I dare not.

‡ 4. Eph. vi. 13; 1 Thess. v. 8. ‡ 4. 1 Tim. i. 18; 2 Tim. ii. 3. ‡ 4. Acts vii. 22; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. ‡ 5. 1 Cor. i. 19; iii. 19. ‡ 6. 2 Cor. xiii. 2, 10. ‡ 6. 2 Cor. ii. 9; vii. 15. ‡ 7. John vii. 24; 2 Cor. v. 12; xi. 18. ‡ 7. 1 Cor. xiv. 37; 1 John iv. 6. ‡ 8. 2 Cor. xiii. 10. ‡ 8. 2 Cor. vii. 14; xii. 6. ‡ 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. ‡ 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. ‡ 12. 2 Cor. iii. 1; v. 12.



ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνον-  
 themselves themselves measuring, and comparing  
 τες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦ-  
 themselves with themselves, not are intelli-  
 σιν. <sup>13</sup>Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα  
 gent. We and not for the things unmeasured  
 καυχησώμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ  
 we will boast, but according to the measure of the  
 κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέ-  
 rule, of which distributed to us the God of  
 τρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. <sup>14</sup>Οὐ γάρ,  
 measure, to reach to even you. Not for,  
 ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν  
 as not reaching to you, we overstretch  
 ἑαυτοῦς· (ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν  
 ourselves; (to for even you we came in  
 τῷ εὐαγγελίῳ τοῦ Χριστοῦ.) <sup>15</sup>οὐκ εἰς  
 the glad tidings of the Anointed;) not for  
 τὰ ἄμετρα καυχώμενοι ἐν ἄλλοις  
 the things unmeasured boasting in others  
 κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς  
 labors, a hope but having, being increased of the  
 πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κα-  
 faith of you, by you to be enlarged according  
 τὰ τὸν κανόνα ὑμῶν εἰς περισσεῖαν, <sup>16</sup>εἰς  
 to the rule of us into superabundance, to  
 τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι·  
 the parts beyond of you to announce glad tidings;  
 ὅτι ἐν ἄλλοιῳ κανόνι εἰς τὰ ἔτοιμα  
 not by another rule for the things ready  
 καυχήσασθαι. <sup>17</sup>Ὁ δὲ καυχώμενος, ἐν Κυρίῳ  
 to boast. The but one boasting, in Lord  
 καυχάσθω. <sup>18</sup>Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν,  
 let him boast. Not for he himself commending,  
 ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος  
 he is approved, but whom the Lord  
 συνίστησιν.  
 commends.

## ΚΕΦ. ια'. 11.

<sup>1</sup>Ὁρῶλον ἀνείχεσθε μου μικρὸν τῇ  
 I wish you would bear with me a little in the  
 ἀφροσύνῃ· ἀλλὰ καὶ ἀνέχεσθέ μου. <sup>2</sup>Ζη-  
 foolishness; but even you do bear with me. I am  
 λῶ γὰρ ὑμᾶς Θεοῦ ζήλω· ἡρμοσάμην  
 zealous for you of God with a zeal; I espoused  
 γὰρ ὑμᾶς ἐνὶ ἀνδρί, παρθένον ἀγνήν  
 for you to one husband, a virgin pure  
 παραστήσαι τῷ Χριστῷ· φοβοῦμαι δέ, μή-  
 to present to the Anointed; I fear but, lest  
 πως ὡς ὁ ὄφεις Ἐὐὰν ἐξηπάτησεν ἐν τῇ  
 as the serpent Eve deceived by the  
 πανουργίᾳ αὐτοῦ, \* [οὕτω] φθαρῇ τὰ  
 craft of himself, [so] should be corrupted the  
 νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς  
 minds of you from the simplicity of that into

but these, measuring  
 Themselves by themselves,  
 and comparing themselves  
 with themselves, are not  
 intelligent.

13 ‡But we will not  
 boast respecting UNMEAS-  
 URED Things; but accord-  
 ing to the MEASURE of the  
 RULE which the God of  
 Measure assigned to us, to  
 reach even to you.

14 For we do not, as not  
 reaching to You, over-  
 stretch ourselves; (‡for  
 we came even to You with  
 the GLAD TIDINGS of the  
 ANOINTED;)

15 not boasting with  
 reference to UNMEASURED  
 Things, in ‡the Labors of  
 Others; but having a  
 hope, your FAITH being  
 increased, to be enlarged  
 among you, according to  
 our RULE, for a superabun-  
 dance;

16 to announce glad  
 tidings in parts BEYOND  
 you; not to boast concern-  
 ing Things PREPARED by  
 Another's Rule,

17 ‡But HE who  
 BOASTS, let him boast in  
 the Lord;

18 for ‡not the one COM-  
 MENDING Himself is ap-  
 proved, but ‡whom the  
 LORD commends.

## CHAPTER XI.

1 I wish you would bear  
 with me \*some little in  
 ‡my FOOLISHNESS; and  
 indeed you do bear with  
 me.

2 For I am ardently de-  
 voted to you with a godly  
 Zeal; ‡because I betrothed  
 you for one Husband—a  
 chaste virgin ‡to present  
 to the ANOINTED;

3 but I am afraid, lest,  
 as ‡the SERPENT deceived  
 EVE by his CRAFT, your  
 MINDS ‡may be corrupted

\* VATICAN MANUSCRIPT.—1. some little in my FOOLISHNESS. 3. so—omit.

‡ 13. verse 15. ‡ 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. ‡ 15. Rom. xv. 20. ‡ 17. Isa. lxy. 16; Jer. ix. 24; 1 Cor. i. 31. ‡ 18. Prov. xxvii. 2. ‡ 18. Rom. ii. 29; 1 Cor. iv. 5. ‡ 1. verse 16; 2 Cor. v. 13. ‡ 2. 1 Cor. iv. 15. ‡ 2. Col. i. 28. ‡ 3. Gen. iii. 4; John viii. 44. ‡ 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb. xiii. 9; 2 Pet. iii. 17.

τὸν Χριστόν. Ἐἰ μὲν γὰρ ὁ ἐρχόμενος  
the Anointed. If indeed for the one coming  
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,  
another Jesus proclaims whom not we proclaimed,  
ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλά-  
or spirit another you receive which not you  
λαβετέ, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέ-  
received, or glad tidings other which not you  
ἔασθε, καλῶς ἀνέχεσθε. Ὡς λογίζομαι  
embraced, well you might bear. I reckon  
γὰρ μηδὲν ὑστερηκέναι τῶν ὑπὲρ-  
for nothing to have been behind those in the high-  
λίαν ἀποστόλων. Ὁ εἰ δὲ καὶ ἰδιώτης  
est degree apostles. If but even a simple person  
τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν  
in the word, yet not in the knowledge; but in  
παντὶ φανερωθέντες ἐν πᾶσιν  
every thing having been manifested in all things  
εἰς ὑμᾶς. Ὡς ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν  
among you. Or sin did I commit, myself  
ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε; ὅτι  
humbling, so that you might be exalted? because  
δωρεάν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγε-  
freely the of the God glad tidings I an-  
νύσασθαι ὑμῖν; Ὡς ἄλλας ἐκκλησίας ἐσύλησα,  
nounced to you? Other congregations I robbed,  
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονί-  
having taken wages for the of you service;  
αν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερη-  
and being present with you and having been  
θεῖς, οὐ κατενάρκησα οὐδενός· Ὡς (τὸ γὰρ  
in want, not did I lazily burden any one; (the for  
ὑστερήμα μου προσανεπλήρωσαν οἱ ἀδελφοί  
want of me supplied before the brethren  
ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν παντὶ  
having come from Macedonia;) and in every thing  
ἀβαρὴ ὑμῖν ἑμαυτὸν ἐτήρησα, καὶ τηρήσω.  
unburdensome to you myself I kept, and will keep.  
Ὡς ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι  
It is a truth of Anointed in me, that  
ἡ καύχσις αὕτη οὐ φραγήσεται εἰς  
the boasting this not shall be stopped concerning  
ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. Ὡς διὰ τί;  
me in the regions of the Achaia. Why?  
\*[ὅτι] οὐκ ἀγαπῶ ὑμᾶς; Ὡς Θεὸς οἶδεν.  
[because] not I love you? The God knows.  
Ὡς δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκό-  
What but I do, even I will do, so that I may  
ψω τὴν ἀφορμὴν τῶν θελούντων ἀ-  
cut off the opportunity of those wishing an  
φορμὴν, ἵνα ἐν ᾧ καυχῶνται,  
opportunity, so that in what they boast,

from \*THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COM-  
ING proclaims Another  
Jesus, whom we did not  
preach; or you receive  
a different Spirit which  
you did not receive; or  
for other Glad tidings which  
you did not embrace, you  
might well bear with it.

5 \*And †I reckon my-  
self in Nothing to have  
been behind those VERY  
EMINENT Apostles.

6 But even if †I am a  
simple person in SPEECH,  
yet not †in KNOWLEDGE;  
but in every way †we have  
by all things been mani-  
fested among you.

7 Did I commit Sin †in  
humbling Myself that you  
might be exalted? or Be-  
cause I gratuitously an-  
nounced to you the GLAD  
TIDINGS of God?

8 I stripped Other Con-  
gregations, taking Wages  
for serving YOU; and be-  
ing present with you, and  
in want, †I did not incom-  
mode any one;

9 for †the BRETHREN  
having come from Mace-  
donia supplied beforehand  
my DEFICIENCY; and in  
everything I kept, and will  
keep Myself †from being a  
burden to you.

10 †It is a Truth of  
Christ by me. †that this  
very ROASTING shall not  
be silenced concerning me  
in the REGIONS of ACHAEA.

11 Why? †Because I  
love you not? God knows.

12 But what I am doing,  
I even will do, †that I  
may cut off the OPPORTU-  
NITY from THOSE DESIR-  
ING an Opportunity; so  
that in what they boast,

\* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED. 5. And I reckon. 11. because—omit.

† 4. Gal. i. 7, 8. † 5. 2 Cor. xii. 11; Gal. ii. 6. † 6. 1 Cor. 17; ii. 1, 13; 2 Cor. x. 10. † 6. Eph. iii. 4. † 6. 2 Cor. iv. 2; v. 11; xii. 12. † 7. Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. † 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. † 9. Phil. iv. 10, 15, 16. † 9. 2 Cor. xii. 14, 16. † 10. Rom. ix. 1. † 10. 1 Cor. ix. 15. † 11. 2 Cor. vi. 11; vii. 3; xii. 15. † 12. 1 Cor. ix. 12.

εὐρεθῶσι καθὼς καὶ ἡμεῖς. <sup>13</sup>Οἱ γὰρ  
they may be found as even we. The for  
τοιούτοι ψευδαπόστολοι ἐργάται δόλιοι,  
such ones false apostles workers deceitful,  
μετασχηματιζόμενοι εἰς ἀποστόλους Χρι-  
transforming themselves into apostles of  
στοῦ. <sup>14</sup>Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ  
Anointed. And not it is wonderful; himself for  
ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον  
the adversary is transformed into a messenger  
φωτός· <sup>15</sup>οὐ μέγα οὖν, εἰ καὶ οἱ  
of light; not great therefore, if also the  
διάκονοι αὐτοῦ μετασχηματίζονται ὡς διά-  
servants of him are transformed as  
κονοὶ δικαιοσύνης· ὧν τὸ τέλος  
servants of righteousness; of whom the end  
ἔσται κατὰ τὰ ἔργα αὐτῶν.  
shall be according to the works of them.

<sup>16</sup>Πάλιν λέγω, μή τις με δόξη  
Again I say, not any one me should think  
ἄφρονα εἶναι· εἰ δέ μήγε, καὶ ὡς ἄφρονα  
unwise to be; if but otherwise, even as unwise  
δέξασθέ με, ἵνα καγὼ μικρόν τι  
do you receive me, so that even I a little somewhat  
καυχήσωμαι. <sup>17</sup>Ὁ λαλῶ, οὐ λαλῶ κατὰ  
may boast. What I speak, not I speak according to  
Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ  
Lord, but as in foolishness, in this the  
ὑποστάσει τῆς καυχήσεως. <sup>18</sup>Επεὶ πολλοὶ  
confidence of the boasting. Since many  
καυχῶνται κατὰ τὴν σάρκα, καγὼ καυχῶ-  
boast according to the flesh, also I will  
σομαι. <sup>19</sup>Ἠδέως γὰρ ἀνέχεσθε τῶν ἀφρό-  
boast. Willingly for you bear with the unwise,  
νων, φρόνιμοι ὄντες· <sup>20</sup>ἀνέχεσθε γὰρ, εἴ τις  
wise ones being; you bear for, if any one  
ὑμᾶς καταδοιλοῦ, εἴ τις κατεσθίει, εἴ  
you enslaves, if any one eats you up, if  
τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ  
any one takes you, if any one raises himself up, if  
τις ὑμᾶς εἰς πρόσωπον δέρει. <sup>21</sup>Κατὰ  
any one you on face beats. According to  
ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν·  
dishonor I speak, as that we were weak;  
ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ  
in what but any one may be bold, (in foolishness  
λέγω,) τολμῶ καγὼ. <sup>22</sup>Ἑβραῖοί εἰσι; καγὼ,  
I speak,) bold also I. Hebrews are they? also I;  
Ἰσραηλῖται εἰσι; καγὼ· σπέρμα Ἀβραάμ  
Israelites are they? also I; seed of Abraam  
εἰσι; καγὼ· <sup>23</sup>διάκονοι Χριστοῦ εἰσι;  
are they? also I; servants of Anointed are they?  
(παράφρονων λαλῶ,) ὑπὲρ ἐγὼ· ἐν κόποις  
(being a very fool I speak,) above I; in labors

they may be found even as we.

<sup>13</sup> For SUCH †False apostles, †deceitful Workmen, are transforming themselves into Apostles of Christ.

<sup>14</sup> And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

<sup>15</sup> It is therefore no great wonder, if his SERVANTS also transform themselves as †Servants of Righteousness; †Whose END will be according to their WORKS.

<sup>16</sup> Again †I say, Let no one think Me a Simpleton; ut if otherwise, then receive me as a Simpleton, so that I also may boast a little.

<sup>17</sup> What I speak †in THIS CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

<sup>18</sup> †Since many boast according to the Flesh, I also will boast.

<sup>19</sup> †For being wise yourselves, you readily bear with the UNWISE.

<sup>20</sup> For you endure †if one enslave you; if one eat you up; if one take from you; if one raise himself up; if one beats You in the Face.

<sup>21</sup> As concerning Reproach, I say †That we were weak; yet †in what any one is daring, (I speak foolishly,) I also am daring.

<sup>22</sup> Are they Hebrews? †so am I. Are they Israelites? so am I. Are they the Seed of Abraham? so am I.

<sup>23</sup> Are they Servants of Christ? (I speak as being beside myself,) I am superior; †in Labors

† 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. † 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. † 15. 2 Cor. iii. 9. † 15. Phil. iii. 19. † 16. verse 1; 2 Cor. xii. 6, 11. † 17. 2 Cor. ix. 4. † 18. Phil. iii. 3, 4. † 19. 1 Cor. iv. 10. † 20. Gal. ii. 4; iv. 9. † 21. 2 Cor. x. 10. † 21. Phil. iii. 4. † 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. † 23. 1 Cor. xv. 10.

περισσότερως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν  
more abundant, in stripes above measure, in  
φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλά-  
prisons more frequently, in deaths often;

κις· <sup>24</sup>(ὕπὸ Ἰουδαίων πεντάκις τεσσαράκον-  
(by Jews five times forty

τα παρὰ μίαν ἔλαβον, <sup>25</sup>τρὶς ἑρραβδί-  
except one I received, thrice I was beaten

σθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυά-  
with rods, once I was stoned, thrice I was ship-

γῆσα, νυχθημερόν ἐν τῷ βυθῷ πεποί-  
wrecked, a night and day in the deep I have

ἡκα·) <sup>26</sup>ὁδοιπορίαις πολλάκις· κινδύνους πο-  
passed;) in journeys often; in dangers of

ταμῶν, κινδύνους ληστών, κινδύνους ἐκ  
rivers, in dangers of robbers, in dangers from

γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους  
kindred, in dangers from Gentiles, in dangers

ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους  
in city, in dangers in desert, in dangers

ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλφοις·  
at sea, in dangers among false brethren;

<sup>27</sup>\*[ἐν] κόπῳ καὶ μόχθῳ, ἐν ἀγρουπνίαις πολ-  
[in] labor and toil, in watchings often

λάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-  
in hunger and thirst, in fastings often,

λάκις, ἐν ψύχει καὶ γυμνότητι. <sup>28</sup>Χωρὶς τῶν  
in cold and nakedness. Besides the

παρεκτός, ἡ ἐπισύστασις μου ἡ καθ'  
outward things, the crowding of me that every

ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.  
day, the care of all of the congregations.

<sup>29</sup>Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκαν-  
Who is weak, and not I am weak? who is made

δαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; <sup>30</sup>Εἰ καυ-  
to stumble, and not I burn? If to

χᾶσθαι δεῖ, τὰ τῆς ἀσθενείας  
boast is necessary, the things of the weakness

\*[μου] καυχῆσομαι. <sup>31</sup>Ὁ Θεὸς καὶ Πατὴρ  
[of me] I will boast. The God and Father

τοῦ Κυρίου ἡμῶν Ἰησοῦ \*[Χριστοῦ] οἶδεν,  
of the Lord of us Jesus [Anointed] knows,

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ  
he being blessed for the ages, that not

ψεύδομαι· <sup>32</sup>ἐν Δαμασκῷ ὁ ἐθνάρχης  
utter falsehood; in Damascus the ethnarch

Ἀρέτα τοῦ βασιλέως ἐφροῖνρει τὴν Δαμα-  
Aretas of the king guarded the Damas-

σκηναίων πόλιν, πιάσαι με \*[θέλων·] <sup>33</sup>καὶ  
cenes city, to seize me [wishing;] and

διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην  
through an opening in a rope basket I was lowered

exceedingly abundant, in  
\*Prisons frequently, †in  
Scourges to excess, †in  
Deaths often.

24 Five times I received,  
by the Jews, †forty stripes  
less one;

25 three times I was  
†beaten with rods; †once  
I was stoned; three times  
†I was shipwrecked; a  
night and day I have  
spent in the DEEP.

26 During frequent  
Journeys, in Dangers from  
Rivers; in Dangers from  
Robbers; †in Dangers  
from Kindred; †in Dan-  
gers from Gentiles; in  
Dangers in Cities; in Dan-  
gers in the Desert; in  
Dangers at Sea; in Dan-  
gers among False-breth-  
ren:

27 in Labor and Toil;  
†in frequent Watchings;  
†in Hunger and Thirst;  
in frequent Fastings; in  
Cold and Nakedness.

28 Besides these OUT-  
WARD troubles, †the ANXI-  
OUS CARE for All the CON-  
GREGATIONS, which is  
CROWDING me EVERY DAY.

29 †Who is weak, and I  
am not weak? Who is  
made to Stumble, and I do  
not burn?

30 If it is necessary to  
boast, †I will boast of the  
THINGS which concern my  
WEAKNESS.

31 †GOD, even the Fa-  
ther of our LORD Jesus, IIE  
†who is the BLESSED ONE  
for the AGES, knows That  
I do not falsify.

32 †In Damascus, the  
ETHNARCH of Aretas, the  
KING, guarded the CITY of  
the DAMASCENES, wishing  
to seize me;

33 but I was through an

\* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often. 30. of me—omit. 31. Anointed—omit. 32. wishing—omit.

† 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. † 23. 1 Cor. xv. 30-32; 2 Cor. i. 9, 10; iv. 11; vi. 9. † 24. Deut. xxv. 3. † 25. Acts xvi. 22. † 25. Acts xiv. 19. † 25. Acts xxvii. 41. † 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11; xxv. 3. † 26. Acts xiv. 5; xix. 23. † 27. Acts xx. 31; 2 Cor. vi. 5. † 27. 1 Cor. iv. 11. † 29. 1 Cor. viii. 13; ix. 22. † 30. 2 Cor. xii. 5, 9, 10. † 31. Rom. i. 9; iv. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. † 31. Rom. ix. 5. † 32. Acts ix. 24, 25.

διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας  
through the wall, and escaped the hands  
αὐτοῦ. ΚΕΦ. ιβ' 12. <sup>1</sup>Καυχᾶσθαι  
of him. To boast

δὴ οὐ συμφέρει \* [μοι.] ἐλεύσομαι γὰρ  
indeed not is profitable [for me;] I will come for  
εἰς ὁπτασίας καὶ ἀποκαλύψεις Κυρίου. <sup>2</sup>Οἶδα  
to visions and revelations of Lord. I know  
ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσ-  
a man in Anointed, above years fourteen,

σάρων, (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε  
(whether with a body, not I know; or  
ἐκτὸς [τοῦ] σώματος, οὐκ οἶδα· ὁ Θεὸς  
without [the] body, not I know; the God

οἶδεν·) ἄρπαγέντα τὸν τοιοῦτον  
knows;) having been snatched away the such a one

ἕως τρίτου οὐρανοῦ. <sup>3</sup>Καὶ οἶδα τὸν τοιοῦτον  
to third heaven. And I know the such

ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς  
a man, (whether in a body, or without

τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) <sup>4</sup>ὅτι  
the body not I know: the God knows;) that

ἠρπάγη εἰς τὸν παράδεισον, καὶ ἤκου-  
he was snatched away into the paradise, and

σεν ἄρρητα ῥήματα, ἃ οὐκ  
heard indescribable things spoken, which not

ῥῆδον ἀνθρώπῳ λαλῆσαι. <sup>5</sup>Υπὲρ τοῦ  
being possible for a man to speak. Concerning the

τοιοῦτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυ-  
such a one I will boast; on behalf but of my-

τοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις  
self not I will boast; if not in the weaknesses

\* [μοι.] <sup>6</sup>Εάν γὰρ θελήσω καυχῆσασθαι, οὐκ  
[of me.] If for I should desire to boast, not

ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φεί-  
I shall be unwise; truth for I will say; I for-

δομαι δέ, μή τις εἰς ἐμὲ λογίσηται  
bear but, lest any one to me should impute

ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ  
beyond what he sees me, or hears anything from

ἐμοῦ. <sup>7</sup>Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύ-  
of me. And by the transcendancy of the revelations

ψφῶν ἵνα μὴ ὑπεραίρωμαι, ἐδόθη  
that not I should be over-elated, was given

μοι σκόλοψ τῇ σαρκί, ἄγγελος σατάν,  
to me a thorn in the flesh, a messenger adversary,

ἵνα μὲ κολαφίσῃ ἵνα μὴ ὑπεραίρω-  
that me it might buffet, that not I might be over-

μαι. <sup>8</sup>Υπὲρ τούτου τρίς τὸν Κύριον  
elated. Concerning this thrice the Lord

παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ.  
I entreated, that it might be removed from me;

<sup>9</sup>καὶ εἶρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις  
and he said to me; Is enough for thee the favor

Opening lowered down the  
WALL in a Rope-basket,  
and escaped from his  
hands.

## CHAPTER XII.

1 Is it necessary to  
boast? it is not profitable  
indeed, but I will come  
even to Visions and Reve-  
lations of the Lord.

2 I know a Man, †in  
Christ, who above four-  
teen Years since—(wheth-  
er with a Body, I know  
not; or without a Body, I  
know not; God Knows;)  
—SUCH a one ‡suddenly  
conveyed away to the  
Third Heaven.

3 And I know this VERY  
Man, (whether with a  
Body, or without the BODY,  
I know not; God knows;) <sup>4</sup>

That he was suddenly  
conveyed away into ‡PARA-  
DISE, and heard indescrib-  
able things spoken, which  
it is not possible for a  
Man to relate.

5 Respecting SUCH a  
person I will boast; ‡but  
respecting myself I will  
not boast, unless in my  
WEAKNESSES.

6 For †if I should desire  
to boast, I shall not be  
Unwise; for I will speak  
the Truth; but I forbear,  
lest any one should impute  
to Me more than what he  
sees me to be, or what  
he hears from me.

7 And in order that I  
might not be unduly elated  
by the TRANSCENDANCY  
of the REVELATIONS, ‡a  
Thorn in the FLESH was  
given to me—†an Angel-  
adversary—that it might  
afflict me; so that I should  
not be too much exalted.

8 ‡Concerning this, I  
entreated the LORD three  
times, that it might be re-  
moved from me;

9 but he said to me,

\* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I come even to Visions and Revelations of the Lord. 1. For me—omit. 2. the—omit. 5. of me—omit.

† 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. ‡ 2. Acts xxii. 17. See Acts xiv. 19, 20. † 4. Luke xxiii. 43. ‡ 5. 2 Cor. xi. 30. † 6. 2 Cor. x. 8; xi. 16. ‡ 7. Gal. iv. 13, 14. ‡ 7. Job ii. 7; Luke xiii. 16. ‡ 8. See Deut. iii. 23-27; Matt. xxvi. 44.

μου· ἡ γὰρ δύναμις \* [μου] ἐν ἀσθενείᾳ  
of me; the for power [of me] in weakness  
τελειοῦται. "Ἡδιστα οὖν μᾶλλον καυ-  
is perfected. Most gladly therefore rather I will  
χήσομαι ἐν ταῖς ἀσθενείαις \* [μου,] ἵνα ἐπι-  
boast in the weaknesses [of me,] so that may  
σκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.  
dwell upon me the power of the Anointed.

<sup>10</sup> Διὸ εὐδοκῶ ἐν ἀσθενείαις,  
Wherefore I am well-pleased with weaknesses,  
ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-  
with insults, with necessities, with perse-  
μοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ.  
cutions, with distresses on behalf of Anointed;  
ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. ἡγέ-  
when for I may be weak, then strong I am. I have  
γωνα ἄφρων· ὑμεῖς με ἠναγκάσατε. 'Εγὼ  
become unwise; you me have constrained.

γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν  
for ought by you to be commended; nothing  
γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστό-  
for I was behind those in highest degree apostles,  
λων, εἰ καὶ οὐδὲν εἰμι. <sup>12</sup> Τὰ μὲν σημεῖα τοῦ  
if even nothing I am. The indeed signs of the  
ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ  
apostle were worked out among you in all

ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνά-  
patience, in signs and prodigies and powers.  
μεσι. <sup>13</sup> Τί γὰρ ἐστὶν δὲ ἡττήθητε  
What for it is which you were inferior

ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι  
beyond the other congregations, if not that  
αὐτὸς ἐγὼ οὐ κατενάργκησα ὑμῶν; Χαρίσασθε  
myself I not was burdensome to you? Forgive

μοι τὴν ἀδικίαν ταύτην. <sup>14</sup> Ἰδοὺ, τρίτον  
to me the injustice this. Lo, a third time

τοῦτο ἐτοιμῶς ἔχω ἔλθειν πρὸς ὑμᾶς, καὶ  
this in readiness I am to come to you, and

οὐ καταναρκήσω \* [ὑμῶν]· οὐ γὰρ ζητῶ  
not I will burden [you,] not for I seek

τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει  
the things of you, but you. Not for it is fitting

τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ'  
the children for the parents to treasure up, but

οἱ γονεῖς τοῖς τέκνοις. <sup>15</sup> Ἐγὼ δὲ ἡδιστα  
the parents for the children. I but most gladly

δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ  
will spend and will be utterly spent on behalf

τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς  
of the souls of you; if even more abundantly you

ἀγαπῶν, ἥττον ἀγαπῶμαι. <sup>16</sup> Ἐστὼ δέ·  
loving, less I am loved. Let it be so but;

ἐγὼ οὐ κατεβάρῃσα ὑμᾶς· ἀλλ' ὑπάρχων πα-  
I not did burden you; but being

νοῦργος, δόλω ὑμᾶς ἔλαβον. <sup>17</sup> Μὴ τινα  
crafty, with guile you I took. Not any one

"My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESS, so that the POWER of the ANOINTED may abide upon Me.

10 Wherefore, ‡I am contended with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; ‡since when I am weak, then I am strong.

11 Have I become ‡a Simpleton? You have constrained Me; for I ought to be commended by You; ‡for in nothing I was inferior to those VERY EMINENT Apostles—even if I am nobody.

12 ‡THE SIGNS of the APOSTLE, surely, Were performed among you with All Patience, by Signs and Prodigies and Powers.

13 ‡For in what is it that you were inferior to the OTHER Congregations, unless That ‡I myself was not a burden to you? Forgive me this INJUSTICE!

14 ‡Behold, this third time I hold myself ready to come to you, and I will not be burdensome; ‡because I seek not your PROPERTY, but you; ‡for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

15 And ‡I most gladly will spend and be utterly spent ‡on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

16 Be it so then, ‡I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

\* VATICAN MANUSCRIPT.—9. of me—omit. 9. of me—omit. 14. you—omit.

‡ 10. Rom. v. 3; 2 Cor. vii. 4. ‡ 10. 2 Cor. xiii. 4. ‡ 11. 2 Cor. xi. 1, 16, 17. ‡ 11. 2 Cor. xi. 5. ‡ 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 4; xii. 6. ‡ 13. 1 Cor. i. 7. ‡ 13. 1 Cor. ix. 12; 2 Cor. xi. 9. ‡ 14. 2 Cor. xiii. 1. ‡ 14. Acts xx. 33; 1 Cor. x. 33. ‡ 14. 1 Cor. iv. 14, 15. ‡ 15. 1 Thess. ii. 8; Phil. ii. 17. ‡ 15. John x. 11; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. ‡ 16. 2 Cor. xi. 9.

ὅν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ  
of whom I have sent to you, through him  
ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> Παρεκάλεσα Τίτον,  
I overreached you? I exhorted Titus,  
καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεο-  
and I sent with the brother, not over-  
νέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύμα-  
reached you Titus? not in the same spirit  
τι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσι;  
we walked? not in the same steps?  
<sup>19</sup> Πάλιν δοκεῖτε, ὅτι ὑμῖν ἀπολογούμεθα;  
Again do you think, that to you we apologize?  
Κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ, λαλοῦμεν.  
In presence of the God, in Anointed, we speak.

Τάδε πάντα, ἀγαπητοί, ὑπὲρ τῆς  
But all things, beloved ones, on behalf of the  
ὑμῶν οἰκοδομῆς. <sup>20</sup> Φοβοῦμαι γάρ, μή πως  
you building up. I am afraid for, lest perhaps  
ἐλθὼν οὐχ οἷους θέλω εὑρῶ ὑμᾶς,  
having come not such ones I wish I should find you,  
κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέ-  
and I should be found by you such a one not you  
λετε· μή πως ἔρεις, ζῆλοι, θυμοί, ἐρι-  
wish, lest perhaps strifes, jealousies, angers,  
θεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώ-  
contentions, evil-speakings whisperings, puffings  
σεις, ἀκαταστασίαι· <sup>21</sup> μὴ πάλιν ἐλθόντα με  
up, disturbances: lest again having come me  
ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ  
should humble the God of me before you, and  
πενθήσω πολλοὺς τῶν προημαρτι-  
I should lament over many of those having previ-  
κότων, καὶ μὴ μετανοησάντων ἐπὶ  
ously sinned, and not having reformed in respect  
τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ,  
to the impurity and fornication and lewdness,  
ἣ ἔπραξαν. ΚΕΦ. ιγ' 13. <sup>1</sup> Τρί-  
which they practiced Third

τον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος  
time this I come to you; in mouth  
δύο μαρτύρων καὶ τριῶν σταθίσει  
of two witnesses and of three shall be established  
πᾶν ῥῆμα. <sup>2</sup> Προεῖρηκα καὶ προλέ-  
every word. I have said before and I tell before-  
γω, (ὡς παρών,) τὸ δεύτερον, (καὶ  
hand, (as being present,) the second time, (and  
ἀπὼν νῦν,) τοῖς προημαρτηκό-  
being absent now,) to those having previously  
σι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλ-  
sinned and to the others to all, that if I should  
θω εἰς τὸ πάλιν, οὐ φείσομαι. <sup>3</sup> Ἐπεὶ  
come to the again, not I will spare Since  
δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος  
a proof you seek of the in me speaking

17 †Did I defraud you by any of those whom I sent to you?

18 †I requested Titus and I sent †the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit,—in the very SAME Steps?

19 †Again, do you think That we are apologizing to You? In the presence of God †we speak by Christ; †but ALL things, O beloved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and †I may be found by you such as you do not wish;—lest there be Strifes, \*Jealousies, angry Feuds, Contentions, Evil-speakings, secret Slanders, proud Swellings. Disturbances;—

21 lest, having come again, my God †may humble me before you; and I should lament for MANY of those †who had PREVIOUSLY SINNED, and have not reformed from the IMPURITY, and †Fornication and Licentiousness which they practised.

### CHAPTER XIII.

1 †This third time I come to you; †by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 I †have said before, and I say beforehand. (as when present the SECOND time, though now absent,) to THOSE †who had PREVIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, †I will not spare.

3 Since you seek a Proof of the ANOINTED †SPEAKING by me; (he is not

\* VATICAN MANUSCRIPT.—20. Jealousy.

† 17. 2 Cor. vii. 2. † 18. 2 Cor. viii. 6, 16, 22. † 18. 2 Cor. viii. 18. † 19. 2 Cor. v. 12. † 19. Rom. ix. 1; 2 Cor. xi. 31. † 19. 1 Cor. x. 23. † 20. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. † 21. 2 Cor. ii. 1, 4. † 21. 2 Cor. xiii. 2. † 21. 1 Cor. v. 1. † 1. 2 Cor. xii. 14. † 1. Num. xxxv. 30; Deut. xvii. 6; Matt. xviii. 16; John viii. 17; Heb. x. 28. † 2. 2 Cor. x. 2. † 2. 2 Cor. xii. 21. † 2. 2 Cor. i. 23. † 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10.

Χριστοῦ, (ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ  
Anointed, (who towards you not is weak, but  
δυνατεῖ ἐν ὑμῖν· καὶ γὰρ εἰ ἐσταυρώθη  
is powerful in you; even for if he was crucified  
ἐξ ἀσθενείας, ἀλλὰ ἔτι ἐκ δυνάμεως  
from weakness, yet he lives from power  
Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ,  
of God; also for we are weak with him,  
ἀλλὰ ζήσόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θε-  
but we shall live with him from power of  
οῦ \* [εἰς ὑμᾶς·]) ἑαυτοὺς πειράζετε,  
God [towards you;] yourselves try you,  
εἰ ἐστὲ ἐν τῇ πίστει· ἑαυτοὺς δοκιμάζετε.  
if you are in the faith; yourselves prove you.  
Ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς  
Or not do you know yourselves, that Jesus  
Χριστὸς ἐν ὑμῖν \* [ἐστίν·] εἰ μήτι ἀδόκι-  
Anointed in you [is?] if not without  
μοί ἐστε. Ὁ ἐλπίζω δὲ ὅτι γνώσεσθε,  
proof you are. I hope but that you will know,  
ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. Ἐϋχομαι  
that we not are without proof. I wish  
δὲ πρὸς τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν  
but to the God, not to do you evil  
μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανώμεν,  
nothing; not that we approved ones may appear,  
ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς  
but that you the good may do, we but as  
ἀδόκιμοι ὄμεν. Ὁὐ γὰρ δυνάμεθα τι  
without proof may be. Not for we have power any  
κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς  
against the truth, but on behalf of the  
ἀληθείας. Ὁ χαίρομεν, γὰρ, ὅταν ἡμεῖς ἀσθε-  
truth. We rejoice for, when we may be  
νῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε· τοῦτο \* [δὲ]  
weak, you but strong ones may be; this [but]  
καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. <sup>10</sup> Διὰ  
even we wish, the of you restoration. On account  
τοῦτο ταῦτα ἀπὼν γράφω, ἵνα  
of this these things being absent I write, so that  
παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ  
being present not severity I may use, according to  
τὴν ἐξουσίαν, ἣν ἔδωκε μοι ὁ Κύριος εἰς  
the authority, which gave to me the Lord for  
οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν. <sup>11</sup> Λοιπὸν,  
building up, and not for pulling down. Lastly,  
ἀδελφοί, χαίρετε, καταρτίζεσθε, παρα-  
brethren, rejoice you, be you restored, be you  
καλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε·  
comforted, the same think you, be you at peace;  
καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται  
and the God of the love and peace shall be  
μεθ' ὑμῶν. <sup>12</sup> Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ  
with you. Salute you each other with a holy

weak towards You, but is powerful among you ;

4 †for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall livewith him from God's Power.)

5 try yourselves, whether you are in the FAITH; prove Yourselves. Or do you not know your-selves, †That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That we are not without proof.

7 And \*I wish before God, that you may do nothing Evil; not that we may appear approved, but that you may do what is good, †though indeed we may be without proof ;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, †when we are weak, and you are strong; and this we wish, YOUR complete restoration.

10 †On this account, be-ing absent, I write these things, so that, being pre-sent, †I may not use Se-verity. †according to the AUTHORITY which the LORD gave to me Build-ing up, and not for Pull-ing down.

11 Finally, Brethren, re-joice! Be you fully re-stored; be admonished; †mind the SAME thing; cultivate peace; and the God of LOVE and †Peace shall be with you.

12 †Salute each other with a Holy Kiss.

\* VATICAN MANUSCRIPT.—4. towards you—omit. 5. is—omit. 7. we wish. 9. but—omit.

† 4. Phil. ii. 7, 8; 1 Pet. iii. 18. † 5. 1 Cor. xi. 28. † 5. Rom. viii. 10; Gal. iv. 19. † 7. 2 Cor. vi. 9. † 9. 1 Cor. iv. 10; 2 Cor. xi. 30; xii. 5, 9, 10. † 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. † 10. Titus i. 13. † 10. 2 Cor. x. 8. † 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. † 11. Rom. xv. 33. † 12. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14.



φιλήματι· <sup>13</sup>ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.  
kiss; salute you the saints all.

<sup>14</sup>Ἡ χάρις τοῦ Κυρίου Ἰησοῦ [Χριστοῦ,] καὶ  
The favor of the Lord Jesus [Anointed,] and  
ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία  
the love of the God, and the joint participation  
τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.  
of the holy spirit with all of you.

13 All the SAINTS salute you.

14 The ‡Favor of the LORD Jesus, and the LOVE of GOD, and ‡the JOINT PARTICIPATION of the HOLY Spirit be with you all.

\*SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

\* VATICAN MANUSCRIPT.—14. Anointed—omit.  
Subscription—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.  
‡ 11. Rom. xvi. 24. ‡ 14. Phil. ii. 1.

# TO THE GALATIANS.

## ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐ-  
Paul, an apostle not from men nor  
δὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ  
through a man, but through Jesus Anointed  
καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν  
and God a Father of the having raised him  
ἐκ νεκρῶν. <sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελ-  
out of dead ones; and those with me all breth-  
φοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. <sup>3</sup> χάρις  
ren, to the congregations of the Galatia, favor  
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυ-  
to you and peace from God a Father, and Lord  
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>4</sup> τοῦ δόντος  
of us Jesus Anointed, of the having given  
ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅ-  
himself concerning the sins of us, in  
πως ἐξέλθῃται ἡμᾶς ἐκ τοῦ ἐνε-  
order that he might rescue us out of the hav-  
στώτος αἰῶνος πονηροῦ, κατὰ τὸ  
ing been present an age of evil, according to the  
θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, <sup>5</sup> ᾧ  
will of the God and Father of us, to whom  
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.  
the glory for the ages of the ages; So be it.  
<sup>6</sup> Θαυμάζω, ὅτι οὕτω ταχέως μετατίθε-  
I wonder, because so quickly you are being  
σθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι  
changed from the one having called you by favor  
Χριστοῦ εἰς ἕτερον εὐαγγέλιον. <sup>7</sup> ὃ οὐκ  
of Anointed to other glad tidings: which not  
ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ ταράσσοντες  
is other; if not some are who are troubling  
ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέ-  
you, and wishing to turn about the glad  
λιον τοῦ Χριστοῦ. <sup>8</sup> Ἀλλὰ καὶ ἐὰν ἡμεῖς ἡ  
tidings to you, contrary to what we announced  
ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζη-  
a messenger from heaven should announce glad  
ται ὑμῖν, παρ' ὃ εὐηγγελισάμεθα  
tidings to you, contrary to what we announced  
ὑμῖν, ἀνάθεμα ἔστω. <sup>9</sup> Ὡς προειρήκαμεν,  
to you, accursed let him be. As we before said,  
καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγέ-  
even now again I say; If any one you addresses  
λίσκεται παρ' ὃ παρελάβετε,  
with good tidings contrary to what you received,  
ἀνάθεμα ἔστω. <sup>10</sup> Ἄρτι γὰρ ἀνθρώπους  
accursed let him be. Now for men

## CHAPTER 1.

1 Paul, an Apostle,—  
(not from Man nor by a  
Man, but by Jesus Christ,  
and THAT God the Father  
who raised him from the  
Dead.)—

2 and ALL the Brethren  
who are with me, to  
the CONGREGATIONS of  
GALATIA:

3 Favor to you, and  
Peace from God the  
Father, and THAT Lord of  
ours, Jesus Christ;

4 who GAVE himself  
on account of our SINS,  
in order that he might  
rescue us from the PRE-  
SENT evil Age, according  
to the WILL of our GOD  
and Father;

5 to whom be the  
GLORY for the AGES of the  
AGES, Amen.

6 I am astonished That  
you have so quickly turned  
away from HIM who  
CALLED you by the Favor  
of Christ, to other Glad  
Tidings;

7 not that there are  
any other; but there are  
CERTAIN persons who  
are TROUBLING you, and  
wishing to subvert the  
GLAD TIDINGS of the  
ANOINTED.

8 But even if two or  
an Angel from Heaven,  
should announce glad  
tidings to You different  
from what we announced  
to you, let him be accursed.

9 As we before said,  
even now again I say.—  
If any one announces glad  
tidings to You different  
from what you received,  
let him be accursed.

10 For do I now obey  
Men, or God? or do I

\* VATICAN MANUSCRIPT.—Title.—TO THE GALATIANS

† 1. ver. 11, 12. † 1. Acts ix. 6; xxii. 10, 15, 21; xxvi. 16; Titus i. 3. † 1. Acts ii. 24. † 2. Phil. ii. 22; iv. 21. † 2. 1 Cor. xvi. 1. † 3. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; &c. † 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. † 4. John xvii. 14, 15. † 7. 2 Cor. ix. 4. † 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal. v. 10, 12. † 3. 1 Cor. xvi. 22

πειθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις  
do I obey, or the God? or do I seek men  
ἀρέσκειν; εἰ \* [γὰρ] ἔτι ἀνθρώποις ἠρεσκον,  
to please? if [for] still men I pleased,  
Χριστοῦ δούλος οὐκ ἂν ἦμην. <sup>11</sup> Γνωρίζω  
of Anointed a slave not I should be. I make known  
δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγε-  
but to you, brethren, the glad tidings the having  
λισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ  
been announced by me, that not is according to  
ἀνθρώπου. <sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου  
man; neither for I from man  
παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι'  
received it nor was I taught, but through  
ἀποκαλύψεως Ἰησοῦ Χριστοῦ. <sup>13</sup> Ἰκούσατε  
a revelation of Jesus Anointed. You heard  
γὰρ τὴν ἐμὴν ἀναστοράν ποτὲ ἐν τῷ  
for the my conduct formerly when in the  
Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον  
Jewish religion, that exceedingly I persecuted  
τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐ-  
the congregation of the God, and ravaged her,  
τήν. <sup>14</sup> καὶ πρόεκοπτον ἐν τῷ Ἰουδαϊσμῷ  
and made progress in the Jewish religion  
ὑπὲρ πολλοὺς σινηλικιώτας ἐν τῷ γένει  
beyond many of the same age among the race  
μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πα-  
of me more earnestly a zealot being of the  
τριζῶν μου παραδόσεων. <sup>15</sup> Ὅτε δὲ εὐδόκησεν  
fathers of me traditions. When but it pleased  
\* [ὁ Θεός,] ὁ ἀφορίσας με ἐκ κοιλίας  
[the God,] that having set apart me from womb  
μητρός μου, καὶ καλέσας διὰ τῆς χά-  
of mother of me, and having called through the  
ριτος αὐτοῦ, <sup>16</sup> ἀποκαλύψαι τὸν υἱὸν αὐ-  
favor of himself, to reveal the son of  
τοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν  
himself to me, so that I might announce him  
ἐν τοῖς ἔθνεσιν· εὐθέως, οὐ προσανεθέ-  
to the nations; immediately, not I consulted  
μην σαρκὶ καὶ αἵματι, <sup>17</sup> οὐδὲ ἀνῆλθον εἰς  
with flesh and blood, nor I went up to  
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστό-  
Jerusalem to those before me apostles,  
λους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν  
but I went into Arabia, and again  
ἰπέστρεψα εἰς Δαμασκόν. <sup>18</sup> Ἐπειτα μετὰ ἔτη  
returned to Damascus. Then after years  
τρία ἀνῆλθον εἰς Ἱεροσόλυμα, ἵστορῆσαι Πέ-  
three I went up to Jerusalem, to visit  
τρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δέκα-  
Peter, and I remained with him days fifteen;  
πέντε. <sup>19</sup> Ἄλλοτε δὲ τῶν ἀποστόλων οὐκ εἶδον,  
other but of the apostles not I saw,  
εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.  
if not James the brother of the Lord.

‡ seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

11 But I make known to you, Brethren, That THOSE GLAD TIDINGS which were ANNOUNCED by me, that they are not according to Men;

12 for ‡I neither received nor learned them from a Man, ‡but through a Revelation from Jesus Christ.

13 For you heard of MY Conduct formerly in JUDAISM, ‡That I exceedingly persecuted the CONGREGATION of God, and ‡laid it waste;

14 and made proficiency in Judaism beyond Many of the same age among my own RACE, ‡being an excessive Zealot for ‡the TRADITIONS of my FATHERS.

15 But when it pleased THAT GOD who SET me APART from my Birth, and CALLED me by his FAVOR,

16 to reveal his SON to me, ‡that I might announce him to the NATIONS, I did not immediately consult with ‡Flesh and Blood.

17 nor did I go up to Jerusalem to THOSE who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.

18 Then, after three Years, ‡I went up to Jerusalem to visit \*Cephas, and remained with him fifteen Days;

19 and I saw no other of the APOSTLES except ‡‡James, the BROTHER of the LORD.

\* VATICAN MANUSCRIPT.—10. For.—omit. 15. the God—omit. 18. Cephas.

† 19. The Hebrews called all near relations *brothers*. This James was the son of Alphaeus by Mary the sister of our Lord's mother.—*Macknight*.

‡ 10. 2 Thess. ii. 4; James iv. 4. ‡ 12. 1 Cor. xv. 3. ‡ 12. Eph. iii. 3. ‡ 13. Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. ‡ 13. Acts viii. 3. ‡ 14. Acts xxii. 3; xxvi. 9; Phil. iii. 6. ‡ 14. Matt. xv. 2; Mark vii. 5. ‡ 16. Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8. ‡ 16. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. ‡ 18. Acts ix. 26. ‡ 10. Matt. xiii. 55; Mark vi. 3.

20 ("Α δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ  
What now I write to you, lo in presence of the  
Θεοῦ, ὅτι οὐ ψεύδομαι.) 21"Ἐπειτα  
God, that not I am speaking falsely.) Then  
ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς  
I went into the regions of the Syria and of the  
Κιλικίας. 22"Ἡμην δὲ ἀγνοούμενος τῷ πρό-  
Cilicia; I was but being unknown by the face  
σώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς  
to the congregations of the Judea those  
ἐν Χριστῷ. 23"μόνον δὲ ἀκούοντες ἦσαν. "Ὅτι  
in Anointed; only but hearing they were; That  
ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελί-  
the one persecuting us once, now proclaims as  
ζεται τὴν πίστιν ἣν ποτε ἐπόρ-  
glad tidings the faith which once he was laying  
θει. 24"καὶ ἐδόξαζον ἐν ἐμοὶ τὸν  
waste; and they were glorifying in me the  
Θεόν. ΚΕΦ. 6'. 2. 1"Ἐπειτα διὰ  
God. Then through

δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσό-  
fourteen years again I went up to Jerusalem  
λυμα μετὰ Βαρνάβαν, συμπαραλαβὼν  
with Barnabas, having taken as a companion  
καὶ Τίτον. 2"Ἀνέβην δὲ κατὰ ἀποκά-  
also Titus. I went up but according to a reve-  
λυσιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον  
lation, and submitted to them the glad tidings  
ὃ κηρύσσω ἐν τοῖς Ἑθνεσιν κατ' ἰδίαν  
which I publish among the Gentiles; by one's self  
δὲ τοῖς δοκοῦσι, μήπως εἰς κε-  
but to those appearing somewhat, lest for a vain  
νὸν τρέχω, ἢ ἔδραμον.  
thing I should run, or had run.

3"Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, "Ἕλλην  
But not even Titus he with me, a Greek  
ὢν, ἠναγκάσθη περιτεμεῖσθαι.  
being, was under a necessity to be circumcised.  
4"Διὰ δὲ τοὺς παρεισάκτους ψευδα-  
On account of but the secretly introduced false  
δέλφους (οἵτινες παρεισήλθον κατασκοπεῖ-  
biethren; (who stole in to have spied  
σαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν  
out the freedom of us which we hold in  
Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται.)  
Anointed Jesus, so that us they might enslave;)  
5οῖς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ  
to whom not even for an hour we yielded by the  
ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγ-  
submission, in order that the truth of the glad  
γελίου διαμείνῃ πρὸς ὑμᾶς. 6"Ἀπὸ  
tidings might remain throughout with you. From

20 (Now, the things I  
am writing to you, behold,  
in the presence of God,  
‡I do not falsely affirm.)

21 After that I went in-  
to the †REGIONS OF SYRIA  
and of CILICIA;

22 but I was unknown  
personally to THOSE CON-  
GREGATIONS OF JUDEA  
which are in Christ;

23 they only having  
heard, That "HE who was  
once PERSECUTING us, is  
now announcing as glad  
tidings the FAITH which  
he formerly laid waste."

24 And they glorified  
God on my account.

## CHAPTER II.

1 Then within †Four-  
teen Years I went up  
again to Jerusalem with  
Barnabas, taking Titus  
also with me.

2 Now I went up ac-  
cording to a Revelation,  
and submitted to them the  
GLAD TIDINGS which I  
publish among the NA-  
TIONS; but privately to  
THOSE IN HIGH REPUTE,  
lest perhaps for a vain  
thing I may run, or might  
have run.

3 \*But not even Titus,  
my associate, though a  
Greek, was under a neces-  
sity to be circumcised,

4 on account even of  
†the FALSE BRETHREN  
SECRETLY INTRODUCED;  
(who crept in to spy out  
our †FREEDOM which we  
possess in the Anointed  
Jesus, ‡so that they might  
enslave us;)

5 to whom not even for  
an Hour did we yield by  
SUBMISSION; in order that  
‡the TRUTH of the GLAD

\* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up *by revelation*, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the *fourteen years* mentioned.

‡ 20. Rom. ix. 1. ‡ 21. Acts ix. 30. ‡ 4. Acts xv. 1, 24; 2 Cor. xi. 26. ‡ 4. Gal. v. 1, 23. ‡ 4. 2 Cor. xi. 20; Gal. iv. 3, 9. ‡ 5. verse 14.

δὲ τῶν δοκούντων εἶναι τι, ὅποι-  
but of those appearing to be something, of what  
οἱ ποτε ἦσαν, οὐδὲν μοι διαφέρει·  
sort once they were, nothing to me it brings;  
(πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει) ἐμοὶ  
(a face God of a man not accepts;) to me  
γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-  
for those appearing somewhat nothing communi-  
θεντο, ἅλλὰ τοῦναντίον, ἰδόντες, ὅτι πεπί-  
cated, but on the contrary, seeing, that I have  
στεύμαι τὸ εὐαγγέλιον τῆς ἀκρο-  
been entrusted with the glad tidings of the un-  
δυστίας, καθὼς Πέτρος τῆς περιτο-  
circumcision, even as Peter of the circum-  
μῆς, <sup>s</sup>(ὁ γὰρ ἐνεργήσας Πέτρῳ  
cision, he for having inwardly wrought in Peter  
εἰς ἀποστολὴν τῆς περιτομῆς, ἐνῆρ-  
for an apostleship of the circumcision, inwardly  
γῆσε καὶ ἐμοὶ εἰς τὰ ἔθνη,) <sup>9</sup>καὶ γνόν-  
wrought also in me for the Gentiles,) and having  
τες τὴν χάριν τὴν δοθεῖσάν μοι,  
perceived the favor that having been given to me,  
Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦν-  
James and Cephas and John, those seem-  
τες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ  
ing pillars to be, right hands they gave to me  
καὶ Βαρνάβαν κοινωνίας, ἵνα ἡμεῖς μὲν  
and Barnabas of fellowship, that we indeed  
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·  
for the Gentiles, they but for the circumcision;  
<sup>10</sup>μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν·  
only of the poor ones that we should be mindful;  
ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποι-  
which also I strove earnestly something this to  
ῆσαι. <sup>11</sup>Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιό-  
have done. When but came Peter to Antioch,  
χειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι  
before face to him I opposed, because  
κατεγνωσμένος ἦν. <sup>12</sup>Πρὸ τοῦ γὰρ ἐλ-  
having been blamed he was. Before of the for to  
θεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν  
have come some from James, with the  
ἐθνῶν συνῆσθιν· ὅτε δὲ ἦλθον,  
Gentiles he was eating; when but they came,  
ὑπέστελλε καὶ ἀφώριζεν ἑαυτόν, φο-  
he was withdrawing and was separating himself,  
βούμενος τοὺς ἐκ περιτομῆς. <sup>13</sup>Καὶ συνυ-  
tearing those of circumcision. And dissem-  
πεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι·  
bled with him also the other Jews;  
ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν  
so that even Barnabas was led astray of them  
τῇ ὑποκρίσει. <sup>14</sup>Ἄλλ' ὅτε εἶδον, ὅτι οὐκ  
by the hypocrisy. But when I saw, that not  
ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν  
they walk straight with respect to the truth

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (§ God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—§perceiving That I §was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, §operated in me also for the GENTILES;)

9 §and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,—§which very thing I was even ardently hastening to perform.

11 But when \*Cephas came to Antioch, I opposed Him Face to face, Because he was blamable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

\* VATICAN MANUSCRIPT.—11. Cephas.

† 6. Acts x. 34; Rom. ii. 11. † 7. Acts xlii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. † 7. 1 Thess. ii. 4. † 8. Acts ix. 15; xlii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; Col. i. 29. † 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. † 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἐμ-  
of the glad tidings, I said to the Peter in  
προσθεν πάντων· Εἰ σὺ, Ἰουδαῖος ὑπάρχων,  
presence of all; If thou, a Jew being,  
ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, πῶς  
like Gentiles thou livest and not like Jews, how  
τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν. <sup>15</sup>· Ἡ-  
the Gentiles dost thou compel to Judaize. We  
μεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν  
by nature Jews, and not of Gentiles  
ἁμαρτωλοί· <sup>16</sup>· εἰδότες δέ, ὅτι οὐ δικαιοῦται  
sinners; knowing and, that not is justified  
ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ  
a man by works of law, if not on account of  
πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς  
of Jesus Anointed; and we into  
Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δι-  
Anointed Jesus believed, so that we  
καιθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ  
may be justified by faith of Anointed, and not  
ἐξ ἔργων νόμου· διότι ἐξ ἔργων νόμου οὐ  
by works of law; because by works of law not  
δικαιωθήσεται πᾶσα σὰρξ. <sup>17</sup>· Εἰ δὲ ζητοῦντες  
will be justified all flesh. If but seeking  
δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν  
to have been justified in Anointed we were found  
καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς  
even we ourselves sinners, then Anointed  
ἁμαρτίας διάκονος; Μὴ γένοιτο. <sup>18</sup>· Εἰ γὰρ  
of sin a servant? Not let it be. If for  
ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ,  
what I pull down, these things again I build,  
παραβάτην ἑμαυτὸν συνιστάνω. <sup>19</sup>· Ἐγὼ γὰρ  
a transgressor myself I constitute. I for  
διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ  
on account of law by law died so that by God  
ζήσω. <sup>20</sup>· Χριστῷ συνεσταύρωμαι·  
I may live. With Anointed I have been crucified;  
ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ  
I live but, no longer I, lives but in me  
Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει  
Anointed; the but now I live in flesh, by faith  
ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ· τοῦ  
I live in the of that son of the God, of that  
ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν  
having loved me and having delivered up himself  
ὑπὲρ ἐμοῦ. <sup>21</sup>· Οὐκ ἀθετῶ τὴν χάριν τοῦ  
in behalf of me. Not I set aside the favor of the  
Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα  
God; if for through law justification, then  
Χριστὸς δωρεάν ἀπέθανεν. ΚΕΦ. γ'. 3.  
Anointed without cause died.

with respect to †the TRUTH of the GLAD TID-  
INGS, I said to \*Cephas  
†in the presence of all;  
†“If thou, being a Jew,  
livest like the Gentiles,  
and not like the Jews, how  
is it that thou dost compel  
the GENTILES to Judaize?

15 We are Jews by  
Natural birth, and not  
†Sinners of the Gentiles;

16 and †knowing That  
a Man is not justified by  
Works of Law, except on  
account of Faith of  
\*Christ Jesus, even we  
have believed into \*Jesus  
Christ, so that we may be  
justified by Faith of  
Christ, and not by Works  
of Law; Because †by  
Works of Law will no  
Flesh be justified.”

17 But if seeking to be  
justified by Christ, even  
we ourselves are found  
Sinners, is Christ then a  
Servant of Sin? By no  
means.

18 For if I rebuild those  
very things I pulled down,  
I constitute Myself a  
Transgressor.

19 Besides, I †through  
Law †died by Law, so that  
I might †live by God.

20 I have been †cruci-  
fied together with Christ;  
still I live, yet no longer  
I, but Christ lives in me;  
for that life which I now  
live in the Flesh, †I am  
living \*by THAT Faith of  
the SON of GOD, †who LOV-  
ED me even to delivering  
himself up on my behalf.

21 I do not set aside the  
FAVOR of GOD; †for if  
through Law I have Right-  
eousness, then Christ died  
unnecessarily.

### CHAPTER III.

#### 1 O Thoughtless Gala-

\* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 16. Jesus Christ. 20.  
by THAT Faith of THAT GOD and Christ, who LOVED me.

† 14. verse 5. † 14. 1 Tim. v. 20. † 14. Acts x. 28; xl. 3. † 15. Matt. ix.  
11; Eph. ii. 3, 12. † 16. Acts xl. 38, 39. † 16. Rom. i. 17; iii. 22, 28; viii. 3;  
Gal. iii. 24; Heb. vii. 18, 19. † 16. Psa. cxlii. 2; Rom. iii. 20; Gal. iii. 11.  
† 19. Rom. viii. 2. † 19. Rom. vi. 14; vii. 4, 6. † 19. Rom. vii. 11; 2 Cor. v.  
15; 1 Thess. v. 10; Heb. ix. 14; 1 Pet. iv. 2. † 20. Rom. vi. 6; Gal. v. 24; vi.  
14. † 20. 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. † 29. Eph. v. 2; Gal.  
i. 4; Titus ii. 14. † 21. Gal. iii. 21; Heb. vii. 11.

1<sup>Ω</sup> ἀνόητοι, Γαλάται, τις ὑμᾶς ἐδά-  
 O thoughtless, Galatians, who you de-  
 σκαθεν; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς  
 luded? to whom with respect to eyes Jesus  
 Χριστὸς προεγράφη \* [ἐν ὑμῖν] ἔσται·  
 Anointed was before set forth [among you] having  
 ῥωμένος. 2Τοῦτο μόνον θέλω μαθεῖν  
 been crucified. This thing only I wish to have learned  
 ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα  
 from you; on account of works of law the spirit  
 ἐλάβετε, ἢ ἐξ ἀκοῆς πί-  
 did you receive, or on account of a hearing of  
 στεως; 3Οὕτως ἀνόητοί ἐστε; ἐναρξά-  
 faith? So thoughtless are you? having  
 μενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖ-  
 begun in spirit, now in flesh are you being made  
 σθε; 4Τοσαῦτα ἐπάθετε εἰ-  
 perfect? So many things you suffered without  
 κῆ; εἴ γε καὶ εἰκῆ. 5Ο  
 cause? If indeed even without cause. The  
 οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ  
 then supplying to you the spirit, and  
 ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ  
 working miracles among you, on account of  
 ἔργων νόμου, ἢ ἐξ ἀκοῆς πί-  
 works of law, or on account of obedience of  
 στεως; 6καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ,  
 faith? even as Abraam believed in the God,  
 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
 and it was counted to him for righteousness.  
 7Γινώσκετε ἄρα, ὅτι οἱ ἐκ πίστεως,  
 Know you certainly, that those of faith,  
 οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8Προϋδοῦσα  
 these are sons of Abraam. Having before seen  
 δὲ ἡ Γραφή, ὅτι ἐκ πίστεως δικαιοὶ τὰ  
 and the writing, that by faith justifies the  
 ἔθνη ὁ Θεός, προεγγεγέλισατο  
 nations the God, before announced glad tidings  
 τῷ Ἀβραάμ· ὅτι ἐνευλογηθήσονται ἐν σοὶ  
 to the Abraam; That shall be blessed in thee  
 πάντα τὰ ἔθνη. 9Ὡστε οἱ ἐκ πίστεως,  
 all the nations. So that those of faith,  
 εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. 10Ο-  
 are blessed with the believing Abraam. As  
 σοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ  
 many as for of works of law are, under  
 κατάραν εἰσίν· γέγραπται γάρ· Ὅτι  
 a curse they are; it has been written for; That  
 ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν  
 accursed every one who not continues in  
 πᾶσι τοῖς γεγραμμένοις ἐν τῷ  
 all things those having been written in the  
 βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.  
 book of the law, of the to have done them.  
 11Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ  
 That but by law no one is justified before  
 τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως,  
 the God, clear; because the just by faith,

tians! ‡who has deluded  
 You, before whose Eyes  
 Jesus Christ was previous-  
 ly represented as having  
 been crucified.

2 This only I desire to  
 learn from you;—‡Did  
 you receive the SPIRIT on  
 account of Works of Law,  
 or on account of Obedience  
 of Faith?

3 Are you so thought-  
 less? ‡Having begun in  
 Spirit, are you now being  
 made perfect in Flesh?

4 Have you suffered so  
 Much for nothing? if in-  
 deed it is for nothing

5 ‡HE then SUPPLYING  
 to you the SPIRIT, and per-  
 forming Miracles among  
 you, does he these on ac-  
 count of Works of Law, or  
 on account of Obedience  
 of Faith?

6 even as Abraham ‡“be-  
 “lieved God, and is was  
 “counted to him for Right-  
 “eousness;”

7 Know you, certainly,  
 ‡That THOSE of Faith,  
 these are Sons of Abra-  
 ham.

8 And the SCRIPTURE,  
 having foreseen That God  
 would justify the NATIONS  
 by Faith, previously an-  
 nounced glad tidings to  
 ABRAHAM, That ‡“In thee  
 “shall All the NATIONS be  
 “blessed.”

9 THOSE of Faith, there-  
 fore, are blessed with BE-  
 LIEVING Abraham.

10 For as many as are  
 of Works of Law are un-  
 der a Curse; for it has  
 been written, ‡“Accursed  
 “is every one who con-  
 “tinues not in All those  
 “THINGS HAVING BEEN  
 “WRITTEN in the BOOK of  
 “the LAW to do them.”

11 Besides, That no one  
 ‡is justified by Law be-  
 fore God is clear; Be-

\* VATICAN MANUSCRIPT.—1. among you—omit.

‡ 1. Gal. v. 7. ‡ 2. Acts viii. 15; Eph. i. 13. ‡ 3. Gal. iv. 9. ‡ 5. 2 Cor. iii. 8. ‡ 6. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. ‡ 7. John viii. 39; Rom. iv. 11, 12, 16. ‡ 8. Gen. xii. 3; xviii. 18; xxii. 18; Acts iii. 35. ‡ 10. Deut. xxvii. 26; Jer. xi. 3. ‡ 11. Gal. ii. 16.

ζήσεται· <sup>12</sup>ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως·  
shall live; the but law not is of faith;  
ἀλλ' ὁ ποιήσας αὐτά, ζήσεται  
but the one having done these things, shall live  
ἐν αὐτοῖς. <sup>13</sup>Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ  
by them. Anointed us bought off from  
τῆς κατάρας τοῦ νόμου, γενόμενος ὑ-  
the curse of the law, having become on  
πὲρ ἡμῶν κατάρα· (γέγραπται γάρ·  
behalf of us a curse; (It has been written for;  
'Επικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύ-  
Accursed every one he being hung on  
λου·) <sup>14</sup>ἵνα εἰς τὰ ἔθνη ἡ εὐλογία  
a tree;) so that for the nations the blessing  
τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ,  
of the Abraam might be in Anointed Jesus,  
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λά-  
that the annunciation of the spirit we might  
βωμεν διὰ τῆς πίστεως. <sup>15</sup>Ἀδελφοί, κα-  
receive through the faith. Brethren, according  
τὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυ-  
to man I speak; though of a man having  
ρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπι-  
been ratified a covenant no one sets aside or  
διατάσσεται. <sup>16</sup>Τῷ δὲ Ἀβραὰμ ἐρρήθησαν  
superadds. To the now Abraam were spoken  
αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.  
the promises, even for the seed of him.  
Οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς  
Not he says; And to the seeds as  
ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἐνός·  
concerning many, but as concerning one;  
Καὶ τῷ σπέρματι σου· ὅς ἐστι Χριστός.  
And to the seed of thee; who is Anointed.  
<sup>17</sup>Τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην  
This but I say; a covenant previously ratified  
ὑπὸ τοῦ Θεοῦ \* [εἰς Χριστόν,] ὁ μετὰ  
by the God [concerning Anointed,] that after  
τετρακόσια καὶ τριάκοντα ἔτη γεγονώς  
four hundred and thirty years having become  
νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν  
a law not annuls, so as the to have canceled the  
ἐπαγγελίαν· <sup>18</sup>εἰ γὰρ ἐκ νόμου ἡ κληρονομία,  
promise; if for by law the inheritance,  
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ  
no longer by promise; to the but Abraam  
δι' ἐπαγγελίας κεχάρισται ὁ Θεός.  
through promise has freely given the God.  
<sup>19</sup>Τι οὖν ὁ νόμος; Τῶν παραβάσεων  
Why then the law? The transgressions  
χάριν ἐτέθη, (ἄχους οὐ  
on account of it was appointed, (to which time  
ἔλθῃ τὸ σπέρμα, ᾧ ἐπήγγελ-  
should have come the seed, to whom it has been  
ται,) διαταγεῖς δι' ἁγ-  
promised,) having been instituted by means of  
γέλων, ἐν χειρὶ μεσίτου. <sup>20</sup>Ὁ δὲ  
messengers, in hand of mediator. The but

cause, † "The RIGHTEOUS  
"by Faith, shall live."

12 Now the LAW is not  
of Faith; but † "HE HAV-  
"ING DONE these things  
"shall live by them."

13 † Christ has redeem-  
ed Us from the CURSE of  
the LAW, having become a  
Curse on our behalf; (for  
it has been written  
† "EVERY ONE who is  
"HANGED on a Tree is ac-  
"cursed;" )

14 † so that the BLESS-  
ING of ABRAHAM might be  
for the NATIONS, by Christ  
Jesus; and that through  
the FAITH we might re-  
ceive the ANNUNCIATION  
of the SPIRIT.

15 Brethren, I speak ac-  
cording to man;—no one  
sets aside or superadds  
conditions to † a ratified  
Compact, though human.

16 Now to ABRAHAM  
were the PROMISES spoken,  
even for his SEED. He  
does not say, "And to the  
SEEDS," as concerning  
many, but as concerning  
one; † "And to thy  
"SEED,"—who is Christ.

17 Now this I affirm,  
that a Covenant-engage-  
ment previously ratified  
by GOD, the LAW, † issued  
Four hundred and Thirty  
Years afterwards does not  
annul, † so as to INVALI-  
DATE the PROMISE;

18 for if the INHERIT-  
ANCE be by LAW, † it is no  
longer by Promise; but  
GOD graciously gave it to  
ABRAHAM by Promise.

19 Why then the LAW?  
It was appointed on ac-  
count of TRANSGRESSIONS,  
till † the SEED should  
come to whom the promise  
related; having been  
instituted by means of  
Angels, in the hand of † a  
Mediator.

\* VATICAN MANUSCRIPT.—17. concerning Anointed—omit.

† 11. Hab. ii. 4; Rom. i. 17; Heb. x. 38. † 12. Lev. xviii. 5; Neh. ix. 29;  
Ezek. xx. 11; Rom. x. 5. † 13. Rom. viii. 3; 2 Cor. v. 21; Gal. iv. 5. † 13.  
Deut. xxi. 23. † 14. Rom. iv. 9, 16. † 15. Heb. ix. 17. † 16. Gen. xii. 7. † 17.  
Exod. xii. 40, 41. † 17. Rom. iv. 13; verse 21. † 18. Rom. iv. 14. † 19. verse  
16. † 19. Acts vii. 53; Heb. ii. 2. † 19. Exod. xx. 19, 21, 22; Deut. v. 5, 22, 23,  
27, 31.



μεσίτης ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἷς  
mediator of one not he is; the but God one  
ἔστιν. <sup>21</sup>Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελ-  
is. The then law contrary to the promises  
λιῶν \* [τοῦ Θεοῦ;] Μὴ γένοιτο. Εἰ γὰρ  
[of the God?] Not let it be. If for  
ἰδόθη νόμος ὁ δυνάμενος ζωοποιῇ-  
was given a law that being able to have made  
σαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύ-  
alive, truly by law was the righteous-  
νη· <sup>22</sup>ἀλλὰ συνέκλεισεν ἡ γραφή τὰ  
ness; but shut up together the scripture the  
πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγ-  
all things under sin, in order that the promise  
γελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δο-  
by faith of Jesus Anointed might  
θῇ τοῖς πιστεύουσι. <sup>23</sup>Πρὸ τοῦ δὲ ἐλ-  
be given to the believers. Before the but to  
θεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρού-  
have come the faith, under law we were  
μεθα συγκεκλεισμένοι εἰς τὴν μέλλου-  
guarded being shut up together for the being  
σαν πίστιν ἀποκαλυφθῆναι. <sup>24</sup>Ὡστε ὁ  
about faith to have been revealed. So that the  
νόμος παιδαγωγὸς ἡμῶν γέγονεν, εἰς Χρι-  
law a child-leader of us has become, to  
στόν, ἵνα ἐκ πίστεως δικαιωθῶ-  
Anointed, that by faith we might be justi-  
μεν· <sup>25</sup>ἐλθούσης δὲ τῆς πίστεως, οὐκέτι  
fied; having come but the faith, no longer  
ὑπὸ παιδαγωγόν ἔσμεν. <sup>26</sup>Πάντες γὰρ υἱοὶ  
under a child-leader we are. All for sons  
Θεοῦ ἔστε διὰ τῆς πίστεως, ἐν Χριστῷ  
of God you are through the faith in Anointed  
Ἰησοῦ· <sup>27</sup>ὅσοι γὰρ εἰς Χριστὸν ἔβα-  
Jesus; as many as for into Anointed were  
πίσθητε, Χριστὸν ἐνεδύσασθε. <sup>28</sup>Οὐκ  
dipped, Anointed you were clothed. Not  
ἐν Ἰουδαίῳ, οὐδὲ Ἑλλήνι· οὐκ ἐν  
there is a Jew, nor a Greek; not there is  
δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἐν ἄρσεν  
a slave, nor a freeman; not there is male  
καὶ θήλει· πάντες γὰρ ὑμεῖς εἰς ἔστε ἐν  
and female; all for you one are in  
Χριστῷ Ἰησοῦ· <sup>29</sup>εἰ δὲ ὑμεῖς Χριστοῦ,  
Anointed Jesus; if but you of Anointed,  
ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, \* [καὶ]  
certainly of the Abrahām seed you are, [and]  
κατ' ἐπαγγελίαν κληρονόμοι.  
according to promise heirs.

ΚΕΦ. δ'. 4.

<sup>1</sup>Ἀλέγω δέ, ἐφ' ὅσον χρόνον ὁ κλη-  
I say now, for as long as a time the heir

20 Of one party, how-  
ever, he is not the MEDIA-  
TOR; ‡but GOD is one.

21 Is the LAW then con-  
trary to the PROMISES?  
By no means; for if a  
Law were given which was  
able to make alive, cer-  
tainly RIGHTEOUSNESS  
would come from that  
Law;

22 but the SCRIPTURE  
has shut up together ALL  
under Sin, ‡in order that  
the PROMISE by Faith of  
Jesus Christ might be  
given to the BELIEVERS.

23 And before the COM-  
ING of that FAITH, we were  
guarded under Law, being  
shut up together for the  
FAITH BEING ABOUT to be  
revealed.

24 So that the LAW has  
become our ‡Pedagogue  
to lead to Christ, ‡that we  
might be justified by Faith.

25 But the FAITH hav-  
ing come, we are no longer  
under a Pedagogue;

26 since you are all  
‡Sons of God, through the  
FAITH, by Christ Jesus.

27 Besides, ‡as many of  
you as were immersed in-  
to Christ, were clothed  
with Christ.

28 ‡In him there is not  
Jew nor Greek; there is  
not a Slave nor a Free-  
man; there is not Male  
and Female; for you all  
are ‡one in Christ Jesus;

29 and if you belong to  
Christ, certainly you are  
ABRAHAM'S Seed, ‡and  
Heirs according to Prom-  
ise.

CHAPTER IV.

1 Now I say, for as long  
a Time as the HEIR is a

\* VATICAN MANUSCRIPT.—21. of GOD—omit. 29. and—omit.

† 24. "*Paidagogos*, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school and the place of exercise. These *paidagogoi* were generally slaves, impervious and severe, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by Paul."—*Parkhurst*.

‡ 20. Rom. iii. 29. 30. ‡ 22. Rom. iii. 9, 19, 23; xi. 32. ‡ 24. Acts xiii. 37; Gal. ii. 16. ‡ 26. John i. 12; Rom. viii. 14-16; Gal. iv. 4, 15; 1 John iii. 1, 2. ‡ 27. Rom. vi. 3. ‡ 28. Rom. x. 12; 1 Cor. xii. 13; Col. iii. 11. ‡ 29. Eph. ii. 14-16; iv. 4, 15. ‡ 29. Rom. viii. 17; iv. 7, 28; Eph. iii. 6.

ρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου,  
a child is, nothing he differs a slave,  
κύριος πάντων ὧν· <sup>2</sup>ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ  
lord of all being; but under guardians it is  
καὶ οἰκονόμους, ἅροι τῆς προθεσμίας τοῦ  
and stewards, till the before-appointed of the  
πατρός. <sup>3</sup>Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι,  
father. So also we, when we were children,  
ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δε-  
under the rudiments of the world we were hav-  
δουλωμένοι· <sup>4</sup>ὅτε δὲ ἦλθε τὸ πλήρωμα  
ing been enslaved; when but came the fulness  
τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν  
of the time, sent forth the God the son  
αὐτοῦ, γενόμενον ἐκ γυναικός, γε-  
of himself, having been born from a woman, having  
νόμενον ὑπὸ νόμον, <sup>5</sup>ἵνα τοὺς ὑπὸ  
been born under law, in order that those under  
νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπο-  
law he might buy off, that the sonship we  
λάβωμεν. <sup>6</sup>Ὅτι δὲ ἐστε υἱοί, ἐξαπέ-  
might receive. Because and you are sons, he sent  
στεῖλεν \* [ὁ Θεὸς] τὸ πνεῦμα τοῦ υἱοῦ αὐ-  
forth [the God] the spirit of the son of  
τοῦ εἰς τὰς καρδίας ἡμῶν, κραῖον· Ἀβ-  
himself into the hearts of us, crying; Ab-  
ḡā, ὁ Πατήρ. <sup>7</sup>Ὡστε οὐκέτι εἰ  
ba, the Father. So that no longer thou art  
δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονό-  
a slave, but a son; if but a son, also an heir  
μος Θεοῦ \* [διὰ Χριστοῦ.] <sup>8</sup>Ἀλλὰ τότε  
of God [through Anointed.] But then  
μέν, οὐκ εἰδότες Θεόν, ἐδουλεύσατε  
indeed, not knowing God, you were enslaved  
τοῖς φύσει μὴ οὖσι θεοῖς· <sup>9</sup>νῦν δέ, γνόν-  
to those by nature not being gods; now but, hav-  
τες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ  
ing known God, more and having been known by  
Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθε-  
God, how do you turn back again to the weak  
νῇ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν  
and poor rudiments, to which again as at first  
δουλεῖν θέλετε; <sup>10</sup>Ἡμέρας παρατη-  
bo in subjection you wish? Days you watch  
ρεῖσθε; καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυ-  
narrowly? and moons and seasons and years?  
τούς; <sup>11</sup>Φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κε-  
I am afraid you, lest perhaps in vain

κοπίακα εἰς ὑμᾶς.  
I labored hard for you.

<sup>12</sup>Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς· ἀδελ-  
Become you as I, for even I as you; breth-  
φοί, δέομαι ὑμῶν· οὐδὲν με ἡδίκησατε.  
ren, I entreat you; nothing me you wronged.

Child, he differs in noth-  
from a Slave, Lord of all  
though he be;

2 but is under Guar-  
dians and Stewards, till  
\*THAT period PREDETER-  
MINED of the FATHER.

3 Thus we also, when  
we were Children, †were  
enslaved under the RUDI-  
MENTS of the WORLD.

4 But †when the COM-  
PLETION of the TIME ar-  
rived, God sent forth his  
SON, †having been pro-  
duced from a Woman,  
†born under Law,

5 †in order that he might  
redeem THOSE under Law,  
†that we might receive the  
SONSHIP.

6 And Because you are  
Sons, he sent forth †the  
SPIRIT of his SON into  
our HEARTS, exclaiming,  
Abba! Father!

7 So that thou art no  
longer a Slave, but a Son,  
†and if a Son, also an  
Heir \*of God.

8 But at that time, in-  
deed, not knowing God,  
†you were enslaved to  
THOSE by Nature who ARE  
not Gods;

9 now, however, having  
acknowledged God, (or  
rather having been ac-  
knowledged by God,) †how  
is it you are returning  
again to †the WEAK and  
Poor Rudiments, to which  
again, as at first, you wish  
to be in subjection?

10 †Are you observing  
Days, and Moons, and  
Seasons, and Years?

11 I am afraid for you,  
lest †perhaps I may have  
labored for you in vain.

12 Brethren, I entreat  
you to be as I am, For I  
am as you were; you in-  
jured Me in nothing;

\* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED MIND of the FATHER. 6. GOD  
—omit. 7. through Anointed—omit. 7. through God.

† 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. † 4. Gen. xlix. 10; Dan. ix.  
24; Mark i. 15. † 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. † 4. Luke ii. 27.  
† 5. Gal. iii. 13; 1 Pet. i. 18, 19. † 5. John i. 12; Gal. iii. 26; Eph. i. 5. † 6.  
Rom. viii. 15. † 7. Rom. viii. 16, 17; Gal. iii. 29. † 8. Rom. i. 25; 1 Cor. xii.  
2. † 9. Gal. iii. 3; Col. ii. 20. † 9. Rom. viii. 3; Heb. vii. 18. † 10. Rom.  
xiv. 5; Col. ii. 16. † 11. Gal. ii. 2; v. 2, 4; 1 Thess. iii. 5.

<sup>13</sup>Οἶδατε δέ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς

you know but, that through weakness of the flesh I announced glad tidings to you the formerly,

<sup>14</sup>καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί

and the temptation of me that in the flesh of me not you despised nor did you spit out;

ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με,

but as a messenger of God you received me, even as Anointed Jesus. <sup>15</sup>Τίς οὖν ἦν ὁ μακα-

ρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι,

if able, the eyes of you having dug

τες ἂν ἐδώκατέ μοι. <sup>16</sup>Ὡστε ἐχθρὸς ὑμῶν

cut would you give to me. So that an enemy of you γέγονα ἀληθεύων ὑμῖν; <sup>17</sup>Ζη-

have I become speaking truth to you? They show λουσίαν ὑμᾶς οὐ καλῶς· ἀλλὰ ἐκ-

affection towards you not honorably; but to have κλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζη-

slut out you they wish, so that them you may λοῦτε. <sup>18</sup>Καλὸν δὲ \*[τὸ] ζηλοῦ-

ardently love. Honorable but [the] to be ardently σθαι ἐν καλῷ πάντοτε, καὶ μὴ

devoted in a good thing at all times, and not μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. <sup>19</sup>Τε-

only in the to be present me with you. O little κνία μου, οὓς πάλιν ὠδίνω, ἄχρις

children of me, whom again I am bearing, till οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν. <sup>20</sup>ἤθε-

may have been formed Anointed in you; I could λον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλ-

wish but to be present with you now, and to λάξαι τὴν φωνὴν μου· ὅτι ἀποροῦμαι

change the tone of me; because I am perplexed ἐν ὑμῖν. <sup>21</sup>Λέγετέ μοι, οἱ ὑπὸ νόμον

with you. Speak you to me, those under law θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

desiring to be, the law not do you hear? <sup>22</sup>Γέγραπται γάρ, ὅτι Ἀβραάμ δύο υἱοὺς

It has been written for, that Abraam two sons ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα

had; one from the bond-woman, and one ἐκ τῆς ἐλευθέρως. <sup>23</sup>Ἀλλ' ὁ \*[μὲν] ἐκ

from the free-woman. But that [indeed] from τῆς παιδίσκης, κατὰ σάρκα γεγέννηται·

the bond-woman, according to flesh has been born; ὁ δὲ ἐκ τῆς ἐλευθέρως, διὰ τῆς ἐπαγ-

that but from the free-woman, through the λίας. <sup>24</sup>Ἀτινά ἐστίν ἀλληγορούμε-

promise. Which things is being adapted to an-

13 And you know †That through Weakness of the FLESH I ORIGINALLY announced glad tidings to you;

14 and \*THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me †as a Messenger of God, †even as Christ Jesus.

15 \*What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

16 So that I have become your Enemy. †by telling you the truth!

17 They love you ardently, not honorably; but they desire \*to exclude us, so that you may love Them ardently.

18 Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you.

19 O my Little children! †whom I am bearing again, till Christ be formed in you;

20 and I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

21 Tell me, you who are DESIRING to be under Law, do you not hear the LAW?

22 For it has been written, That Abraham had Two Sons; †one from the BOND-WOMAN, and †one from the FREE-WOMAN.

23 Now, †the one from the BOND-WOMAN was naturally produced; †but the other from the FREE-WOMAN was through the PROMISE.

24 Which things are al-

\* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—omit. 23. indeed—omit.

† 13. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9. † 14. 2 Sam. xix. 27; Mal. ii. 7. † 14. John xiii. 20. † 16. Gal. ii. 5, 14. † 19. 1 Cor. iv. 15; Philemon 10; James i. 18. † 22. Gen. xvi. 15. † 22. Gen. xxi. 3. † 23. Rom. ix. 7. † 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11.

να· αὗται γὰρ εἰσι δύο διαθήκαι·  
other meaning; these for are two covenants;  
μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν  
one indeed from mount Sinai, for servitude  
γεννῶσα, ἥτις ἐστὶν Ἀγαρ· <sup>25</sup>τὸ γὰρ Ἀγαρ,  
bringing forth, which is Agar; the for Agar,  
Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοι-  
Sinai a mountain it is in the Arabia, it cor-  
χοῖ δὲ τῇ νῦν Ἱερουσαλήμ, δου-  
responds and to the present Jerusalem, she is in  
λεύει γὰρ μετὰ τῶν τέκνων αὐτῆς· <sup>26</sup>ἡ δὲ  
bondage for with the children of herself; the but  
ἄνω Ἱερουσαλήμ, ἐλευθέρα ἐστίν, ἥτις  
above Jerusalem, a free-woman is, who  
ἐστὶ μήτηρ ἡμῶν· <sup>27</sup>γέγραπται γὰρ· Εὐ-  
is a mother of us; It has been written for; Be  
φορᾶνθητι στεῖρα ἡ οὐ τίκτουσα, ρῆ-  
thou made glad O barren who not is bearing, burst  
ξον καὶ βόησον ἡ οὐκ ᾠδίνου-  
thou forth and shout thou who not is bringing to  
σα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρη-  
birth; because many the children of the deserted  
μου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.  
one more than of the one having the husband.  
<sup>28</sup>Ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγ-  
We now, brethren, like Isaac, of a  
γελίας τέκνα ἐσμέν· <sup>29</sup>Ἄλλ' ὥσπερ τότε ὁ  
promise children are. But just as then he  
κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν  
according to flesh being born persecuted him  
κατὰ πνεῦμα, οὕτω καὶ νῦν· <sup>30</sup>Ἀλλὰ τί  
according to spirit, so also now. But what  
λέγει ἡ γραφή; Ἐκβάλε τὴν παιδίσκην καὶ  
says the writing? Cast out the bond-woman and  
τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ  
the son of her; not for not should inherit the  
υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευ-  
son of the bond-woman with the son of the free-  
θέρας· <sup>31</sup>Ἄρα, ἀδελφοί, οὐκ ἐσμέν παιδί-  
woman. Then, brethren, not we are of bond-  
οκης τέκνα, ἀλλὰ τῆς ἐλευθέρας. ΚΕΦ.  
woman children, but of the free woman.  
ε'. 5. <sup>1</sup>Τῇ ἐλευθερίᾳ ἣ ἡμᾶς Χρι-  
In the freedom with which us Anointed  
στός ἡλευθέρωσε, στήκετε, καὶ μὴ πάλιν  
made free, stand you firm, and not again

legorical; for these repre-  
sent Two Covenants; one  
indeed from Mount Sinai,  
breeding children for Ser-  
vitude;—that is Hagar.

25 Now †HAGAR signi-  
fies Sinai—(a Mountain in  
ARABIA,)—and it corres-  
ponds to the PRESENT Je-  
rusalem, for she is in bon-  
dage with her CHILDREN.

26 But the EXALTED  
Jerusalem represents the  
Free-woman, who is our  
Mother.

27 For it has been writ-  
ten, †“Rejoice, O Barren  
“woman, who dost not  
“BRING FORTH! Burst  
“forth and shout, ΤΙΟΥ  
“who art not in LABOR;  
“For many more are the  
“CHILDREN of the DESER-  
“TED one, than of IER  
“having the HUSBAND.”

28 Now \*you Brethren,  
like Isaac, are †Children  
of a Promise.

29 But just as then,  
†the one BORN according  
to Flesh, persecuted HIM  
born according to Spirit;  
so also now.

30 But what says †the  
SCRIPTURE? †“Cast out  
“the BOND-WOMAN and  
“her SON; for †the SON  
“of the BOND-WOMAN  
“should not be an heir  
“with the SON of the FREE-  
“WOMAN.”

31 \*Wherefore, Breth-  
ren, we are not Children  
of a Bond-woman, †but of  
the FREE-WOMAN.

## CHAPTER V.

1 †In the FREEDOM  
with which Christ made  
Us free, therefore, stand  
you firm, and do not again

\* VATICAN MANUSCRIPT.—28. Now you Brethren. 31. Wherefore, Brethren, we are not.

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochically, because in that mountain there was a city which bare Hagar's name. By *Pliny*, it is called Agar; and by *Dio*, Agara; and its inhabitants were called Hagarenes. *Psa.* lxxxiii. 6. The Greek writers likewise call Agareni. *Whitby* thinks the allusion is taken from the meaning of *hagar*, which in the Hebrew language signifies a rock; for so Sinai is sometimes called, *Exod.* xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain. and as Sinai is remarkably such, it might be called to *agar*, the rock.—*Bloomfield*.

† 27. *Isa.* liv. 1. † 28. *Acts* iii. 25; *Rom.* ix. 8; *Gal.* iii. 29. † 29. *Gen.* xxi. 9. † 30. *Gal.* iii. 8, 22. † 30. *Gen.* xxi. 10, 12. † 30. *John* viii. 35. † 31. *John* viii. 36; *Gal.* v. 1, 13. † 1. *John* viii. 32; vi. 18; 1 *Pet.* ii. 16.

ζυγῷ δουλείας ἐνέχεσθε. <sup>2\*</sup> Ἰδε, ἐγώ,  
in a yoke of bondage be you held fast. Lo, I,

Παῦλος λέγω ὑμῖν, ὅτι ἐάν περιτέμνη-  
Paul say to you, that if circumcised you

σθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. <sup>3</sup> μαρ-  
should be, Anointed you nothing will profit;

τύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνο-  
I testify but again to every man being circum-  
μένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον  
cised, that a debtor he is whole the law

ποιῆσαι. <sup>4</sup> Κατηργήθητε ἀπὸ \*[τοῦ] Χριστοῦ  
to have done. You are set free from [the] Anointed

οἵτινες ἐν νόμῳ δικαιοῦσθε. τῆς  
whoever by law are justifying yourselves; of the

χάριτος ἐξεπέσατε. <sup>5</sup> Ἡμεῖς γὰρ πνεύματι ἐκ  
favor you fell off. We for in spirit from

πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.  
faith a hope of righteousness we wait for.

<sup>6</sup> Ἐν γὰρ Χριστῷ \*[Ἰησοῦ] οὔτε περιτομή  
In for Anointed [Jesus] neither circumcision

τι ἰσχύει, οὔτε ἀκροβυστία· ἀλλὰ πίστις  
anything avails, nor uncircumcision; but faith

δι' ἀγάπης ἐνεργουμένη. <sup>7</sup> Ἐτρέχετε  
through love strongly working. You were running

καλῶς· τίς ὑμᾶς ἐνέκοψε \*[τῇ] ἀληθείᾳ μὴ  
well; who you hindered [in the] truth not

πεῖθεσθαι. <sup>8</sup> Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦν-  
to confide. The persuasion not from the one call-

τος ὑμᾶς. <sup>9</sup> Μικρὰ ζύμη ὅλον τὸ φύραμα ζυ-  
ing you. A little leaven whole the mass it

μοῖ. <sup>10</sup> Ἐγὼ πέποιθα εἰς ὑμᾶς \*[ἐν  
leavens. I have confidence respecting you [in

Κυρίῳ,] ὅτι οὐδὲν ἄλλο φρονήσητε.  
Lord,] that no one other thing you will mind;

ὁ δὲ ταράσσω ὑμᾶς βαστάσει τὸ κρίμα,  
the but one troubling you shall bear the judgment,

ὅστις ἂν ᾖ. <sup>11</sup> Ἐγὼ δέ, ἀδελφοί, εἰ περι-  
whoever he may be. I but, brethren, if circum-

τομήν ἔτι κηρύσσω, τί ἔτι διώκομαι;  
cision still I publish, why still am I persecuted?

ἄρα κατήργηται τὸ σκάνδαλον τοῦ  
then has been abolished the stumbling-block of the

σταυροῦ. <sup>12</sup>† Ὅφελον καὶ ἀποκόψονται οἱ  
cross. I wish even they shall be cut off those

be held fast in ‡a Yoke of Servitude.

2 Behold! I Paul say to you, †That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, †That he is bound to perform the Whole LAW.

4 †Whoever of you are justifying yourselves by Law, are separated from Christ; ‡you are fallen off from the FAVOR.

5 We, however, are waiting, in Spirit, for a ‡Hope of Righteousness from Faith.

6 For, ‡in Christ Jesus neither Circumcision nor Uncircumcision avails anything, but ‡Faith operating in us by Love.

7 You were running well, who hindered You from confiding in the Truth?

8 This PERSUASION is not from ‡HIM INVITING you.

9 ‡A Little Leaven ferments the Whole MASS.

10 ‡I have confidence respecting you, That you will not regard any other thing; but ‡HE who TROUBLES you, whoever he be, ‡shall bear the JUDGMENT.

11 ‡And I, Brethren, if I still proclaim Circumcision, why am I still persecuted? If a s, indeed, ‡the SCANDAL of the CROSS been removed?

12 †I wish it was;—

\* VATICAN MANUSCRIPT.—4. the—omit. 6. Jesus—omit. 7. in the—omit. 10. in the Lord—omit.

† 12. Parkhurst says "after all, it may be doubted whether the Greek language will admit of *ophelon* being construed with a future verb; \* \* \* nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncoutness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopsontai*." Bengelius in Gnomon, reads as follows: "Is then the scandal of the cross taken away? I wish it was. And they shall be cut off that trouble you." This rendering has been adopted.

‡ 1. Acts xv. 10; Gal. ii. 4; iv. 9. ‡ 2. Acts xv. 1. ‡ 3. Gal. iii. 10. ‡ 4. Rom. ix. 31, 32; Gal. ii. 21. ‡ 4. Heb. xii. 15. ‡ 5. Rom. viii. 24, 25; 2 Tim. iv. 8. ‡ 6. 1 Cor. vii. 19; Gal. iii. 28; vi. 15; Col. iii. 11. ‡ 6. 1 Thess. i. 3; James ii. 18, 20, 22. ‡ 8. Gal. i. 6. ‡ 9. 1 Cor. v. 6; xv. 33. ‡ 10. 2 Cor. ii. 3; viii. 22. ‡ 10. Gal. i. 7. ‡ 10. 2 Cor. x. 6. ‡ 11. Gal. vi. 12. ‡ 11. 1 Cor. i. 23.

ἀναστατοῦντες ὑμᾶς. <sup>13</sup>Ὑμεῖς γὰρ ἐπ' ἐλευθε-  
 overturning you. You for to freedom  
 οῖα ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευ-  
 were invited, brethren: only not the free-  
 θερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ  
 dom for an occasion the flesh, but through  
 τῆς ἀγάπης δουλεύετε ἀλλήλοις. <sup>14</sup>Ὁ  
 the love be you subservient to each other. The  
 γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν  
 for whole law in one word is fully set forth, in  
 τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς  
 this; Thou shalt love the neighbor of thee as  
 σεαυτὸν. <sup>15</sup>Εἰ δὲ ἀλλήλους δάκνετε καὶ κατε-  
 thyself. If but each other you bite and you  
 σθίετε, βλέπετε, μὴ ὑπὸ ἀλλήλων ἀναλω-  
 devour, take you care, lest by each other you may  
 θῇτε.  
 be consumed.

<sup>16</sup>Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυ-  
 I say but; by spirit walk you, and a desire  
 μίαν σαρκὸς οὐ μὴ τελέσητε. <sup>17</sup>Ἡ γὰρ  
 of flesh not yet you should fulfil. The for  
 σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ  
 flesh desires against the spirit, the and  
 πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀλλήλοις  
 spirit against the flesh; these and to each other  
 ἀντίκειται, ἵνα μὴ, ἃ ἂν θέλη-  
 are opposed, so that not, the things you would  
 τε, ταῦτα ποιῇτε. <sup>18</sup>Εἰ δὲ πνεύματι  
 wish, these you should do. If but by spirit  
 ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. <sup>19</sup>Φανερά  
 you be led, not you are under law. Manifest  
 δέ ἐστι τὰ ἔργα τῆς σαρκὸς· ἅτινα  
 but it is the works of the flesh; which things  
 ἐστὶ πορνεία, ἀκαθαρσία, ἀσέλγεια, <sup>20</sup>εἰδω-  
 it is fornication, impurity, debauchery, idola-  
 λολατρεία, φαρμακεία, ἐχθραὶ, ἔρεις,  
 try, sorcery, enmities, quarrels,  
 ζῆλοι, θυμοί, ἐριθείαι, διχοστασίαι,  
 jealousies, resentments, brawlings, factions,  
 αἰρέσεις, <sup>21</sup>φθόνοι, \* [φόνου,] μέθαι,  
 sects, envying, [murderers,] drunkennesses,  
 κῶμοι, καὶ τὰ ὅμοια τούτοις·  
 revellings, and the things like of them.  
 ἃ προλέγω ὑμῖν, καθὼς \* [καὶ]  
 which things I tell before to you, even as [also]  
 προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσ-  
 I said before, that they the these things practis-  
 σοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.  
 ing a kingdom of God not shall inherit.  
<sup>22</sup>Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη,  
 The but fruit of the spirit is love,  
 χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγα-  
 joy, peace, forbearance, kindness, good-

but THOSE who are SUB-  
 VERTING you shall be cut  
 off.

13 Now, Brethren, you  
 were invited to Freedom;  
 only †take care lest this  
 FREEDOM become an Oc-  
 casion for the FLESH; but  
 †through LOVE be you  
 subservient to each other.

14 For †the WHOLE  
 Law is fully set forth in  
 this Single Precept;—  
 †"Thou shalt love thy  
 "NEIGHBOR as thyself."

15 But if you bite and  
 devour each other, beware  
 lest you be consumed by  
 each other.

16 Now I say, †Walk  
 by the Spirit, and fulfil  
 not the Desire of the  
 Flesh.

17 For †the FLESH de-  
 sires the contrary of the  
 SPIRIT, and the SPIRIT the  
 contrary of the FLESH;  
 \*for these are opposed to  
 each other; †so that you  
 do not perform the THINGS  
 which you wish.

18 But †if you be led by  
 Spirit, you are not under  
 Law.

19 Now †the WORKS of  
 the FLESH are manifestly  
 these;—Fornication, Im-  
 purity, Debauchery,

20 Idolatry, Sorcery, En-  
 mities, Quarrels, \*Jealous-  
 ies, Resentments, Alterca-  
 tions, Factions, Sects,

21 Envyings, Inebrie-  
 ties, Revelings, and  
 THINGS SIMILAR to these;  
 respecting which I tell  
 you before, even as I pre-  
 viously told you. †That  
 THOSE who PRACTISE  
 SUCH THINGS shall not  
 inherit God's Kingdom.

22 But †the FRUIT of  
 the SPIRIT is Love, Joy,

\* VATICAN MANUSCRIPT.—17. for these. 20. Jealousy. 21. murder—omit. 21. also—omit.

† 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4. † 13. 1 Cor. ix. 19; Gal. vi. 2.  
 † 14. Matt. vii. 12; xxii. 40; James ii. 8. † 14. Lev. xix. 19; Matt. xxii. 39;  
 Rom. xiii. 8, 9. † 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 14; verse 25; 1 Pet. ii. 11.  
 † 17. Rom. vii. 23; viii. 6, 7. † 17. Rom. vii. 15, 19. † 18. Rom. vi. 14; viii. 2.  
 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. † 21. 1 Cor. vi. 9;  
 Eph. v. 5; Col. iii. 6; Rev. xxii. 15. † 22. John xv. 2; Eph. v. 9.

ἔωσυνη, πίστις, πραότης, ἐγκρατεία· <sup>23</sup>κατὰ  
ness, fidelity, meekness, self control; against

τῶν τοιούτων οὐκ ἔστι νόμος. <sup>24</sup>Οἱ δὲ τοῦ  
the such like not is a law. Those but of the

Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς  
Anointed, the flesh crucified with the

παθήμασι καὶ ταῖς ἐπιθυμίαις· <sup>25</sup>εἰ ζῶμεν  
passions and the desires; if we live

πνεύματι, πνεύματι καὶ στοιχῶμεν. <sup>26</sup>Μὴ  
by spirit, by spirit also we should walk. Not

γινώμεθα κενόδοξοι, ἀλλήλους προ-  
we should become vain-glorious, each other pro-

καλούμενοι, ἀλλήλους φθονοῦντες. ΚΕΦ. στ'  
voking with each other envying.

6. <sup>1</sup>Ἀδελφοί, ἐάν, καὶ προληφθῇ  
Brethren, if, even should be surprised

ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ  
a man in any fault, you the

πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν  
spiritual ones do you reinstate the such like with

πνεύματι πραότητος· σκοπῶν σεαυτὸν, μὴ  
a spirit of meekness, watching thyself, lest

καὶ σὺ πειρασθῇς. <sup>2</sup>Ἀλλήλων τὰ  
also thou shouldst be tempted. Of each other the

βάρος βαστάετε, καὶ οὕτως ἀναπληρώσατε  
burdens bear you, and thus fulfil you

τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup>Εἰ γὰρ δοκεῖ τις  
the law of the Anointed. If for thinks any one

εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρε-  
to be something, nothing being, himself he

ναπατᾷ· <sup>4</sup>τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω  
deceives the but work of himself let him try

\*[ἕκαστος,] καὶ τότε εἰς ἑαυτὸν μόνον τὸ  
[each one,] and then in himself alone the

καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον·  
boasting he will have, and not in the other;

<sup>5</sup>ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.  
each one for the his own burden will bear.

<sup>6</sup>Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν  
Let him communicate but the one being taught the

λόγον, τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.  
word, to the one teaching, in all good things.

<sup>7</sup>Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται.  
Not do you mistake, God not is to be mocked at.

<sup>8</sup>Ὁ γὰρ ἐάν σπείρῃ ἄνθρωπος, τοῦτο καὶ  
That for if may sow a man, this also

θερίσει· <sup>9</sup>ὅτι ὁ σπείρων εἰς τὴν  
he will reap; because the one sowing for the

σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει  
flesh of himself, from the flesh he will reap

Peace, Forbearance,  
‡ Kindness, ‡ Goodness,  
Fidelity, Meekness, Self-  
control;

<sup>23</sup> ‡against SUCH LIKE  
THINGS there is no Law.

<sup>24</sup> And THOSE who be-  
long to \*Christ Jesus,  
have crucified the FLESH,  
with the PASSIONS and  
DESIRES.

<sup>25</sup> ‡If we live by Spirit,  
we should also walk by  
Spirit.

<sup>26</sup> ‡We should not be-  
come Vain-glorious, pro-  
voking each other, envy-  
ing each other.

## CHAPTER VI.

1 Brethren, ‡if a Man  
should be surprised by  
some Fault, do you, the  
SPIRITUAL, reinstate SUCH  
person with a Spirit of  
Meekness; ‡watching thy-  
self, lest thou also shouldst  
be tempted.

2 ‡Bear you each other's  
BURDENS, and thus fulfil  
‡the LAW of the ANOINTED  
one.

3 For ‡if any one think  
he is something, being no-  
thing, he deceives himself;

4 but ‡let him try his  
own WORK, and then he  
will have BOASTING in  
himself alone, and not in  
ANOTHER;

5 for ‡each one shall  
bear his own Burden.

6 ‡Let the person BE-  
ING TAUGHT the WORD,  
communicate to the IN-  
STRUCTOR in All Good  
things.

7 Do not mistake; ‡God  
is not to be derided. ‡For  
whatever a Man may sow,  
this also he will reap;

8 ‡because the one SOW-  
ING for his FLESH, will  
from the FLESH reap Cor-

\* VATICAN MANUSCRIPT.—24. Christ Jesus. 4. each one—omit.

‡ 22. Col. iii. 12; James iii. 17. ‡ 22. Rom. xv. 14. ‡ 23. 1 Tim. i. 9.  
‡ 25. Rom. viii. 4, 5; verse 16. ‡ 26. Phil. ii. 3. ‡ 1. Heb. xii. 13; James v.  
19. ‡ 1. 1 Cor. x. 12. ‡ 2. Rom. xv. 1. ‡ 2. John xiii. 14, 15, 34; 1 John iv.  
21. ‡ 3. Rom. xii. 3. ‡ 4. 2 Cor. xiii. 5. ‡ 5. 1 Cor. iii. 3. ‡ 6. Rom. xv.  
27; 1 Cor. ix. 11, 14. ‡ 7. Job xiii. 9. ‡ 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6.  
‡ 8. Job iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18.

φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα,  
corruption; the but one sowing for the spirit,  
ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώ-  
from of the spirit he will reap life age-  
νιον. <sup>9</sup>Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακώ-  
lasting. The but good doing not we should  
μεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ  
flag; in a season for its own we shall reap, not  
ἐκλυόμενοι. <sup>10</sup>Ἀρα οὖν, ὥς καιρὸν ἔχομεν,  
fainting. So then, as opportunity we have,

ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας μάλι-  
we should work the good to all, especial-  
στα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.  
ly but to the family-members of the faith.

<sup>11</sup>Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα  
You see, how many things to you in letters I wrote

τῇ ἐμῇ χειρί. <sup>12</sup>Ὅσοι θέλουσιν εὐπροσω-  
with the my hand. As many as wish to appear

πῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς  
fair in flesh, these constrain you

περιτέμνεσθαι· μόνον, ἵνα μὴ τῷ σταυρῷ  
to be circumcised; only, that not for the cross

τοῦ Χριστοῦ διώκωνται. <sup>13</sup>Οὐδὲ  
of the Anointed they should be persecuted. Not even

γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον  
for those being circumcised themselves a law

φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνε-  
do they keep; but they wish you to be circum-

σθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχή-  
cised, so that in the your flesh they might

σῶνται. <sup>14</sup>Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι  
boast. For me but not it may be to boast,

εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ  
if not in the cross of the Lord of us Jesus

Χριστοῦ· δι' οὗ ἐμοὶ κόσμος  
Anointed; through which to me a world

ἔσταύρωται, καὶ γὰρ \* [τῷ] κόσμῳ. <sup>15</sup>\* [Ἐν]  
has been crucified, and I [to the] world. [In]

γὰρ \* [Χριστῷ Ἰησοῦ] οὔτε περιτομή  
for [Anointed Jesus] neither circumcision

τί ἐστιν, οὔτε ἀκροθυσία, ἀλλὰ καινὴ  
anything is, neither uncircumcision, but a new

κτίσις. <sup>16</sup>Καὶ ὅσοι τῷ κανόνι τούτῳ  
creation. And as many as by the rule this

στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος,  
will walk, peace on them and mercy,

καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. <sup>17</sup>Τοῦ λοι-  
and on the Israel of the God. Of the remain-

που, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ  
ing, troubles to me no one let furnish; I

γὰρ τὰ στίγματα τοῦ \* [Κυρίου] Ἰησοῦ ἐν τῷ  
for the brand-marks of the [Lord] Jesus in the

ruption; but the one sow-  
ING for the SPIRIT, will  
from the SPIRIT reap aion-  
nian Life.

9 Therefore, ‡we should  
not flag in Doing WELL;  
for we shall reap, at the  
proper season, †if we do  
not relax.

10 So then, as we have  
Opportunity, ‡we should  
do GOOD to all, but espe-  
cially to the †MEMBERS of  
the FAMILY of the FAITH.

11 You see how many  
things in a Letter, I have  
written to You with MY  
OWN Hand.

12 As many as wish to  
appear fair in the Flesh,  
these constrain you to be  
circumcised; only that  
they may not be †persecut-  
ed for the cross of \*the  
ANOINTED Jesus.

13 For not even the CIR-  
CUMCISED themselves keep  
the Law, but they wish  
You to be circumcised, so  
that they may boast in  
YOUR Flesh.

14 ‡But it is not for Me  
to boast, except in the  
CROSS of our LORD Jesus  
Christ, through which the  
World has been †crucified  
to Me, and I to the World.

15 †For neither is Cir-  
cumcision anything, nor  
Uncircumcision, †but a  
New Creation.

16 And as many as will  
walk †by this RULE, Peace  
and Mercy be on them,  
‡and on the Israel of God.

17 FINALLY, let no one  
cause me Trouble; †for I  
bear in my BODY the

\* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—omit. 15. in—omit. 15. Anointed Jesus—omit. 17. Lord—omit.

‡ 9. 2 Thess. iii. 13; 1 Cor. xv. 58. † 9. Heb. x. 36; Rev. ii. 10. † 10. 1 Thess. v. 15. † 10. Eph. ii. 19. † 12. chap. v. 11. † 14. Phil. iii. 3, 7, 8. † 14. Rom. vi. 6; 2 Cor. i. 5; iv. 10; xi. 10; xi. 23; Col. i. 24.



σώματί μου βαστάζω. <sup>18</sup>Ἡ χάρις τοῦ Κυρίου  
 body of me bear. The favor of the Lord  
 ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος  
 of us Jesus Anointed with the spirit  
 ὑμῶν, ἀδελφοί. Ἀμήν.  
 of you, brethren. So be it.

† BRAND-MARKS of JESUS.

18 ‡ The FAVOR of our  
 LORD Jesus Christ be with  
 your SPIRIT, Brethren.  
 Amen.

\*TO THE GALATIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—*Subscription*—TO THE GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the *scars* he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.,) *the marks of the Lord Jesus*, by a beautiful allusion the *stigmata* with which servants and soldiers were sometimes marked to show to whom they belonged. See *Paphellus*, *Wolfius*, and *Wetstein*, on the place, *Dauberg* and *Vitringa* on Rev. vii. 3; xiii. 16, 17, and *Lowth* on Isa. xlv. 5.—*Parkhurst*.

‡ 18. 2 Tim. iv. 22; Philemon. 25.

\*TO THE EPHESIANS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν  
will of God, to the saints to those being  
ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·  
in Ephesus even to believers in Anointed Jesus;  
<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς  
favor to you and peace from God a Father  
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. <sup>3</sup> Εὐλόγη-  
of us, and Lord Jesus Anointed. Worthy  
τὸς ὁ Θεὸς \*[καὶ Πατὴρ] τοῦ Κυρίου  
of praise the God [and Father] of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς  
of us Jesus Anointed, he having blessed us  
ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπου-  
with every blessing spiritual in the heaven-  
ρανίοις ἐν Χριστῷ. <sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς  
lies in Anointed; even as he chose us  
ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶ-  
in him before a casting down of a world, to  
ναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον  
have us holy ones and blameless ones in sight  
αὐτοῦ. <sup>5</sup> ἐν ἀγάπῃ προορίσας  
of him; in love having previously marked out  
ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ  
us for sonship through Jesus Anointed  
εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ  
for himself, according to the good pleasure of the  
θελήματος αὐτοῦ, <sup>6</sup> εἰς ἑπαινον δόξης τῆς  
will of himself, for a praise of glory of the  
χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν  
favor of himself, with which he favored  
ἡμᾶς ἐν τῷ ἡγαπημένῳ, <sup>7</sup> ἐν ᾧ ἔχο-  
us in the one having been beloved, by whom we  
μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐ-  
have the redemption through the blood of  
τοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,  
him, the forgiveness of the faults,  
κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,  
according to the wealth of the favor of him,  
<sup>8</sup> ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ  
which he caused to abound towards us in all  
σοφίᾳ καὶ φρονήσει, <sup>9</sup> ὀγνωρίσας ἡμῖν  
wisdom and intelligence, having made known to us  
τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ  
the secret of the will of himself according to  
τὴν εὐδοκίαν αὐτοῦ, ἣν προέ-  
the good pleasure of himself, which he before  
θετο ἐν αὐτῷ, <sup>10</sup> εἰς οἰκονομίαν τοῦ  
purposed in himself, for an administration of the

CHAPTER I.

1 Paul, an Apostle of  
\*Christ Jesus, ‡through  
God's Will, to THOSE  
SAINTS who are in Ephe-  
sus, even to Believers in  
Christ Jesus;

2 ‡Favor to you, and  
Peace from God our Fa-  
ther, and from the Lord  
Jesus Christ.

3 ‡Blessed be THAT  
GOD of our LORD Jesus  
Christ, who has BLESSED  
us with Every spiritual  
Blessing in the HEAVEN-  
LIES, by Christ;

4 even as ‡he chose us  
in him before the Founda-  
tion of the World, ‡that  
we might be holy and  
blameless in his presence;

5 having in Love pre-  
viously marked us out ‡for  
Sonship through \*Christ  
Jesus for himself, accord-  
ing for the GOOD PLEASURE  
of his WILL,

6 to the Praise of his  
Glorious Beneficence with  
which he graciously fa-  
vored us in ‡the BELOVED  
one;

7 ‡by whom, through  
his blood, we possess the  
REDEMPTION—the FOR-  
GIVENESS of OFFENCES—  
according to the OPULENCE  
of his FAVOR,

8 which he caused to  
overflow towards us, in  
All Wisdom and Intelli-  
gence,

9 ‡having made known  
to us the SECRET of his  
WILL, according to his  
OWN BENEVOLENT DE-  
SIGN, which he previously  
purposed in himself,

10 in regard to an Ad-  
ministration of the FUL-

\* VATICAN MANUSCRIPT.—Title—TO THE EPHESIANS. 1. Christ Jesus. 2. and father—omit. 5. Christ Jesus.

‡ 1. 2 Cor. i. 1. ‡ 2. Gal. i. 3; Titus i. 4. ‡ 3. 2 Cor. i. 3; 1 Pet. i. 3. ‡ 4. Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. ‡ 4. Eph. ii. 10; v. 27; Col. i. 22; 1 Thess. iv. 7; Titus ii. 12. ‡ 5. John i. 12; viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1. ‡ 6. Matt. iii. 17; xvii. 5. ‡ 7. Acts xx. 28; Rom. iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. ‡ 9. Rom. xvi. 25; Eph. iii. 4, 9; Col. i. 26.

πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι  
fulness of the seasons, to reduce under one head  
τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν  
the things all in the Anointed, the things in  
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν  
the heavens and the things on the earth, in  
αὐτῷ, <sup>11</sup>ἐν ᾧ καὶ ἐκληρώθημεν,  
him, by whom also we obtained a portion,  
προορισθέντες κατὰ πρό-  
having been previously marked out according to  
θεσιν τοῦ τὰ πάντα ἐνεργούντος  
a design of the the things all operating  
κατὰ τὴν βουλὴν τοῦ θελήματος αὐ-  
according to the counsel of the will of  
τοῦ, <sup>12</sup>εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον  
himself, in order that to be us for a praise  
\*[τῆς] δόξης αὐτοῦ, τοὺς προηλπιζό-  
\*[of the] glory of him, those having been before  
τας ἐν τῷ Χριστῷ. <sup>13</sup>ἐν ᾧ καὶ ὑμεῖς  
hoped in the Anointed; in whom also you  
(ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ  
(having heard the word of the truth, the  
εὐαγγέλιον τῆς σωτηρίας ὑμῶν,) ἐν ᾧ  
glad tidings of the salvation of you,) in whom  
καὶ πιστεύσαντες ἐσφραγίσθητε τῷ  
also having believed you were sealed with the  
πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup>ὃς  
spirit of the promise with the holy, which  
ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν εἰς  
is a pledge of the inheritance of us in  
ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον  
a redemption of the possession, for a praise  
τῆς δόξης αὐτοῦ. <sup>15</sup>Διὰ τοῦτο καγὼ  
of the glory of him. On account of this even I  
ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ  
having heard the in you faith in the Lord  
Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς  
Jesus, and the love that for all the  
ἁγίους, <sup>16</sup>οὐ παύομαι εὐχαριστῶν ὑπὲρ  
holy ones, not I cease giving thanks on behalf  
ὑμῶν, μνησθῆναι \* [ὑμῶν] ποιούμενος ἐπὶ  
of you, a remembrance [of you] making in  
τῶν προσευχῶν μου. <sup>17</sup>ὅτι ὁ Θεὸς τοῦ Κυρίου  
the prayers of me; that the God of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῆς δόξης,  
of us Jesus Anointed, the Father of the glory,  
δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύ-  
may give to you a spirit of wisdom and of reve-  
ψεως ἐν ἐπιγνώσει αὐτοῦ. <sup>18</sup>Πεφωτι-  
lation in full knowledge of him; Having been  
σμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν,  
enlightened the eyes of the heart of you,  
εἰς τὸ εἰδέναι ὑμᾶς, τίς ἐστὶν ἡ ἐλπίς τῆς  
for the to know you, what is the hope of the  
κλήσεως αὐτοῦ, \* [καὶ] τίς ὁ πλοῦτος τῆς  
calling of you, [and] what the wealth of the

NESS of the APPOINTED  
TIMES, ‡to re-unite ALL  
things under one head,  
even under the ANOINTED  
one;—the THINGS in the  
HEAVENS, and the THINGS  
on the EARTH,—under  
him,

11 ‡by whom also we  
obtained an inheritance,  
having been previously  
marked out according to  
a design of HIM who is  
OPERATING ALL things  
agreeably to the COUNSEL  
of his OWN WILL;

12 ‡in order that we  
might BE for a Praise of  
his Glory, WE who had a  
prior hope in the ANOINT-  
ED one;

13 by whom also, you  
(having heard ‡the WORD  
of the TRUTH, the GLAD  
TIDINGS of your SALVA-  
TION,) by whom [I say,]  
you also having believed  
were sealed with the SPI-  
RIT of the PROMISE,—the  
HOLY Spirit,—

14 ‡which is a Pledge  
of our INHERITANCE in  
‡a Redemption of the  
PURCHASE, to the Praise  
of his GLORY.

15 On this account, I,  
indeed, ‡having heard of  
YOUR Faith in the LORD  
Jesus, and THAT LOVE  
which you have for ALL the  
SAINTS.

16 ‡do not omit giving  
thanks on your behalf,  
making a Remembrance of  
you in my PRAYERS;

17 That the God of our  
LORD Jesus Christ, the  
GLORIOUS FATHER, ‡may  
give you a Spirit of Wis-  
dom and Revelation in  
the full Knowledge of him,

18 the EYES of your  
HEART having been en-  
lightened, that you may  
KNOW what is ‡the HOPE  
of his INVITATION, what

\* VATICAN MANUSCRIPT.—12. of the—omit. 15. of you—omit. 18. and—omit.  
‡ 10. John xi. 52; Eph. ii. 14-17. ‡ 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii.  
24; Titus iii. 7; James ii. 5; 1 Pet. i. 4. ‡ 12. verse 6. 14. ‡ 13. Acts xix.  
4-7. ‡ 14. 2 Cor. i. 22; v. 5. ‡ 14. Eph. iv. 30. ‡ 15. Col. i. 4; Philemon 5.  
‡ 16. Rom. i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. ‡ 17.  
Col. i. 9. ‡ 18. Eph. iv. 4.

δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>19</sup>καὶ τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς, τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, <sup>20</sup>ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, <sup>21</sup>ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· <sup>22</sup>καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, <sup>23</sup>ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ σώματος αὐτοῦ, τὸ completeness of him the things πάντα ἐν πᾶσι πληρουμένου· ΚΕΦ. 6'. 2. <sup>1</sup>καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις· <sup>2</sup>(ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· <sup>3</sup>ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοητῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ· <sup>4</sup>ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν

the GLORIOUS WEALTH of his <sup>†</sup>INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, <sup>†</sup>according to the ENERGY of his MIGHTY STRENGTH.

20 which he exerted in the ANOINTED one, <sup>†</sup>having raised him from the Dead, and <sup>\*</sup>having <sup>†</sup>seated him at his own Right hand in the HEAVENS.

21 <sup>†</sup>far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and <sup>†</sup>subjected All things under his FEET; and constituted Him <sup>†</sup>a Head over all things for that CONGREGATION,

23 <sup>†</sup>which is his BODY, <sup>†</sup>the FULL DEVELOPMENT of HIM who is FILLING ALL things with all.

## CHAPTER II.

1 And you, <sup>†</sup>being dead in OFFENCES and <sup>\*</sup>SINS,

2 (in which you <sup>†</sup>once walked according to the AGE of this WORLD, according to the <sup>†</sup>RULER of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 <sup>†</sup>among whom, also, we all once lived in <sup>†</sup>the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but GOD, <sup>†</sup>being rich in Mercy, on account of

\* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. 1. your LUSTS, in which.

† 18. verse 11. † 19. Eph. iii. 7; Col. i. 29; ii. 12. † 20. Acts ii. 24, 33. † 20. Psal. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. † 21. Phil. ii. 9, 10; Col. ii. 10; Heb. i. 4. † 22. Psal. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. † 22. Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. † 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12; v. 23, 30; Col. i. 18, 24. † 23. Col. ii. 10. † 1. verse 5. † 2. Eph. iv. 22; Col. iii. 7. † 2. Eph. vi. 12. † 3. Titus iii. 3; 1 Pet. iv. 3. † 3. Gal. v. 16. † 4. Rom. x. 12; Gal. i. 7.

πολλὴν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν  
much love of himself, with which he loved  
ἡμᾶς,) \*καὶ ὄντας ἡμᾶς νεκροὺς τοῖς πα-  
us,) and being us dead ones in the  
ραπτώμασι, συνεζωοποίησε τῷ Χριστῷ·  
faults, he quickened together with the Anointed;  
(χάριτι ἐστὲ σεσωσμένοι·) \*καὶ συ-  
(by favor you are having been saved;) and raised  
νῆγειρε, καὶ συνεκάθισε ἐν τοῖς ἐπου-  
up together, and seated together in the heaven-  
ρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξηται  
lies by Anointed Jesus; that he may point out  
ἐν τοῖς αἰώσι τοῖς ἐπερχομένοις τὸν ὑπερβάλ-  
in the ages those coming the surpassing  
λοντα πλοῦτον τῆς χάριτος αὐτοῦ, ἐν χρηστό-  
wealth of the favor of himself, by kind-  
τητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.  
ness towards us in Anointed Jesus.

\*Τῇ γὰρ χάριτι ἐστὲ σεσωσμένοι διὰ  
By the for favor you are having been saved through  
\* [τῆς] πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· Θεοῦ  
[the] faith; and this not from you; of God  
τὸ δῶρον, \*οὐκ ἐξ ἔργων· ἵνα μή τις  
the gift, not from works; so that not any one  
καυχῆσθαι. <sup>10</sup>Αὐτοῦ γὰρ ἔομεν ποίημα κτι-  
should boast. Of him for we are a work hav-  
σθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις  
ing been formed in Anointed Jesus for works  
ἀγαθοῖς, οἷς προητοιμάσεν ὁ Θεὸς ἵνα ἐν  
good, in which before prepared the God that in  
αὐτοῖς περιπατήσωμεν. <sup>11</sup>Διὸ μνημονεύε-  
them we should walk. Therefore remember,  
τε, ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί,  
that you once the Gentiles in flesh,  
(οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγο-  
(those being called uncircumcision by that being  
μένης περιτομῆς ἐν σαρκὶ χειροποιήτου,)  
called circumcision in flesh done by hand,) <sup>12</sup>ὅτι  
that you were [in] the season that, without  
Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτεί-  
Anointed, having been aliens from the common  
ας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθη-  
wealth of the Israel, and strangers from the cove-  
κῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ  
nants of the promise, a hope not having, and  
ἄθεοι, ἐν τῷ κόσμῳ· <sup>13</sup>νυνὶ δὲ ἐν Χριστῷ  
godless, in the world; now but, in Anointed  
Ἰησοῦ, ὑμεῖς οἱ ποτε ὄντες μακρὰν, ἐγγὺς  
Jesus, you those once being far off, near  
ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup>Αὐ-  
were made by the blood of the Anointed. He  
τὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας  
for is the peace of us, the one having made

his GREAT LOVE with which he loved us.)

5 ‡we also being dead \*in OFFENCES, ‡he made alive together by the ANOINTED one—(by Favor you have been saved)—

6 and raised us up together, and seated us together in the HEAVEN-LIES, by Christ Jesus.

7 in order that he might exhibit, in THOSE AGES which are APPROACHING, the SURPASSING WEALTH of his FAVOR, by ‡Kindness towards us in Christ Jesus.

8 ‡By that FAVOR, indeed, you have been saved, through the FAITH; and this is not from you; ‡it is God's GIFT;

9 ‡not from Works, so that no one may boast;

10 for we are ‡His Work, having been formed in Christ Jesus for good Works, for which God before prepared us, that we might walk in them.

11 Therefore, ‡remember, that you, once GEN-TILES in Flesh, (BEING CALLED the Uncircumci-sion by THAT which is TERMED ‡the Circumci-sion done by the hand in the Flesh;)

12 ‡That you were, at that TIME, without an Anointed one, Aliens from the POLITY of ISRAEL, and Strangers from ‡the COV-ENANTS of the PROMISE; not possessing a Hope, and ‡Godless in the WORLD.

13 But now, in Christ Jesus, you, who formerly WERE ‡far off, are made near by the BLOOD of the ANOINTED one.

14 For ‡he is our PEACE, ‡he HAVING MADE BOTH

\* VATICAN MANUSCRIPT.—5. in OFFENCES and LUSTS, he made alive together in the ANOINTED one. 8. the—omit. 13. in—omit.

‡ 5. Rom. v. 6, 8, 10; verse 1. ‡ 5. Rom. vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. ‡ 7. Titus iii. 4. ‡ 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. ‡ 8. John iii. 15, 16; Rom. x. 14, 15, 17. ‡ 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 29-31. ‡ 10. 2 Cor. v. 5, 17; Eph. iv. 21. ‡ 11. Eph. v. 8; Col. i. 21; ii. 13. ‡ 11. Col. ii. 11. ‡ 12. Eph. iv. 18. ‡ 12. Rom. ix. 4, 8. ‡ 12. Gal. iv. 8; 1 Thess. iv. 5. ‡ 13. Acts ii. 39. ‡ 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. ‡ 14. John x. 16.

τὰ ἀμφοτέρωθεν ἓν, καὶ τὸ μεσότοιχον τοῦ  
the things both one, and the middle wall of the  
φραγμοῦ λύσας, <sup>15</sup>τὴν ἐχθραν ἐν τῇ  
fence having broken up, the enmity; by the  
σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐντολῶν ἐν  
flesh of himself the law of the commandments in  
δόγμασι καταργήσας· ἵνα τοὺς δύο  
ordinances having made powerless; so that the two  
κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρω-  
he might form in himself into one new man,  
πον, ποιῶν εἰρήνην· <sup>16</sup>καὶ ἀποκαταλλάξῃ τοὺς  
making peace; and he might reconcile the  
ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ  
both in one body to the God through  
τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθραν ἐν αὐτῷ.  
the cross, having killed the enmity by it.

<sup>17</sup>Καὶ ἐλθὼν εὐηγγελίσατο  
And having come he announced as glad tidings  
εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς  
peace to you to those far off and to those  
ἐγγύς, <sup>18</sup>ὅτι δι' αὐτοῦ ἔχομεν τὴν  
near, because through him we have the  
προσαγωγὴν οἱ ἀμφοτέροι ἐν ἑνὶ πνεύματι  
access the both with one spirit

πρὸς τὸν Πατέρα. <sup>19</sup>Ἄρα οὖν οὐκέτι ἐστὶ  
to the Father. So then no longer you are

ξένοι καὶ πάροιχοι, ἀλλὰ συμπολίται  
strangers and sojourners, but fellow-citizens  
τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,  
of the holy ones and family-members of the God,

<sup>20</sup>ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀπο-  
having been built on the foundation of the apos-

στόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου  
ties and prophets, being a corner-foundation

αὐτοῦ Ἰησοῦ Χριστοῦ· <sup>21</sup>ἐν ᾧ πᾶσα \* [ἡ]  
of it Jesus Anointed; on which all [the]

οἰκοδομὴ συναρμολογουμένη αὖξει  
building being fitly compacted together grows up

εἰς ναὸν ἅγιον ἐν Κυρίῳ· <sup>22</sup>ἐν ᾧ καὶ  
into a temple holy in Lord; on which also

ὁμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον  
you are built up together, for a habitation

τοῦ Θεοῦ ἐν πνεύματι. ΚΕΦ. γ'. 3.  
of the God in spirit.

<sup>1</sup>Τούτου χάριν ἐγὼ Παῦλος, ὁ δέσμιος τοῦ  
For this cause I Paul, the prisoner of the

Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·  
Anointed Jesus because of you of the Gentiles;

<sup>2</sup>εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς  
if indeed you heard the administration of the

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

<sup>15</sup> having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the two in himself into †One New Man,—making Peace;

<sup>16</sup> and might †reconcile BOTH in One Body to God, through the CROSS, †having destroyed the ENMITY by it.

<sup>17</sup> And having come, he announced as glad tidings Peace to you the FAR-OFF, and \*Peace to us, the NEAR;

<sup>18</sup> Because, through him, we BOTH have †the INTRODUCTION to the FATHER, with One Spirit.

<sup>19</sup> So then you are no longer Strangers and Sojourners, but \*you are †Fellow-citizens with the SAINTS, and of the †Family of God;

<sup>20</sup> having been built on the FOUNDATION of †the APOSTLES and Prophets, \*Christ Jesus being †a Foundation corner-stone of it;

<sup>21</sup> on which All the BUILDING being fitly compacted together, increases into †a holy Temple for the Lord;

<sup>22</sup> †on whom you are also built up together, for a Spiritual Habitation of \*God.

### CHAPTER III.

<sup>1</sup> For This Cause I, Paul, am †the PRISONER of the ANOINTED Jesus on account of †you of the GENTILES;

<sup>2</sup> (since indeed, you heard †the ADMINISTRA-

\* VATICAN MANUSCRIPT.—17. Peace to the NEAR. 19. you are Fellow-citizens. 20. Christ Jesus. 22. the ANOINTED.

† 15. Col. ii. 14, 20. † 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. † 16. Col. i. 20-22. † 16. Rom. vi. 6; viii. 3; Col. ii. 14. † 18. Eph. iii. 12. † 19. Phil. iii. 20; Heb. xii. 22, 23. † 19. Gal. vi. 10. † 20. Matt. xvi. 18. † 20. Isa. xxviii. 16. † 21. 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16. † 22. 1 Pet. ii. 5. † 1. Acts xxviii. 17, 20; Eph. iv. 1; vi. 20. † 1. Col. ii. 24; 2 Tim. ii. 20. † 2. Rom. i. 5; Col. i. 25.

χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι  
 favor of the God of that having been given to me  
 εἰς ὑμᾶς, <sup>3\*</sup>[ὅτι] κατὰ ἀποκάλυψιν ἐγνώ-  
 for you, [because] according to a revelation he  
 εἰσθη μοι τὸ μυστήριον· (καθὼς προέ-  
 made known to me the secret; (as I wrote  
 γραψα ἐν ὀλίγῳ ἵπρος ὃ δύνασθε ἀναγινώ-  
 before in brief, by which you are able reading  
 σκοντες νοῆσαι τὴν σύνεσιν μου ἐν τῷ  
 to perceive the intelligence of me in the  
 μυστηρίῳ τοῦ Χριστοῦ.) <sup>5</sup>δ ἐτέραις γε-  
 secret of the Anointed;) which in other gen-  
 νιαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν  
 eration not was made known to the sons of the  
 ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις  
 men, as now it was revealed to the holy ones  
 \* [ἀποστόλοις] αὐτοῦ καὶ προφήταις ἐν πνεύ-  
 [apostles] of him and prophets by spirit  
 ματι· εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσ-  
 to be the Gentiles joint-heirs and a joint-  
 σωμα καὶ συμμέτοχα τῆς ἐπαγγελίας \* [αὐ-  
 body and joint-partakers of the promise [of  
 τοῦ] ἐν \* [τῷ] Χριστῷ, διὰ τοῦ εὐαγ-  
 him] in [the] Anointed, through the glad  
 γελίου· τοῦ ἐγενόμην διάκονος κατὰ  
 tidings; of which I became a servant according to  
 τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ, τῆς δο-  
 the gift of the favor of the God, of that hav-  
 θείσης μοι κατὰ τὴν ἐνέργειαν  
 ing been given to me according to the operation  
 τῆς δυνάμεως αὐτοῦ· <sup>8</sup>ἐμοὶ τῷ ἐλαχιστοτέρῳ  
 of the power of him; to me the far inferior  
 πάντων ἁγίων· ἐδόθη ἡ χάρις αὕτη,  
 of all holy ones; was given the favor this,  
 ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν  
 among the nations to announce glad tidings the  
 ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, <sup>9</sup>καὶ  
 unsearchable wealth of the Anointed, and  
 φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ  
 to enlighten all, what the administration of the  
 μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώ-  
 secret of that having been hidden from the ages  
 νων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι·  
 in the God in that the all things having created;  
<sup>10</sup>ἵνα γνωρισθῇ νῦν ταῖς ἀρ-  
 so, that might be made known now to the govern-  
 χαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανί-  
 ments and to the authorities in the heavnlies,  
 οἰς, διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος  
 through the congregation, the manifold  
 σοφία τοῦ Θεοῦ· <sup>11</sup>κατὰ πρόθεσιν τῶν  
 wisdom of the God; according to a plan of the  
 αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ  
 ages, which he formed in Anointed Jesus

TION of THAT FAVOR of  
 GOD having been GIVEN  
 me for you;

3 That ‡by Revelation  
 ‡he made known to me  
 the SECRET,—as I wrote  
 briefly before,

4 by reading which, you  
 can perceive my INTEL-  
 LIGENCE in ‡the SECRET  
 of the ANOINTED one,—

5 ‡which in Other Gen-  
 erations was not made  
 known to the SONS of  
 MEN, ‡as it has now been  
 revealed to his HOLY  
 Apostles and Prophets by  
 the Spirit;

6 that the GENTILES  
 are ‡Fellow-heirs, and ‡a  
 Joint-body, and ‡Co-part-  
 ners of \*the PROMISE in  
 Christ Jesus, through the  
 GLAD TIDINGS;

7 ‡of which I became a  
 Servant, ‡according to  
 THAT GRACIOUS GIFT of  
 GOD, which was IMPARTED  
 to me by the ENERGY of  
 his POWER;

8 to me, ‡the VERY  
 LOWEST of All Saints, was  
 this FAVOR given, ‡to an-  
 nounce among the NA-  
 TIONS the glad tidings, of  
 the BOUNDLESS WEALTH  
 of the ANOINTED one;

9 even to enlighten All  
 as to what is the ADMINIS-  
 TRATION of ‡THAT SE-  
 CRET, which has been CON-  
 CEALD from the AGES, by  
 THAT GOD who CREATED  
 ALL things;

10 ‡in order that now  
 ‡may be made known to  
 the GOVERNMENTS and the  
 AUTHORITIES in the HEAV-  
 ENLIES, through the CON-  
 GREGATION, the MUCH  
 DIVERSIFIED Wisdom of  
 GOD,

11 according to a Plan  
 of the AGES, which he

\* VATICAN MANUSCRIPT.—3. because—omit. 5. apostles—omit. 6. of him—omit. 6. the—omit. 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.

‡ 3. Gal. i. 12. ‡ 3. Rom. xvi. 25; Col. i. 26, 27. ‡ 4. 1 Cor. iv. 1; Eph. vi. 19. ‡ 5. Acts x. 28; verse 9. ‡ 5. Eph. ii. 20. ‡ 6. Gal. iii. 28, 29; Eph. ii. 11. ‡ 6. Eph. ii. 15, 16. ‡ 6. Gal. iii. 14. ‡ 7. Rom. xv. 10; Col. i. 23, 25. ‡ 7. Rom. i. 5. ‡ 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. ‡ 8. Gal. i. 16; ii. 8; 1 Tim. i. 11. ‡ 9. verse 3; Eph. i. 9. ‡ 10. 1 Pet. i. 12. ‡ 10. Rom. viii. 38; Eph. i. 21; Col. i. 16; 1 Pet. iii. 22.

τῷ Κυρίῳ ἡμῶν· <sup>12</sup>ἐν ᾧ ἔχομεν τὴν παρρη-  
 the Lord of us; by whom we have the freedom  
 οίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει,  
 of speech and the access with confidence,  
 διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup>Διὸ αἰτούμαι  
 through the faith of him. Therefore I ask  
 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ  
 not to faint in the afflictions of me on behalf  
 ὑμῶν, ἧτις ἐστὶ δόξα ὑμῶν. <sup>14</sup>Τοῦτου χάριν  
 of you, which is glory of you. For this cause  
 κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα  
 I bend the knees of me to the Father  
 \* [τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,] <sup>15</sup>ἐξ  
 [of the Lord of us Jesus Anointed,] from  
 οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς  
 whom whole family in heavens and on earth  
 ὀνομάζεται, <sup>16</sup>ἵνα δώῃ ὑμῖν κατὰ  
 is named, so that he may give to you according to  
 τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει  
 the wealth of the glory of himself, with power  
 κραταιωθῆναι διὰ τοῦ πνεύματος αὐ-  
 to be strengthened through the spirit of  
 τοῦ, εἰς τὸν ἔσω ἄνθρωπον· <sup>17</sup>κατοικῆσαι  
 himself, in the within man; to have dwelt  
 τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς  
 the Anointed through the faith in the  
 καρδίαις ὑμῶν, <sup>18</sup>ἐν ἀγάπῃ ἐρριζωμένοι  
 hearts of you, in love having been rooted  
 καὶ τεθεμελιωμένοι ἵνα ἐξισχύ-  
 and having been founded so that you may be fully  
 σῆτε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τι  
 able to understand with all the holy ones, what  
 τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος,  
 the breadth and length and depth and height,  
<sup>19</sup>γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώ-  
 to have known even the surpassing of the knowl-  
 σεως ἀγάπην τοῦ Χριστοῦ· ἵνα πληρωθῇ  
 edge love of the Anointed; that you may be filled  
 τε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. <sup>20</sup>Τῷ δὲ  
 up to all the fulness of the God. To the now  
 δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερ-  
 one being powerful above all to have done far  
 ἐκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν,  
 exceeding what things we ask or we think,  
 κατὰ τὴν δύναμιν τὴν ἐνεργουμένην  
 according to the power that operating  
 ἐν ἡμῖν, <sup>21</sup>αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν  
 in us, to him the glory in the congregation by  
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ  
 Anointed Jesus, to all the generations of the  
 αἰῶνος τῶν αἰώνων· Ἀμήν.  
 age of the ages; So be it.

formed for \*the ANOINTED Jesus our LORD;

12 by whom we have †this FREEDOM of SPEECH and \*Access with Confidence, through the FAITH of him.

13 †Therefore, I ask that I may not faint in these my AFFLICTIONS on your behalf, †which are your Glory.)

14 For This Cause, I bend my KNEES to the FATHER,

15 from whom †the Whole Family in the Heavens and on Earth is named,

16 that he may give you †according to his GLORIOUS WEALTH, †to be Powerfully strengthened through his SPIRIT in †the INNER Man;

17 †that the ANOINTED one, through the FAITH, may dwell in your HEARTS; that †being rooted in Love and well-established,

18 you †may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and \*Depth and Height,

19 to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that \*you may be filled †with All the FULNESS of God.

20 †Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, †according to THAT POWER OPERATING in us,

21 †to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

\* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD. 12. Access. 14. of our LORD Jesus Christ—omit. 18. and Height and Depth. 19. All the FULNESS of God might be fulfilled.

† 12. Eph. ii. 18; Heb. iv. 16. † 13. Acts xiv. 22; Phil. i. 14. † 13. 2 Cor. i. 6. † 15. Eph. i. 10; Phil. ii. 9-11. † 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27. † 16. Eph. vi. 10; Col. i. 11. † 16. Rom. vii. 22; 2 Cor. iv. 16. † 17. John xiv. 23; Eph. ii. 22. † 17. Col. i. 23; Col. i. 23; ii. 7. † 18. Eph. i. 18. † 19. John i. 16; Eph. i. 23; Col. ii. 9. 10. † 20. Rom. xvi. 25; Jude 24. † 20. verse 7; Col. i. 29. † 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.



ΚΕΦ. δ'. 4.

<sup>1</sup>Παρακαλῶ οὖν ὑμᾶς, ἐγὼ ὁ δέσμιος ἐν  
I exhort therefore you, I the prisoner in  
Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς  
Lord, worthily to walk of the calling with which  
ἐκλήθητε, <sup>2</sup>μετὰ πάσης ταπεινοφροσύνης καὶ  
you were called, with all humility and  
πραότητος, μετὰ μακροθυμίας· ἀνεχόμενοι  
gentleness, with patience; bearing with  
ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup>σπουδάζοντες τηρεῖν τὴν  
each other in love, using diligence to keep the  
ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς  
oneness of the spirit by the uniting bond of the  
εἰρήνης. <sup>4</sup>Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ  
peace. One body and one spirit, even as also  
ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως  
you were called in one hope of the calling  
ὑμῶν· <sup>5</sup>εἷς Κύριος, μία πίστις, ἓν βάπτισμα,  
of you: one Lord, one faith, one dipping,  
<sup>6</sup>εἷς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων  
one God and Father of all, he over all  
καὶ διὰ πάντων καὶ ἐν πᾶσιν \* [ἡμῖν.] <sup>7</sup>Ἐνὶ  
and through all and in all [to us.] To one  
δὲ ἐκάστῳ ἡμῶν ἐδόθη \* [ἡ] χάρις κα-  
but each one of us was given [the] favor ac-  
τὰ τὸ μέτρον τῆς δωρεᾶς τοῦ  
cording to the measure of the free gift of the  
Χριστοῦ. <sup>8</sup>(Διὸ λέγει· Ἀναβάς εἰς  
Anointed. Therefore it says; Having ascended into  
ὑψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε  
high he captivated captivity, and he gave  
δύματα τοῖς ἀνθρώποις. <sup>9</sup>Τὸ δέ, ἀνέβη,  
gifts to the men. This but, he ascended,  
τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ  
what is it, if not that also he descended into the  
κατώτερα μέρη τῆς γῆς; <sup>10</sup>Ὁ κατα-  
lower parts of the earth? The one having de-  
βάς, αὐτὸς ἐστὶ καὶ ὁ ἀναβάς ὑπε-  
scended, he is also the one having ascended far  
ράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ  
above all of the heavens, so that he might fill  
τὰ πάντα.) <sup>11</sup>Καὶ αὐτὸς ἔδωκε τοὺς μὲν  
the all things.) And he gave the indeed  
ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγ-  
apostles, the and prophets, the and evan-  
γελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,  
gelists, the and shepherds and teachers,  
<sup>12</sup>πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς  
for the complete qualification of the holy ones for

CHAPTER IV.

1 I exhort you, there-  
fore, I, †the PRISONER for  
the Lord, †to walk worthily  
of the CALLING with  
which you were called,  
2 †with All Humility  
and Gentleness; with Pa-  
tience, sustaining each  
other in Love;  
3 using diligence to  
preserve the UNITY of the  
SPIRIT †by the UNITING  
BOND of PEACE;  
4 there being One  
†Body and One †Spirit,  
as also you were called in  
One †Hope of your CALL-  
ING;  
5 One †Lord, One  
†Faith, One †Immersion;  
6 †One God and Father  
of all, HE who is over all,  
and †through all, and in  
all.  
7 But to †each one of us  
was given Favor according  
to the MEASURE of the  
FREE GIFT of the ANOINT-  
ED one.  
8 Therefore it is said,  
†“Having ascended on  
“high, he †led a multi-  
“tude of Captives, and  
“gave Gifts to MEN.”  
9 (But THIS, †“HE  
ASCENDED,” what is it,  
unless That he also \*des-  
cended first into the LOW-  
ER Parts of the EARTH?  
10 The one HAVING  
DESCENDED, †he is the  
one HAVING ASCENDED  
far above All of the HEAV-  
ENS, †so that he may ful-  
fill ALL things.)  
11 †And he gave indeed  
the APOSTLES, and the  
PROPHETS, and the EVAN-  
GELISTS, and SHEPHERDS  
and Teachers,  
12 †for the COMPLETE  
QUALIFICATION of the

\* VATICAN MANUSCRIPT.—6. us—omit. 7. the—omit. 9. descended first.

† 1. Eph. iii. 1. † 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. † 2. Acts xx. 19;  
Gal. v. 22, 23; Col. iii. 12, 13. † Col. iii. 14. † 4. Rom. xii. 5; 1 Cor. xii.  
12, 13; Eph. ii. 16. † 4. 1 Cor. xii. 4, 11. † 4. Eph. i. 18. † 5. 1 Cor. i. 13;  
viii. 6; xii. 5; 2 Cor. xi. 4. † 5. Jude 3. † 5. Mark xvi. 15, 16; Gal. iii. 27.  
† 6. Mal. ii. 10; 1 Cor. viii. 6; xii. 6. † 6. Rom. xi. 36. † 7. Rom. xii. 3, 6;  
1 Cor. xii. 11. † 8. Psal. lxxviii. 13. † 8. Judges v. 12; Col. ii. 15. † 9. John  
iii. 13; vi. 33, 62. † 10. Acts i. 9, 11. † 10. Acts ii. 33. † 11. 1 Cor. xii. 28.  
† 12. 1 Cor. xii. 7.

ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· <sup>13</sup>μέχρι καταντήσωμεν ὅλ of the Anointed; till we may attain the πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς all to the unity of the faith and of the ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέ- knowledge of the son of the God, to a man perfect, εἰς μέτρον ἡλικίας τοῦ πληρώματος fact, to a measure of stature of the fulness τοῦ Χριστοῦ· <sup>14</sup>ἵνα μηκέτι ὦμεν of the Anointed; so that no longer we may be νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι babes, being tossed and being whirled about παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυ- with every wind of the teachings, in the δείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν trickery of the men, by cunning with the μεθοδείαν τῆς πλάνης· <sup>15</sup>ἀληθεύοντες δὲ ἐν method of the deceit; being truthful but in ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς love, we may grow into him the all things, who ἐστὶν ἡ κεφαλὴ, \* [ὁ] Χριστός· <sup>16</sup>ἐξ οὗ πᾶν is the head, [the] Anointed; from whom all τὸ σῶμα, (συναρμολογούμενον καὶ συμβιβα- the body, (being fitly joined together and being com- ζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορη- pactured by means of every joint of the supply γίας κατ' ἐνέργειαν,) ἐν μέτρῳ ἑνὸς according to inworking,) by a measure of one ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος of each part the growth of the body ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. makes, for a building up of itself in love.

<sup>17</sup>Τοῦτο οὖν λέγω, καὶ μαρτύρομαι ἐν Κυ- This then I say, and testify in Lord, ρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ no longer you to walk, as also τὰ \* [λοιπὰ] ἔθνη περιπατεῖ ἐν ματαιότητι the [others] Gentiles walks in vanity τοῦ νοῦς αὐτῶν, <sup>18</sup>ἐσκοτισμένοι τῇ of the mind of them, having been darkened in the διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς understanding, being alienated from the life τοῦ Θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν of the God, through the ignorance that being ἐν αὐτοῖς, διὰ τὴν πῶρωσιν τῆς καρδίας in them, through the stupidity of the heart αὐτῶν· <sup>19</sup>οἵτινες ἀπηληγότες, ἑαυ- of them; who having become callous, them- τοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν selves gave over to the lewdness for a work ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup>ὑμεῖς δὲ of impurity all with eagerness. You but οὐχ οὕτως ἐμάθετε τὸν Χριστόν, <sup>21</sup>εἴγε αὐ- not thus learned the Anointed, if indeed him τὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς you heard and by him were taught, as

SAINTS for the Work of Service, in order to the Building up of the BODY of the ANOINTED one;

<sup>13</sup> till we ALL attain to the UNITY of the FAITH, and of the KNOWLEDGE of the SON of GOD, to a full grown Man, to the Measure of the full Stature of the ANOINTED one;

<sup>14</sup> so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, by Cunning craftiness in SYSTEMATIC DECEPTION;

<sup>15</sup> but being truthful in Love, we may grow up in ALL things into him, who is the HEAD,—the ANOINTED one;

<sup>16</sup> from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

<sup>17</sup> This, therefore, I say, and testify in the Lord, that you no longer walk, \* even as the GENTILES walk, in the Vanity of their MIND,

<sup>18</sup> having been darkened in the UNDERSTANDING, being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

<sup>19</sup> who, being without feeling, gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

<sup>20</sup> But you have not thus learned the ANOINTED one;

<sup>21</sup> if indeed you heard

\* VATICAN MANUSCRIPT.—15. the—omit. 17. OTHERS—omit. 17. even as the GENTILES walk.

† 12. 1 Cor. xiv. 26. † 13. Col. ii. 2. † 13. 1 Cor. xiv. 20; Col. i. 28. † 14. Rom. xvi. 18. † 15. Eph. i. 22; ii. 21. † 15. Col. i. 18. † 16. Col. ii. 19. † 17. Rom. i. 21. † 18. Acts xxvi. 18. † 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. † 19. 1 Pet. iv. 3. † 21. Eph. i. 13.

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· <sup>22</sup>ἀποθέσθαι  
is truth in the Jesus; to put from  
ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν,  
you, according to the former course of life,  
τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον  
the old man, that being corrupt  
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·  
according to the inordinate desires of the deceit;  
<sup>23</sup>ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὅ-  
to be renewed and in the spirit of the mind of  
μῶν, <sup>24</sup>καὶ ἐνδύσασθαι τὸν καινὸν ἄν-  
you, and be you clothed with the new  
θῶπον, τὸν κατὰ Θεὸν κτισθέν-  
man, that according to God having been  
τα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς  
created in righteousness and holiness of the  
ἀληθείας. <sup>25</sup>Διὸ ἀποθέμενοι τὸ ψεῦδος,  
truth. Therefore putting away the falsehood,  
λαλεῖτε ἀλήθειαν, ἕκαστος μετὰ τοῦ πλησίον  
speak you truth, each one with the neighbor  
αὐτοῦ· ὅτι ἑσμέν ἀλλήλων μέλη.  
of himself; because we are of each other members.  
<sup>26</sup>Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος  
Be you angry and not do you sin; the sun  
μὴ ἐπιδύνετω ἐπὶ \* [τῷ] παροργισμῷ ὑμῶν·  
not let it set on [the] wrath of you;  
<sup>27</sup>μητε δίδοτε τόπον τῷ διαβόλῳ. <sup>28</sup>Ὁ  
not even give you a place for the accuser. The  
κλέπτον μὴκέτι κλεπτέτω, μάλλον δὲ  
one stealing no longer let him steal, rather but  
κοπιᾷ τὸν ἐργαζόμενον τὸ ἀγαθὸν ταῖς  
let him toil working the good thing with the  
χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χεραῖαν  
hands, so that he may have to give to the one want  
ἔχοντι. <sup>29</sup>Πᾶς λόγος σαπρὸς ἐκ τοῦ στόμα-  
having. Every word rotten out of the mouth  
τος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις  
of you not let go forth, but, if anything  
ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα  
good for a building up of the use, that  
δῶ χάριν τοῖς ἀκούουσιν· <sup>30</sup>καὶ μὴ λυ-  
it may give benefit to those hearing; and not  
πεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ,  
grieve you the spirit the holy of the God,  
ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώ-  
by which you were sealed for a day of re-  
σεως. <sup>31</sup>Πᾶσα πικρία καὶ θυμὸς καὶ  
demption. All bitterness and anger and  
ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω  
wrath and clamor and evil-speaking let be taken  
ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· <sup>32</sup>γίνεσθε \* [δὲ]  
from you, with all malice; become you [and]  
εἰς ἀλλήλους χρηστοί, εὐσπλαγχοί,  
towards each other kind ones, tender hearted ones,  
χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν  
showing favor to others, even as also the God in

Him, and were taught by him, as the Truth is in JESUS;

<sup>22</sup> to put off, according to the FORMER Course of life, THAT OLD Man, CORRUPTED by DECEITFUL DESIRES;

<sup>23</sup> and to be renewed in the SPIRIT of your MIND;

<sup>24</sup> and be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

<sup>25</sup> Therefore, leaving off FALSEHOOD, speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

<sup>26</sup> When angry, do not sin; let not the SUN set on your Wrath;

<sup>27</sup> nor give an Opportunity for the ACCUSER.

<sup>28</sup> Let the THIEF steal no more; but rather let him toil, working THAT which is good with his HANDS, so that he may have something to give to him who is in WANT.

<sup>29</sup> Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;

<sup>30</sup> and grieve not the HOLY SPIRIT of God, by which you were sealed for a Day of Redemption.

<sup>31</sup> Let All Bitterness, and Anger, and Wrath, and Clamor, and Evil-speaking, be taken away from you, together with All Malice;

<sup>32</sup> and be kind towards each other, compassionate, showing favor

\* VATICAN MANUSCRIPT.—26. the—omit. 32. and—omit.

† 22. Col. ii. 11. † 22. Eph. ii. 2, 3. † 22. Rom. vi. 6. † 23. Rom. xii. 2; Col. iii. 10. † 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. † 25. Col. iii. 9. † 26. Psal. xxxvii. 8. † 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. † 29. Matt. xii. 36; Eph. v. 4; Col. iii. 8. † 30. Eph. i. 13. † 30. Luke xxi. 28; Rom. viii. 23. † 31. Col. iii. 8, 19. † 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1. † 32. 2 Cor. ii. 10; Col. iii. 12, 13. † 32. Matt. vi. 14; Mark xi. 25.

Χριστῷ ἔχαρίσατο ὑμῖν.  
Anointed showed favor to you.

ΚΕΦ. ε'. 5.

to others, even as GOD by Christ showed favor to \*you.

CHAPTER V.

ἮΓινεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς  
Become you therefore imitators of the God, as

τέκνα ἀγαπητά· <sup>2</sup>καὶ περιπατεῖτε ἐν ἀγάπῃ,  
children beloved; and walk you in love,

καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ  
even as also the Anointed loved us, and

παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν  
delivered up himself on behalf of us an offering

καὶ θυσίαν, τῷ Θεῷ εἰς ὁσμὴν εὐω-  
and a sacrifice, to the God for an odor of a sweet

δίας. <sup>3</sup>Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία  
smell. Fornication but and all impurity

ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν  
or unbridled lust not even let it be named among

ὑμῖν, (καθὼς πρόκειται ἁγίοις,) <sup>4</sup>καὶ αἰσ-  
you, (as it becomes holy ones,) also in-

γρότης, καὶ μωρολογία ἢ εὐτραπεία,  
decency, and foolish talking or loose jesting,

τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαρι-  
the things not becoming; but rather thanks-

στία. <sup>5</sup>Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι  
giving. This for you know knowing, that

πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέ-  
every fornicator or impure person or lascivious

κτης, ὃς ἐστὶν εἰδωλολάτρης, οὐκ ἔχει  
person, who is an idol worshipper, not has

κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χρι-  
an inheritance in the kingdom of the Anointed

στοῦ καὶ Θεοῦ. <sup>6</sup>Μηδεὶς ὑμᾶς ἀπατάτω κε-  
one and of God. No one you let deceive with

νοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται  
empty words; on account of these things for comes

ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει-  
the wrath of the God on the sons of the diso-

θείας. <sup>7</sup>Μὴ οὖν γίνεσθε συμμέτοχοι  
bedience. Not therefore become you associates

αὐτῶν. <sup>8</sup>Ἦτε γὰρ ποτε σκότος, νῦν δὲ  
of them. You were indeed once darkness, now but

φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε·  
light in Lord; as children of light walk you;

<sup>9</sup>(ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγα-  
(the for fruit of the light in all good-

θωσύνῃ καὶ ἀληθείᾳ·) <sup>10</sup>δοκιμάζοντες τί  
ness and truth;) searching out what

ἐστὶν εὐάρεστον τῷ Κυρίῳ· <sup>11</sup>καὶ μὴ συγ-  
is well-pleasing to the Lord; and not be

1 Become therefore  
‡Imitators of God, as  
beloved Children ;

2 and ‡walk in Love,  
even as ‡the ANOINTED  
one loved us, and delivered  
himself up on \*our be-  
half, an Offering and a  
Sacrifice to God for an  
‡Odor of a Sweet smell.

3 Now let not ‡Fornici-  
cation, and All Impurity,  
or unbridled Lust, be even  
named among you, (as be-  
comes Holy persons ;)

4 also ‡Indecency, and  
Foolish talking or loose  
Jesting ; THINGS not CON-  
SISTENT ; but what is  
more becoming, Thanks-  
giving.

5 For this you know,  
‡That no Fornicator, or  
Impure person, or man of  
unbridled Lust, who is an  
Idolater, has an Inheri-  
tance in the KINGDOM of  
the ANOINTED, and of God.

6 Let no one deceive  
you with empty Words ;  
for on account of these  
things ‡the WRATH of GOD  
comes on the SONS of DIS-  
OBEDIENCE.

7 Therefore, do not be-  
come their Associates.

8 You were, indeed,  
‡formerly Darkness, but  
you are now ‡Light in the  
Lord ; walk as ‡Children  
of Light ;

9 (since the FRUIT of  
the LIGHT is in All Good-  
ness, and Righteousness,  
and Truth ;)

10 ‡searching out what  
is well-pleasing to the  
Lord.

\* VATICAN MANUSCRIPT.—32. us. 2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight*.

‡ 1. Matt. v. 45, 48; Luke vi. 36. ‡ 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John iii. 11, 23; iv. 21. ‡ 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. ‡ 4. Matt. xii. 35; Eph. iv. 29. ‡ 5. 1 Cor. vi. 9, 10; Gal. v. 19-21; Rev. xxii. 15. ‡ 6. Rom. i. 18. ‡ 8. Acts xxvi. 18. ‡ 8. John viii. 12. ‡ 8. Luke xvi. 8; John xii. 36. ‡ 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21.

κοινωνοῦτε τοῖς ἔργοις τοῖς ἀκάροποις τοῦ σκοτους, μᾶλλον δὲ καὶ ἐλέγχετε. <sup>12</sup>Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, αἰσχρόν ἐστι καὶ λέγειν. <sup>13</sup>Τὰ δὲ πάντα, ἐλεγχόμενα ὑπὸ τοῦ φωτός, φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι. <sup>14</sup>Διὸ λέγει· Ἔγειρε ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

<sup>15</sup>Βλέπετε οὖν, πῶς ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί· <sup>16</sup>ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι. <sup>17</sup>Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τὸ τὸ θέλημα τοῦ Κυρίου. <sup>18</sup>Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἔστιν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, <sup>19</sup>λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς \* [πνευματικαῖς,] ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· <sup>20</sup>εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρί· <sup>21</sup>ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ· <sup>22</sup>αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν \* [ὑποτάσσεσθε,] ὡς τῷ Κυρίῳ· <sup>23</sup>ὅτι ἡ ἀνὴρ ἐστι κεφαλὴ τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· αὐτός \* [ἐστι] σωτὴρ

11 And do not be <sup>†</sup>co-partners with the UN-FRUITFUL WORKS of DARKNESS, but rather even reprove them.

12 <sup>†</sup>For the THINGS BEING DONE by them in secret, it is indecent even to mention.

13 <sup>†</sup>But ALL things being reprov'd are manifested by the LIGHT; for it is Light which makes every thing manifest.

14 Therefore it says, <sup>†</sup>"Awake, O SLEEPER! and arise from the DEAD, and the ANOINTED one will shine upon thee."

15 <sup>†</sup>Therefore, take heed diligently how you walk, not like Ignorant persons, but as Wise men;

16 securing the SEASON for yourselves, Because the DAYS are evil.

17 <sup>†</sup>Therefore be not inconsiderate, but \*understand what is the WILL of the LORD.

18 And <sup>†</sup>be not drunk with Wine, by which comes Debauchery; but be filled with Spirit;

19 speaking to one another, <sup>†</sup>in Psalms and Hymns and Spiritual Songs, singing and making music in your HEART to the LORD;

20 <sup>†</sup>giving thanks at all times on account of all things to the God and Father <sup>†</sup>in the Name of our Lord \*Jesus Christ.

21 <sup>†</sup>Be submissive to each other in the fear of Christ.

22 <sup>†</sup>Wives, be submissive to your own Husbands, as to the LORD;

23 for a <sup>†</sup>Husband is the WIFE'S Head, even as <sup>†</sup>the ANOINTED one is Head of the CONGREGA-

\* VATICAN MANUSCRIPT.—17. understand you that the WILL of our LORD is. 10. spiritual—omit. 20. Christ Jesus. 22. be you submissive—omit. 23. is—omit.  
<sup>†</sup> 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14. <sup>†</sup> 12. Rom. i. 24, 26. <sup>†</sup> 13. John iii. 20, 21. <sup>†</sup> 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6. <sup>†</sup> 15. Col. iv. 5. <sup>†</sup> 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18. <sup>†</sup> 18. Prov. xx. 1; xxiii. 29. <sup>†</sup> 19. Col. iii. 16. <sup>†</sup> 20. Col. iii. 17; 1 Thess. v. 18. <sup>†</sup> 21. Heb. xiii. 15. <sup>†</sup> 22. Phil. ii. 3; 1 Pet. v. 5. <sup>†</sup> 23. Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. <sup>†</sup> 23. 1 Cor. xi. 3. <sup>†</sup> 23. Eph. i. 22; iv. 15; Col. i. 18.

τοῦ σώματος. <sup>24</sup> Ἀλλ' \* [ὥσπερ] ἡ ἐκκλησία  
of the body. But [even as] the congregation  
ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες  
is subjected to the Anointed, thus also the wives  
τοῖς \* [ιδίοις] ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ  
to the [own] husbands in everything. The  
ἄνδρες, ἀγαπάτε τὰς γυναῖκας \* [ἑαυ-  
husbands, love you the wives [of yourselves,]  
τῶν,] καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν  
even as also the Anointed loved the  
ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ  
congregation, and himself delivered up on behalf  
αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ, καθα-  
of her, so that her he might sanctify, having  
ρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι  
cleansed in the bath of the water by a word;  
<sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἐνδοξον τὴν  
that might place beside he himself glorious the  
ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ρυτίδα ἢ  
congregation, not having a spot or blemish or  
τι τῶν τοιούτων, ἀλλ' ἵνα ᾧ  
any of such like things, but that she might be  
ἀγία καὶ ἄμωμος. <sup>28</sup> Οὕτως ὀφείλουσιν οἱ  
holy and blameless. Thus are obligated the  
ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας,  
husbands to love the of themselves wives,  
ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν  
as one of themselves bodies. He loving the  
ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γὰρ  
of himself wife, himself loves; no one for  
ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ'  
ever the of himself flesh hated, but  
ἐκτρέφει καὶ θάλπει αὐτήν· καθὼς καὶ ὁ  
nourishes and cherishes her; as even the  
Χριστὸς τὴν ἐκκλησίαν. <sup>30</sup> ὅτι μέλη  
Anointed the congregation; because members  
ἐσμὲν τοῦ σώματος αὐτοῦ, \* [ἐκ τῆς σαρκὸς  
we are of the body of him, [out of the flesh  
αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.] <sup>31</sup> Ἀν-  
of him, and out of the bones of him.] On  
τὸ τοῦτου καταλείψει ἄνθρωπος τὸν  
account of this shall leave a man the  
πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολλη-  
father of himself and the mother, and shall be  
ληθῆσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ  
closely joined to the wife of himself, and  
ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> Τὸ μυστή-  
will be the two into flesh one. The secret  
ριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς  
this great is; I but speak about  
Χριστόν, καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> Πλὴν  
Anointed, and about the congregation. But  
καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ  
also you the every one, each one the of himself  
γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ  
wife thus let love as himself; the and

tion; he is a Preserver of the body.

24 But even as the CONGREGATION is sub-  
jected to the ANOINTED  
one, so also the WIVES to  
their HUSBANDS in every-  
thing.

25 †Husbands, love  
your WIVES, even as the  
ANOINTED one loved the  
CONGREGATION, and †de-  
livered Himself up on her  
behalf;

26 so that, having puri-  
fied her in †the BATH of  
WATER, he might sanctify  
Her †by the Word;

27 †that he might place  
the CONGREGATION by his  
own side, glorious, having  
no Spot or Blemish, or  
Any SUCH THING, but  
that she might be holy  
and blameless.

28 Thus \*also ought the  
HUSBANDS to love THEIR  
OWN Wives, as THEIR OWN  
Bodies. HE who LOVES  
HIS OWN Wife loves Him-  
self;

29 for no one ever  
hated HIS OWN Flesh, but  
nourishes and cherishes  
it, even as the ANOINTED  
one the CONGREGATION;

30 because †we are  
Members of his BODY.

31 †“On this account  
“shall a Man leave \*Fa-  
“ther and Mother, and  
“shall be united to his  
“WIFE, and †the two  
“shall become one Flesh.”

32 This is a great SE-  
CRET; but I am speaking  
concerning Christ and the  
CONGREGATION.

33 But, indeed, let each  
each one of YOU, INDIVI-  
DUALY, so love HIS OWN  
Wife as himself, that even

\* VATICAN MANUSCRIPT.—24. even as—omit. 24. own—omit. 25. of yourselves—omit. 28. also. 30. of his FLESH, and of his BONES—omit. 31. Father and Mother.

† 25. Col. iii. 19; 1 Pet. iii. 7. † 25. Acts xx. 28; Gal. i. 4; ii. 20. † 26. John iii. 5; Titus iii. 5. † 26. John xv. 3; xvii. 17. † 27. 2. Cor. xi. 2; Col. i. 22. † 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. † 31. Gen. ii. 24; Matt. xix. 5; Mark x. 7, 8. † 31 1 Cor. vi. 16. † 33. 1 Pet. iii. 6.

γυνή ἵνα φοβῇται τὸν ἄνδρα. ΚΕΦ.  
wife so that she may reverence the husband.

στ'. 6. ἮΤΑ τέκνα, ὑπακούετε τοῖς  
The children, be you subject to the

γονευσιν ὑμῶν \* [ἐν Κυρίῳ.] τοῦτο γάρ  
parents of you [in Lord:] this thing for

ἔστι δίκαιον. Ἔτιμα τὸν πατέρα σου καὶ  
is just. Honor the father of thee and

τὴν μητέρα. (ἥτις \* [ἐστίν] ἐντολὴ πρώτη,  
the mother; (which [is] a commandment first,

ἐν ἐπαγγελίᾳ.) ἵνα εὖ σοι γένηται,  
with a promise;) that well with thee it may be,

καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.  
and thou mayest be long-lived on the land;

καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα  
and the fathers, not irritate you the children

ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ  
of you, but bring you up them in discipline and

νουθεσίᾳ Κυρίου. Ὅτι δοῦλοι, ὑπακούετε  
instruction of Lord. The slaves, be you submissive

τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου  
to the lords according to flesh, with fear

καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν,  
and trembling, in simplicity of the heart of you,

ὡς τῷ Χριστῷ. Ὥμῃ κατ' ὀφθαλμοδουλείαν  
as to the Anointed; not by eye-service

ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι \* [τοῦ]  
as men-pleasers, but as slaves [of the]

Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ  
Anointed, doing the will of the God from

ψυχῆς, ἡμετ' εὐνοίας δουλεύοντες ὡς τῷ Κυ-  
soul, with good-will serving, as to the

ρίῳ καὶ οὐκ ἀνθρώποις. ὁρῶντες, ὅτι ὃ ἔάν  
Lord and not to men; knowing, that whatever

τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομει-  
any each one may do good thing, this he will

ται παρὰ Κυρίου, εἴτε δοῦλος, εἴτε ἐλευ-  
receive from Lord, whether a slave, or a free-

θερος. Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε  
man. And the lords, the same things do you

πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν. εἰδότες,  
to them, omitting the threat; knowing,

ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν  
that also of you of them the Lord is in

οὐρανοῖς, καὶ προσώποληψία οὐκ ἔστι παρ'  
heavens, and respect of persons not is with

αὐτῷ.  
him.

Ἡ το λοιπόν, \* [ἀδελφοί μου,] ἐνδυνα-  
The rest, [brethren of me,] strengthen

μοῦσθε ἐν Κυρίῳ καὶ ἐν τῷ κράτει τῆς  
yourselves in Lord and in the power of the

ισχύος αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν  
might of him. Put you on the complete armor

τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι  
of the God, for that to enable you to stand

the WIFE may reverence her HUSBAND.

## CHAPTER VI.

1 CHILDREN, obey your PARENTS; for this is a just precept,—

2 "Honor thy FATHER "and MOTHER," (which is the first Commandment with a Promise,)

3 "that it may be well "with thee, and that thou "mayest be long-lived in "the LAND."

4 And, FATHERS, do not irritate your CHILDREN, but bring them up in the Discipline and Instruction of the Lord.

5 BOND-SERVANTS, be subject to your MAS-TERS, according to the Flesh, with Fear and Trembling; in the Integrity of your HEART, as to the ANOINTED;

6 not with Eye-service as Men-pleasers, but as Bond-servants of Christ, doing the WILL of God from the Soul,

7 doing service with Good-will, as if to the LORD, and not to Men;

8 knowing That whatever good any one may do, this he will receive from the Lord,—whether a Slave or a Freeman.

9 and, MASTERS, do the SAME things to them, forbearing to THREATEN; knowing That both Their and Your MASTER is in the Heavens; and there is no Partiality of persons with him.

10 FINALLY, strengthen yourselves in the Lord, and in his MIGHTY POWER.

11 Put on the COMPLETE ARMOR of GOD, that you may be ABLE to

\* VATICAN MANUSCRIPT.—1. in the Lord—omit. 2. is—omit. 6. of the—omit. 7. Man. 9. both Their and Your MASTER is in the Heavens. 10. my Brethren—omit. † 1. Prov. xxiii. 22; Col. iii. 20. 2. Exod. xx. 12; Deut. v. 16. † 4. Col. iii. 21. † 4. Gen. xviii. 19; Deut. iv. 9; vi. 7. 20; xi. 19; Prov. xix. 18; xxii. 26; xxix. 17. † 5. Col. iii. 22; 1 Tim. vi. 11; Titus ii. 9; 1 Pet. ii. 9; 1 Pet. ii. 18. † 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 21. † 9. Col. iv. 11. † 9. Col. iv. 1. † 9. Lev. xxv. 43. † 9. John xiii. 13; 1 Cor. vii. 22. † 9. Rom. ii. 11; Col. iii. 25. † 10. Eph. i. 19; iii. 16; Col. i. 11. † 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8.

πρὸς τὰς μεθοδείας τοῦ διαβόλου· <sup>12</sup>διὰ  
against the crafty ways of the accuser; because  
οὐκ ἔστιν ὑμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,  
not is to us the contest with blood and flesh,  
ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξου-  
but with the governments, with the authori-  
σίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους  
ties, with the world-rulers of the darkness  
τούτου, πρὸς τὰ πνευματικὰ τῆς πονη-  
of this, with the spiritual things of the evil  
ρίας, ἐν τοῖς ἐπουρανίοις. <sup>13</sup>Διὰ τοῦτο  
one, in the heavnlies. Because of this  
ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα  
take you up the complete armor of the God, so that  
δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ  
you may be able to stand against in the day the  
πονηροῦ, καὶ ἅπαντα κατεργασάμενοι στή-  
evil, and all things having worked out to  
ναι. <sup>14</sup>Στήτε οὖν περιζωσάμενοι τὴν  
stand. Stand you therefore having girded the  
ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν  
loins of you with truth, and having put on the  
θώρακα τῆς δικαιοσύνης, <sup>15</sup>καὶ ὑποδησάμενοι  
breastplate of the righteousness, and having shod  
τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου  
the feet with a preparation of the glad tidings  
τῆς εἰρήνης· <sup>16</sup>ἐπὶ πᾶσιν ἀναλαβόντες τὸν  
of the peace; besides all having taken up the  
θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε  
shield of the faith, by which you will be able  
πάντα τὰ βέλη τοῦ πονηροῦ \* [τὰ] πεπυ-  
all the darts of the evil one [the] having  
ρωμένα σβέσαι· <sup>17</sup>καὶ τὴν περικεφαλαίαν  
been kindled to quench; also the helmet  
τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν  
of the salvation take you, and the sword  
τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ· <sup>18</sup>διὰ  
of the spirit, which is a word of God; by means of  
πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι  
every prayer and supplication praying  
ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ  
in every season in spirit; and for it  
\*[τοῦτο] ἀγρυπνοῦντες ἐν πάσῃ προσκαρτε-  
[this] watching with all perseverance

stand against the CRAFTY  
WAYS of the ENEMY;

12 because our CON-  
FLICT is not with †Blood  
and Flesh, but with †the  
GOVERNMENTS, with the  
AUTHORITIES, with †the  
POTENTATES of this DARK-  
NESS, with the SPIRITUAL  
THINGS of WICKEDNESS in  
the HEAVENLIES.

13 †On account of this  
take up the †COMPLETE  
ARMOR of God, that you  
may be able to resist in  
the EVIL DAY, and having  
achieved Every thing, to  
stand.

14 Stand, then, †having  
your LOINS girded around  
with Truth, and †having  
put on the BREASTPLATE  
of RIGHTEOUSNESS;

15 and †having your  
FEET shod with the Pre-  
paration of the GLAD TID-  
INGS of PEACE;

16 besides all, having  
taken up †the SHIELD of  
the FAITH, by which you  
will be able to extinguish  
All the burning DARTS of  
the WICKED one;

17 †take also the HEL-  
MET of SALVATION, and  
†the SWORD of the SPIRIT,  
which is God's Word;

18 †praying at every  
Season, †with All Prayer  
and Supplication in Spirit,  
and †keeping watch for  
this with All Perseverance

\* VATICAN MANUSCRIPT.—16. the—omit. 18. this—omit.

† 13. The Grecian armor consisted of two sorts.—*Defensive and Offensive armor.* The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. the *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their Salvation.

† 12. Matt. xvi. 17; 1 Cor. xv. 50. † 12. Rom. viii. 38; Eph. i. 21; Col. ii. 15. † 12. Luke xxii. 53; John xii. 31; xiv. 30; Col. i. 13. † 13. 2 Cor. x. 4. † 14. Isa. xl. 5; Luke xii. 35; 1 Pet. i. 13. † 14. Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8. † 15. Isa. lli. 7; Rom. x. 15. † 16. 1 John v. 4. † 17. Isa. lix. 17; 1 Thess. v. 8. † 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. † 18. Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. † 18. Matt. xxvi. 41; Mark xiii. 33.



ρήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,  
and supplication for all of the holy ones,  
19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δο-  
ones, and on behalf of me, that to me may be  
θῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,  
given a word in opening of the mouth of me,  
ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον  
with boldness to make known the secret  
\* [τοῦ εὐαγγελίου,] 20 ὅπερ οὗ πρε-  
[of the glad tidings,] on account of which I am on  
σβεύω ἐν ἀλύσει, ἵνα \* [ἐν] αὐτῷ παρρη-  
an embassy in a chain, that [in] if I may  
σιάσωμαι, ὥς δεῖ με λαλῆσαι. 21 Ἰνα  
speak boldly, as it behooves me to speak. That  
δε εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ,  
but may know also you the things concerning me,  
τὶ πράσσω, πάντα ὑμῖν γνωρί-  
what I am doing, all things to you will make  
σει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ  
known Tychicus the beloved brother and  
πιστὸς διάκονος ἐν Κυρίῳ. 22 ὃν ἐπεμψα  
faithful servant in Lord; whom I sent  
πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε  
to you for same this thing, that you may know  
τὰ περὶ ἡμῶν, καὶ παρακα-  
the things concerning us, and he might  
λέσῃ τὰς καρδίας ὑμῶν. 23 Εἰρήνη τοῖς ἀδελ-  
comfort the hearts of you. Peace to the breth-  
φοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ Πα-  
ren and love with faith from God a Father  
τρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. 24 Ἡ χάρις  
and Lord Jesus Anointed. The favor  
μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν  
with all of the ones loving the Lord of us  
Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.  
Jesus Anointed with incorruptness.

and †Entreaty for All SAINTS;

19 †and on my behalf, that Eloquence may be given to me, in opening my MOUTH with boldness, to make known the SECRET of the GLAD TIDINGS,

20 (on account of which †I execute an Embassy in †a Chain,) that †I may speak boldly concerning it, as it becomes me.

21 But †that you also may know the THINGS concerning me, and what I am doing, Tychius, the BELOVED Brother and Faithful Servant in the Lord, will make All things known to you;

22 †whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

23 †Peace to the BRETHREN, and Lovewith Faith, from God the Father, and the LORD Jesus Christ.

24 The FAVOR be with all who †sincerely LOVE our LORD Jesus Christ.

### \*TO THE EPHESIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—19. of the GLAD TIDINGS—omit. 20. in—omit.  
Subscription—TO THE EPHESIANS. WRITTEN FROM ROME.

† 18. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. † 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. † 20. 2 Cor. v. 20. † 20. Acts xxvi. 29; xxviii. 26; Phil. i. 7, 13, 14. † 20. Acts xxviii. 31. † 21. Col. iv. 7. † 22. Col. iv. 8. † 23. 1 Pet. v. 14. † 24. Titus ii. 7.

\* TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

1 Παῦλος καὶ Τιμόθεος, δούλοι Ἰησοῦ  
Paul and Timothy, bondmen of Jesus  
Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ,  
Anointed, to all the holy ones in Anointed Jesus,  
τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ  
to those being in Philippi, with overseers and  
διακόνουσ· <sup>2</sup>χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ  
servants; favor to you and peace from God  
Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.  
a Father of us, and Lord Jesus Anointed.  
<sup>3</sup>Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ  
I give thanks to the God of me on every the  
μνηα ὑμῶν, <sup>4</sup>πάντοτε ἐν πάσῃ δεήσει μου  
remembrance of you, always in every prayer of me  
ὑπὲρ πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέησιν  
on behalf of all of you, with joy the prayer  
ποιούμενος <sup>5</sup>ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ  
making in respect to the fellowship of you for the  
εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν·  
glad tidings, from first day till the now;  
<sup>6</sup>πεπειθὺς αὐτὸ τοῦτο, ὅτι ὁ  
having been persuaded same this thing, that the  
ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτε-  
ono having begun in you a work good, will  
λέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ· <sup>7</sup>καθὼς  
complete till a day of Jesus Anointed; as  
ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάν-  
it is just for me this to think concerning all  
των ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ  
of you, because the to have me in the  
καρδία ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ τῇ  
hearts of you, in both the bonds of me and in the  
ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου,  
defence and confirmation of the glad tidings,  
συγκοινωνοὺς μου τῆς χάριτος πάντας  
joint-contributors of me of the free gift all  
ὑμᾶς ὄντας· <sup>8</sup>μάρτυς γὰρ μου \* [ἐστίν] ὁ  
of you being; a witness for of me [is] the  
Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγ-  
God, how I long after all of you in bowels  
χνος Χριστοῦ Ἰησοῦ. <sup>9</sup>Καὶ τοῦτο προσεύ-  
of Anointed Jesus. And this I pray  
χομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ  
that the love of you, yet more and  
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ  
more may abound in knowledge and in all  
αἰσθήσει· <sup>10</sup>εἰς τὸ δοκιμάζειν ὑμᾶς τὰ  
perception; for the to examine you the things

CHAPTER I.

1 Paul and Timothy Bondmen of \*Christ Jesus, to all THOSE SAINTS †in Christ Jesus, who ARE at Philippi, with the Overseers and Assistants;

2 †Favor to you, and Peace from God our Father, and our Lord Jesus Christ.

3 †I give thanks to my God on Every REMEMBRANCE of you,

4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy.)

5 †on account of your PARTICIPATION in the GLAD TIDINGS, from the FIRST Day till now;

6 having this same confidence. That HE who COMMENCED † a good Work among you will continue to complete it till the Day of \*Christ Jesus;

7 as it is right for me to think This respecting you, all, Because you HAD me in your HEART, both in †my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.

8 For †God is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And this I pray, †that your LOVE may yet abound more and more in Knowledge, and in all Perception,

10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you †may be

\* VATICAN MANUSCRIPT.—Title—TO THE PHILIPPIANS. 1. Christ Jesus. 5. the FIRST Day. 6. Christ Jesus. 8. is—omit.

† 1. 1 Cor. i. 2. † 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. † 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 8. † 5. Rom. xii. 13; xv. 26; 2 Cor. viii. 2; Phil. iv. 14, 15. † 6. 1 Thess. i. 3. † 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. † 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. † 9. 1 Thess. iii. 12. † 10. Acts xxiv. 16; 1 Thess. iii. 13; v. 23.

διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ  
differing, so that you may be sincere ones and

ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, <sup>11</sup>πεπληρω-  
inoffensive ones for a day of Anointed, having been  
μένοι καρπῶν δικαιοσύνης \* [τῶν] διὰ  
filled fruit of righteousness [that] through  
Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἑπαινον Θεοῦ.  
Jesus Anointed, to glory and praise of God.

<sup>12</sup>Τινὼσκειν δὲ ὑμᾶς θύλωμαι, ἀδελφοί, ὅτι  
To know but you I wish, brethren, that

τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν  
the things relating to me rather for advancement

τοῦ εὐαγγελίου ἐλήλυθεν. <sup>13</sup>ὥστε τοὺς  
of the glad tidings happened; so that the

δεσμούς μου φανεροὺς ἐν Χριστῷ γενέ-  
bonds of me appear in Anointed to have

σθαι ἐν ὄλῳ τῷ πραιτωρίῳ καὶ  
become before all in the judgment hall and

τοῖς λοιποῖς πᾶσι, <sup>14</sup>καὶ τοὺς πλείονας  
to the others to all, and the greater number

τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας  
of the brethren in Lord, having been assured

τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν  
by the bonds of me, more abundantly are bold

ἀφόβως τὸν λόγον λαλεῖν. <sup>15</sup>Τινὲς μὲν καὶ  
fearlessly the word to speak. Some indeed even

διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι'  
through envy and strife, some and also through

εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.  
good-will the Anointed they openly proclaim.

<sup>16</sup>Οἱ μὲν ἐξ ἀγάπης, εἰδότες, ὅτι εἰς ἀπο-  
These indeed from love, knowing, that for

λογίαν τοῦ εὐαγγελίου κεῖμαι. <sup>17</sup>οἱ  
a defence of the glad tidings I am placed; those

δὲ ἐξ ἐριθείας, \* [τὸν] Χριστὸν καταγγέλλου-  
but from strife, [the] Anointed are announce-

σιν οὐχ ἄνως, οἰόμενοι θλίψιν ἐπιφέρειν  
ing not purely, thinking affliction to superadd

τοῖς δεσμοῖς μου. <sup>18</sup>Τὶ γάρ; πλὴν παντὶ  
to the bonds of me. What then? still in every

τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,  
way, whether in pretence or in truth,

Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω,  
Anointed is announced; and in this I rejoice,

ἀλλὰ καὶ χαρήσομαι. <sup>19</sup>Οἶδα γάρ, ὅτι τοῦτό  
but also I will rejoice. I know for, that this

μοι ἀποδήσεται εἰς σωτηρίαν διὰ τῆς  
to me will result for deliverance through the

ὑμῶν, δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύμα-  
of you, entreaty, and a supply of the spirit

τος Ἰησοῦ Χριστοῦ, <sup>20</sup>κατὰ τὴν ἀποκα-  
of Jesus Anointed, according to the eager

ἐκείνην ἐκτίμησιν

sincere and inoffensive in  
the Day of Christ;

<sup>11</sup> having been filled  
with †the Fruit of Righte-  
ousness through Jesus  
Christ, †to the Glory and  
Praise of God.

<sup>12</sup> Now I wish you to  
know, Brethren, That the  
THINGS which have be-  
fallen me resulted rather  
for the Advancement of  
the GLAD TIDINGS;

<sup>13</sup> so that my BONDS  
for Christ have become  
manifest in All the †PRE-  
TORIUM, and in all OTHER  
places;

<sup>14</sup> and the GREATER  
NUMBER of the BRETH-  
REN in the Lord, having  
been made confident by  
my BONDS, have much  
more abundant courage  
to speak the \*word of  
God without fear.

<sup>15</sup> Some, indeed, pro-  
claim the ANOINTED one  
even through Envy and  
†Strife, and some also  
through Good-will.

<sup>16</sup> THESE, indeed, out  
of Love, knowing That I  
am placed for †the De-  
fence of the GLAD TID-  
INGS;

<sup>17</sup> but THOSE out of  
Contention are announcing  
Christ, not purely, think-  
ing \*to superadd Affliction  
to my BONDS.

<sup>18</sup> What then? \*Be-  
cause, in Every Way,  
whether in Pretence or in  
Truth, Christ is announ-  
ced, even in this I rejoice,  
yea, and will rejoice.

<sup>19</sup> \*And I know That  
this will result in My De-  
liverance, †through YOUR  
Entreaty, and the Supply  
of the SPIRIT of Jesus  
Christ,

<sup>20</sup> according to my  
EARNST EXPECTATION

\* VATICAN MANUSCRIPT.—11. that—omit. 14. word of God. 17. to raise up Affliction. 18. Because in Every Way. 19. And I know.

† 13. Or. in all the Pretorium Camp. It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xviii. 16—*Sharpe*.

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. † 11. John xv. 8; Eph. i. 12, 14. ‡ 15. Phil. ii. 3. ‡ 16. verse 7. ‡ 19. 2 Cor. i. 11.

ῥαδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενί  
expectation and hope of me, that in nothing  
αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὥς  
I shall be ashamed, but with all confidence, as  
πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν  
always, also now will be magnified Anointed in  
τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε  
the body of me, whether by means of life or  
διὰ θανάτου. <sup>21</sup> Ἐμοὶ γὰρ τὸ ζῆν,  
by means of death. For me therefore the to live,  
Χριστὸς, καὶ τὸ ἀποθανεῖν, κέρδος. <sup>22</sup> Εἰ δὲ  
Anointed, and the to die, gain. If but  
τὸ ζῆν ἐν σαρκί, τοῦτο μοι καρπὸς ἔσ-  
the to live in flesh, this to me a fruit of  
γου, καὶ τί αἰρήσομαι, οὐ γινώρισκω·  
work, and what I shall choose, not I know;  
<sup>23</sup> Συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμί-  
I am hard pressed but by the two, the earnest  
αν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν  
desire having for the to be loosed again, and with  
Χριστῷ εἶναι· πολλῷ γὰρ μᾶλλον κρείσσον·  
Anointed to be; much for more better;  
<sup>24</sup> τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον  
the but to remain in the flesh, more necessary  
δι' ὑμᾶς. <sup>25</sup> Καὶ τοῦτο πεποι-  
on account of you. And this having been per-  
θῶς οἶδα, ὅτι μενῶ καὶ συμ-  
suaded I know, because I shall remain and I shall  
παραμένω πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν  
continue with all you for the of you progress  
καὶ χαρὰν τῆς πίστεως· <sup>26</sup> ἵνα τὸ καύχημα  
and joy of the faith; that the boasting  
ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί,  
of you may abound by Anointed Jesus in me,  
διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.  
through the my presence again with you.  
<sup>27</sup> Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ  
Only worthy of the glad tidings of the Anointed  
πολιτεύεσθε, ἵνα, εἴτε ἐλθὼν  
act you as citizens, so that, whether having come  
καὶ ἰδὼν ὑμᾶς, εἴτε ἀπών, ἀκούσω  
and having seen you, or being absent, I may hear  
τὰ περὶ ὑμῶν, ὅτι στήκετε  
the things concerning you, that you stand firm  
ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθρούν-  
in one spirit, with one soul co-operating vigor-  
τε· τῇ πίστει τοῦ εὐαγγελίου, <sup>28</sup> καὶ  
ously for the faith of the glad tidings, and  
μὴ πιθομένοι ἐν μηδενί ὑπὸ τῶν ἀντικει-  
not being terrified in anything by those opposing;  
μένων· ἥτις ἐστὶν αὐτοῖς ἑνδειξὶς ἀπωλείας,  
which is to them a token of destruction,

and Hope, †That in noth-  
ing I shall be ashamed;  
but †with All Confidence,  
as at all times, also now  
Christ will be magnified  
in my BODY, whether by  
Life or by Death.

21 Therefore, for Me  
to LIVE is for Christ, and  
to DIE, Gain.

22 But if to LIVE in  
the Flesh, this is to me a  
Fruit of Labor; and what  
I should choose I do not  
exactly know.

23 I am indeed, hard  
pressed by the two things;  
—(I have an EARNEST DE-  
SIRE for ††the RETURN-  
ING, and †being with  
Christ, since it is very  
much to be preferred;)—

24 but to REMAIN in  
the FLESH is more requi-  
site on your account.

25 †And fully believing  
this, I know That I shall  
remain and continue with  
you all, for YOUR Progress  
and Joy in the FAITH;

26 that your BOASTING  
may abound, by Christ  
Jesus, in me, through MY  
Presence with you again.

27 Only †behave your-  
selves worthily of the  
GLAD TIDINGS of the  
ANOINTED one, so that  
whether coming and see-  
ing you, or being absent,  
I may hear concerning  
your AFFAIRS, that you  
†stand firm in One Spirit,  
with One Soul †vigorously  
co-operating for the FAITH  
of the GLAD TIDINGS;

28 and not being terri-  
fied in anything by the  
OPPOSERS; †which is to  
them a clear Indication of

† 23. To *anulusai*, the *loosing again* or the *returning*, being what Paul earnestly de-  
sired, could not be *death* or *dissolution*, as implied by the word *depart* in the common  
version, because it seemed a matter of indifference to him, which of the two—*life* or  
*death*—he should choose; but he longed for the *anulusai*, which was a *third* thing, and  
very much to be preferred to either of the other *two* things alluded to. The word *anulusai*  
occurs in Luke xii. 36, and is there rendered *return*;—"Be you like men waiting for  
their master, when he will *return*." &c. Jesus had taught his disciples that he would come  
again, or *return*, John xiv. 3, 18; thus, also, the angels said to them at his ascension,  
Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and  
waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 16, 17, when his  
mortal body would put on immortality, and so he would "ever be *with the Lord*."

† 20. Rom. v. 5. † 20. Eph. vi. 19, 20. † 23. Luke xii. 36. † 23. 1 Thess.  
iv. 16, 17. † 25. Phil. ii. 24. † 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1.  
† 27. Phil. iv. 1. † 27. Jude 3. † 28. 2 Thess. i. 5.

ὑμῖν δὲ σωτηρίας· καὶ τοῦτο ἀπὸ Θεοῦ·  
to you but of salvation; and this from God;  
20 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χρι-  
because to you it was given that on behalf of  
στοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν,  
Anointed, not only that him to believe,  
ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· 30 τὸν  
but also that on behalf of him to suffer; the  
αὐτὸν ἀγῶνα ἔχοντες, οἷον ἴδετε ἐν  
same conflict having, a like thing you saw in  
ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί. ΚΕΦ. 6'. 2.  
me, and now you hear in me.  
1 Εἰ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι  
If any therefore comfort in Anointed, if any  
παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύμα-  
soothing of love, if any fellowship of  
τος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί· 2 πλη-  
spirit, if any bowels and compassions; ful-  
ρῶσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ  
fill you of me the joy, so that the same thing  
φρονῇτε, τὴν αὐτὴν ἀγάπην ἔχοντες, συμ-  
you may think, the same love having, united  
ψυχοί, τὸ ἐν φρονούντες· 3 μὴ δὲν  
ones in soul, the one thing minding; nothing  
κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ τα-  
in strife or vain-glory, but in the lowli-  
πεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχον-  
ness of mind others esteeming exceeding  
τας ἑαυτῶν· 4 μὴ τὰ ἑαυτῶν ἑκα-  
yourselves; not the things of yourselves each  
στος σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων  
one regarding, but also the things of others  
ἕκαστοι. 5 Τοῦτο \* [γὰρ] φρονεῖσθω ἐν ὑμῖν  
every one. This [for] be desired by you  
ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ὅς ἐν μορφῇ  
which also in Anointed Jesus, who in a form  
Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ  
of God being, not a usurpation meditated the  
εἶναι ἴσα Θεῷ, ἁλλ' ἑαυτὸν ἐκένωσε, μορ-  
to be like to God, but himself emptied, a  
φὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀν-  
form of a slave having taken, in a likeness of  
θρώπων γενόμενος, 8 καὶ σχήματι εὐρε-  
of men having been formed, and in condition being  
θεὶς ὡς ἄνθρωπος· 9 ἐταπείνωσεν ἑαυτόν, γενό-  
found as a man; humbled himself, hav-  
μενος ὑπήκοος μέχρι θανάτου, θανάτου  
ing become obedient till death, of a death  
δὲ σταυροῦ. 10 Διὸ καὶ ὁ Θεὸς αὐτὸν  
even of a cross. Therefore also the God him

Destruction, but to you of  
† Salvation, and this from  
God.

29 Because to you it  
was graciously given on  
BEHALF of Christ, not only  
to BELIEVE into Him, but  
also to SUFFER on His ac-  
count;

30 †having the SAME  
Conflict which you saw in  
me, and now hear concern-  
ing me.

## CHAPTER II.

1 If, therefore, there be  
Any Comfort in Christ, if  
Any Soothing of Love, if  
Any Participation of  
Spirit, †if Any Sympathies  
and Compassions,

2 complete My Joy,  
†that you may think the  
SAME thing, having the  
SAME Love, united in soul,  
minding the ONE thing;

3 †doing nothing from  
Party-spirit, or Vain-  
glory; but in †HUMILITY  
esteeming others as ex-  
celling yourselves;

4 not each one regard-  
ing HIS OWN interests,  
but each one also those of  
OTHERS.

5 †Let this disposition  
be in \*you, which was  
also in Christ Jesus.

6 who, though being in  
God's Form, yet did not  
meditate †a Usurpation  
to BE like God,

7 but divested Himself,  
†taking a Bondman's  
Form, †having been made  
in the Likeness of Men;

8 and being in condition  
as a Man, he humbled him-  
self, †becoming obedient  
unto Death, even the  
Death of the Cross.

9 And therefore GOD

\* VATICAN MANUSCRIPT.—5. for—omit. 5. us.

† 6. *Harpagmon* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who—did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Wakefield*. "Did not regard—as an object of solicitous desire."—*Stuart*. "Thought not—a thing to be seized."—*Sharpe*. "Did not eagerly grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

† 28. Rom. viii. 17; 2 Tim. ii. 11. † 30. Acts xvi. 19. † 1. Col. iii. 12. † 2. Rom. xii. 16; xv. 5; Phil. iii. 16. † 3. Gal. v. 26; James iii. 14. † 3. Rom. xii. 10. † 5. Matt. xi. 26; John xiii. 15; 1 Pet. ii. 21. † 7. Matt. xx. 28. † 7. Gal. iv. 4; Heb. ii. 14, 17. † 8. Matt. xxvi. 39, 42; John x. 18; Heb. v. 8; xli. 2.

ὑπερύψωσε καὶ ἐχαρίσατο αὐτῷ  
supremely exalted, and freely granted to him  
ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· <sup>10</sup>ἵνα ἐν τῷ  
a name that above every name; so that in the  
ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρα-  
name of Jesus every knee should bend of heaven-  
νίων καὶ ἐπιγείων καὶ καταχθονίων, <sup>11</sup>καὶ  
lies and of earthlies and of underground ones, and  
πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος  
every tongue should confess, that a Lord  
Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς.  
Jesus Anointed, for glory of God a Father.

<sup>12</sup>Ὅστε, ἀγαπητοὶ μου, καθὼς πάντοτε  
So that, beloved ones, of me, as always  
ἡκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου  
you obeyed, not as in the presence of me  
μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ  
only, but now much more in the absence  
μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν  
of me, with fear and trembling the of yourselves  
σωτηρίαν καταργάξεσθε· <sup>13</sup>ὁ Θεὸς γὰρ ἐστίν  
salvation work you out; the God for it is  
ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ  
the one working in you both the to will and the  
ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας. <sup>14</sup>Πάν-  
to work, on account of the good pleasure. All

τα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογι-  
things do you without murmurings and disput-  
σμῶν· <sup>15</sup>ἵνα γέννησθε ἄμεμπτοι καὶ  
ings; that you may be blameless ones and  
ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν  
harmless ones, children of God irreproachable in  
μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμ-  
midst of a generation perverse and having been  
μένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν  
misguided; to which you appear as luminaries in  
κόσμῳ, <sup>16</sup>λόγον ζωῆς ἐπέχοντες· εἰς καύχημα  
world, a word of life holding out; for a boast

ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν  
to me in a day of Anointed, that not in vain  
ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. <sup>17</sup>Ἀλλ'  
I ran, nor in vain I toiled. But

εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λει-  
if even I am poured out on the sacrifice and

τουργία τῆς πίστεως ὑμῶν, χαίρω καὶ  
public service of the faith of you, I am glad and  
συγχαίρω πᾶσιν ὑμῖν· <sup>18</sup>τὸ δ' αὐτὸ καὶ  
I rejoice with all you; the and same also

ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι. <sup>19</sup>Ἐλπί-  
you be you glad, and rejoice you with me. I hope

ζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμ-  
but in Lord Jesus, Timothy shortly to

‡supremely exalted Him, and ‡freely granted to him  
THAT Name which is above  
Every Name;

10 ‡in order that in the  
NAME of Jesus Every  
Knee should bend, of those  
in heaven, and of those on  
earth, and of those be-  
neath;

11 and ‡Every Tongue  
confess That Jesus Christ  
is Lord, for the Glory of  
God the Father.

12 So that, my Beloved,  
as you always obeyed, not  
only as in my PRESENCE,  
but now much more in my  
ABSENCE, work out YOUR  
OWN Salvation with Fear  
and Trembling;

13 for ‡GOD is HE who  
is WORKING EFFECTUALLY  
among you, both to WILL  
and to PERFORM, on ac-  
count of his BENEVO-  
LENCE.

14 Do All things with-  
out Murmurings and Dis-  
putings;

15 that you may be  
blameless and inoffensive,  
irreproachable ‡Children  
of God, in the Midst of a  
crooked and misguided  
Generation, among whom  
‡you appear as †Lumina-  
ries in the World;

16 exhibiting the Word  
of Life; for my Exultation  
in the Day of Christ, That  
I did not run in vain, nor  
labored in vain.

17 But even ‡if I †be  
poured a libation on the  
SACRIFICE and public Ser-  
vice of your FAITH, I am  
glad, and rejoice with  
you all;

18 and for THIS be you  
also glad, and rejoice with  
me.

19 But I hope in the  
Lord Jesus to send Tim-

† 15. *Phosterees* is the name given to the sun and moon in the Septuagint. Gen. i. 16. † 17. An allusion to the wine and oil poured on the meat-offerings to render them acceptable to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles. (Rom. xv. 16.) to render it more firm, and of consequence more pleasing to the Deity.

‡ 9. Acts ii. 33; Heb. ii. 9. ‡ 9. Eph. i. 20; Heb. i. 4. ‡ 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. ‡ 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. ‡ 13. Heb. xiii. 21. ‡ 15. Matt. v. 45; Eph. v. 1. ‡ 15. Matt. v. 14, 16; Eph. v. 6. ‡ 17. 2 Tim. iv. 6; Rom. xv. 16.

ψαι ὑμῖν, ἵνα καὶ ἐγὼ εὐψυχῶ,  
send to you, that also I may be animated

γνοῦς τὰ περὶ ὑμῶν.  
having ascertained the things concerning you.

<sup>20</sup>Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως  
No one for I have like-souled, who really

τὰ περὶ ὑμῶν μεριμνήσει· <sup>21</sup>οἱ πάν-  
the things concerning you will care; the all

τες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ  
for the things of themselves are seeking, not

τὰ Ἰησοῦ Χριστοῦ. <sup>22</sup>Τὴν δὲ δοκιμὴν αὐ-  
the things of Jesus Anointed. The but proof of

τοῦ γινώσκετε, ὅτι, ὥς πατρὶ τέκνον,  
him you know, that, as with a father a child,

σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.  
with me he served for the glad tidings.

<sup>23</sup>Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὥς ἂν  
Him indeed therefore I hope to send, as I would

ἀπιδῶ τὰ περὶ ἐμέ, ἐξ-  
view attentively the things concerning me, im-

αὐτῆς· <sup>24</sup>πέποιθα δὲ ἐν Κυρίῳ, ὅτι  
mediately; having confidence and in Lord, that

καὶ αὐτὸς ταχέως ἐλεύσομαι. <sup>25</sup>Ἀναγκαῖον  
even myself shortly will come. Necessary

δὲ ἡγησάμην, Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ  
but I esteemed, Eraphroditus the brother and

συνεργόν καὶ συστρατιώτην μου, ὑμῶν  
fellow-worker and fellow-soldier of me, of you

δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας  
but an apostle, and public-servant of the want

μου, πέμψαι πρὸς ὑμᾶς· <sup>26</sup>ἐπειδὴ ἐπιπο-  
of me, to have sent to you; since longing

θῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν,  
after he was all you, and being depressed,

διότι ἠκούσατε ὅτι ἡσθένησε. <sup>27</sup>Καὶ γὰρ ἡσθέ-  
because you heard that he was sick. Indeed for he

νησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς  
was sick near to death; but the God

αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ  
him pitied; not him and only, but

καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.  
also me, so that not sorrow on sorrow I should have.

<sup>28</sup>Σπουδαιότερως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόν-  
More speedily therefore I sent him, that see-

τες αὐτὸν πάλιν, χαρῇτε, καὶ ἐγὼ ἁλ-  
ing him again, you may rejoice, and I less

πότερος ὦ. <sup>29</sup>Προσδέχεσθε οὖν αὐτόν  
sorrowful may be. Receive you therefore him

ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιού-  
in Lord with all joy, and the such

τοὺς ἐντίμους ἔχετε· <sup>30</sup>ὅτι διὰ  
like ones in honor hold you; because on account of

τὸ ἔργον \* [τοῦ] Χριστοῦ μέχρι θανάτου ἡγ-  
the work [of the] Anointed even to death he

γισε, παραβουλεύσμενος τῇ ψυχῇ, ἵνα ἀνα-  
was near, having risked the life, so that he

othy to you shortly, that I also may be animated when I ascertain how THINGS are with you.

<sup>20</sup> For I have No one like disposed, who will really care about your AFFAIRS;

<sup>21</sup> for ALL ‡are seeking THEIR OWN things, not the THINGS of \*Christ Jesus.

<sup>22</sup> But of him you know the PROOF, ‡That as a Child with a Father, he served with me for the GLAD TIDINGS.

<sup>23</sup> Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

<sup>24</sup> and ‡having confidence in the Lord, That I also myself will come shortly.

<sup>25</sup> I esteemed it necessary, however, to send to you ‡Eraphroditus, the BROTHER, and my Fellow-workman and Fellow-soldier, but ‡Your Apostle, and ‡a Minister for my NEED;

<sup>26</sup> ‡since he was long-ing after you all, and was much depressed because you heard That he was sick.

<sup>27</sup> For indeed he was sick, near to Death; but God pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.

<sup>28</sup> I have sent him, therefore, the more speed-ily, that seeing him again you may rejoice, and that I may be the less sorrow-ful.

<sup>29</sup> Receive him, then, in the Lord, with All Joy, and ‡hold SUCH LIKE per-sons in honor.

<sup>30</sup> Because on account of the WORK of Christ he

\* VATICAN MANUSCRIPT.—21. Christ Jesus. 30. of the—omit.

‡ 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16. ‡ 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2. ‡ 24. Phil. i. 25; Philemon 22. ‡ 25. Phil. iv. 18. ‡ 25. 2 Cor. viii. 23. ‡ 25. 2 Cor. xi. 9. ‡ 26. Phil. i. 3. ‡ 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.

πληρώση τὸ ὑμῶν ὑστέρημα τῆς πρὸς  
might fill up the of you deficiency of the towards  
με λειτουργίας. ΚΕΦ. γ'. 3. ἸΤὸ  
me public service. The thing

λοιπὸν, ἀδελφοί, μου χαίρετε ἐν Κυρίῳ·  
remaining, brethren of me rejoice you in Lord;

τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ  
the things same to write to you, to me indeed not  
δκνηρόν, ὑμῖν δὲ ἄσφαλές. <sup>2</sup>Βλέπετε τοὺς  
tedious, of you but safe. See you the

κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε  
dogs, see you the evil workers, see you

τὴν κατατομήν. <sup>3</sup>Ἡμεῖς γὰρ ἐσμεν ἡ περι-  
the excision. We for we are the circum-

τομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ  
cision, who in spirit God are serving, and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν  
boasting in Anointed Jesus, and not in

σαρκί πεποιθότες. <sup>4</sup>καίπερ ἐγὼ ἔχων  
flesh having been trusting; though I having

πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος  
confidence also in flesh. If any thinks other

πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον. <sup>5</sup>περι-  
to have confidence in flesh, I more; with

τομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ,  
a circumcision eighth-day, from race of Israel,

φυλῆς Βενιαμὴν Ἑβραῖος ἐξ Ἑβραίων,  
of tribe of Benjamin a Hebrew from Hebrews,

κατὰ νόμον Φαρισαῖος, <sup>6</sup>κατὰ ζή-  
according to law a Pharisee, according to zeal

λον διώκων τὴν ἐκκλησίαν, κατὰ  
persecuting the congregation, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἁμεμ-  
righteousness that by law having come blame-

πιος. <sup>7</sup>Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦ-  
less. But what things was to me gain, these

τα ἡγήμαια διὰ τὸν Χριστὸν  
things I have esteemed on account of the Anointed

ζημίαν. <sup>8</sup>Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα  
loss. But indeed then even I esteem all things

ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς  
a loss to be on account of the excellency of the

γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου,  
knowledge of Anointed Jesus the Lord of me,

(δι' ὃν τὰ πάντα ἐζημιώθην,  
(on account of whom the all things I suffered loss,

καὶ ἡγοῦμαι σκύδαλα εἶναι, ἵνα Χρι-  
and I esteem worthless things to be, so that

στὸν κερδήσω, καὶ εὑρεθῶ ἐν αὐτῷ,  
Anointed I may gain, and may be found in him,

was near to Death, having  
hazarded his LIFE that  
the might fill up the re-  
mainder of YOUR MINIS-  
TRATION to Me.

### CHAPTER III.

1 FINALLY, my Brethren, I rejoice in the Lord. To write the SAME things to you is not irksome to Me, but for you it is safe.

2 Beware of the DOGS! Beware of the EVIL WORKERS! Beware of the EXCISION!

3 For we are the CIRCUMCISION, we who are SERVING God in Spirit, and boasting in Christ Jesus, but who have no confidence in Flesh.

4 Though indeed I have had Confidence also in Flesh; if some other person think to have confidence in Flesh, I had more.

5 With a Circumcision the eighth-day; from the Race of Israel; from the Tribe of Benjamin; a Hebrew from Hebrews; according to Law, a Pharisee;

6 with respect to zeal, a persecutor of the CONGREGATION; as to THAT Righteousness which came by Law, I was irreproachable.

7 But whatever things were Gain to me, These I have, on account of the ANOINTED one, esteemed as a Loss.

8 But then, indeed, I even esteem all things to be a Loss, an account of the EXCELLENCY of the KNOWLEDGE of the ANOINTED Jesus my LORD; (on whose account I suffered the loss of ALL things, and consider them to be vile refuse, so that I may gain Christ,

\* VATICAN MANUSCRIPT.—8. the ANOINTED.

† 30. 1 Cor. xvi. 17; Phil. iv. 10. † 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16. † 2. Isa. lvi. 10; Gal. v. 15. † 2. 2 Cor. xi. 13. † 2. Rom. ii. 28; Gal. v. 2. † 3. Rom. ii. 29; Col. ii. 11. † 3. John iv. 23, 24; Rom. vii. 6. † 3. Gal. vi. 14. † 4. 2 Cor. xi. 18, 21. † 6. Acts viii. 3; ix. 1. † 8. John xvii. 3; 1 Cor. ii. 2; Col. ii. 2.



μη ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νό-  
not holding my righteousness that from of  
μου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν  
law, but that through faith of Anointed, that  
ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πί-  
from God a righteousness on account of the

στεῖ.) <sup>10</sup>τοῦ γνῶναι αὐτόν, καὶ τὴν δύναμιν  
faith;) of the to know him, and the power

τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν  
of the resurrection of him, and the fellowship

τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ  
of the sufferings of him, being conformed to the

θανάτῳ αὐτοῦ, <sup>11</sup>εἴπως καταντήσω εἰς  
death of himself, if possibly I may attain to

τὴν ἑξανάστασιν τῶν νεκρῶν. <sup>12</sup>Οὐχ ὅτι  
the resurrection out of the dead ones. Not that

ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι·  
already I received, or already have been perfected;

διώκω δέ, εἰ καὶ καταλάβω, ἐφ'  
I pursue but, if indeed I may lay hold, in respect

ὧ καὶ κατελήφθην ὑπὸ Χριστοῦ. <sup>13</sup>Ἀ-  
to which also I was laid hold of by Anointed.

δελφοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατελι-  
Brethren, I myself not reckon to have

φέναι· <sup>14</sup>ἐν δέ, τὰ μὲν ὀπίσω ἐπιλαν-  
laid hold; one but, the things even behind forget-

θανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμε-  
ting, the things but before stretching out

νος, κατὰ σκοπὴν διώκω ἐπὶ τὸ βρα-  
to, according to a mark I pursue towards the

βεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ  
prize of the above calling of the God in Anointed

Ἰησοῦ. <sup>15</sup>Ὅσοι οὖν τέλειοι, τοῦτο φρο-  
Jesus. As many as then mature ones, this should

νῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε,  
mind; and if in anything differently you think,

καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει· <sup>16</sup>πλὴν  
even this thing the God to you will reveal; but

εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
to what we attained, by the same to walk in line.

<sup>17</sup>Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ  
Joint imitators of me become you, brethren, and

σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχε-  
watch you those thus walking, as you

τε τύπον ἡμᾶς. <sup>18</sup>Πολλοὶ γὰρ περιπατοῦσιν,  
have a pattern us. Many for walk,

οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίω  
whom often I said to you, now and even weeping

λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ·  
I say, the enemies of the cross of the Anointed;

<sup>19</sup>ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ  
of whom the end destruction, of whom the God the

9 and may be found in him, not clinging to THAT Righteousness of ‡Mine own, which is from Law, ‡but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH:)

10 to KNOW him, and the POWER of his RESURRECTION, and the ‡FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

11 if possibly I may attain to the RESURRECTION from the DEAD.

12 Not that I have already ‡received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

13 Brethren, I do not reckon Myself to have attained it; but one thing I do;—‡even forgetting the THINGS BEHIND, and stretching forth towards the THINGS BEFORE,

14 ‡I press along the Line, towards the PRIZE of the HIGH Calling of God by Christ Jesus.

15 As many, therefore, as are ‡perfect, should be of this mind; and if in any thing you think differently, God will also reveal ‡this to you.

16 But to what we have attained, ‡let us walk by the SAME line.

17 Brethren, ‡become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

18 (For often I told you, and now even weeping I say, many walk as ‡the ENEMIES of the CROSS of the ANOINTED one;

19 ‡whose END will

‡ 9. Rom. x. 3, 5. ‡ 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16.  
‡ 10. Rom. vi. 3-5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 18.  
‡ 12. 1 Tim. vi. 12. ‡ 12. Heb. xii. 23. ‡ 13. Luke ix. 62. ‡ 14. 1 Cor. ix.  
24, 26; Heb. vi. 1. ‡ 14. 2 Tim. iv. 7, 8; Heb. xii. 1. ‡ 15. 1 Cor. ii. 6; xiv.  
20. ‡ 16. Rom. xii. xv. 5. ‡ 17. Phil. iv. 9; 1 Thess. i. 6. ‡ 18. Gal. i. 7;  
ii. 21; vi. 12; Phil. i. 15, 16. ‡ 19. 2 Cor. xi. 15; 2 Pet. ii. 1.

κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,  
belly, and the glory in the shame of them,

οἱ τὰ ἐπίγεια φρονοῦντες. <sup>20</sup> Ἡμῶν γὰρ  
who the things on earth are minding. Of us for

τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ  
the commonwealth in heavens begins, out of

οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν  
which also a savior we look for Lord Jesus

Χριστόν, <sup>21</sup> ὃς μετασχηματίζει τὸ σῶμα τῆς  
Anointed, who will transform the body of the

ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι  
humiliation of us of like form with the body

τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν  
of the glory of him, according to the operation

τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ  
of the to be able him even to place under himself

τὰ πάντα. ΚΕΦ. δ'. 4. <sup>1</sup> Ὡστε,  
the things all. Therefore,

ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιλόθητοι,  
brethren of me beloved ones and ones longed for,

χαρὰ καὶ στέφανός μου, οὕτω στήκετε  
joy and crown of me, thus stand you firm

ἐν Κυρίῳ, ἀγαπητοί. <sup>2</sup> Εὐδοσίαν παρακαλῶ,  
in Lord, O beloved ones. Euodia I exhort,

καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν  
and Syntyche I exhort, the same thing to mind

ἐν Κυρίῳ. <sup>3</sup> Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνή-  
in Lord; yes I ask also thee, yoke-fellow O

σιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγ-  
true, help thou these women, who in the glad

γελίῳ συνήθλησάν μοι, μετὰ καὶ  
tidings co-operated earnestly with me, with and

Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν  
Clement and the remaining fellow-workers

μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.  
of me, of whom the names in book of life.

<sup>4</sup> Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ,  
Rejoice you in Lord always; again I say,

χαίρετε. <sup>5</sup> Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω  
rejoice you. The gentleness of you let be known

πᾶσιν ἀνθρώποις. Ὁ Κύριος ἐγγύς· ὅμηδὲν  
to all men. The Lord near; nothing

μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προ-  
be you over-careful, but in every thing by the

σευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας  
prayer and by the supplication with thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν  
the requests of you let be made known to the

Θεόν· καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχου-  
God; and the peace of the God that surpassing

σα πάντα νοῦν, φρουρήσει τὰς καρδίας  
all conception, will guard the hearts

be DESTRUCTION, ‡whose  
GOD is the STOMACH, and  
‡their GLORY in their  
SHAME; THEY who are en-  
grossed with EARTHLY  
things.)

20 For ‡Our POLITY be-  
gins in the Heavens, ‡from  
whence also ‡we are ex-  
pecting a Savior, the Lord  
Jesus Christ;

21 ‡who will transform  
the BODY of our HUMILIA-  
TION into a conformity  
with his GLORIOUS BODY,  
according to the ENERGY  
by which he is ABLE ‡even  
to subject ALL things to  
himself.

#### CHAPTER IV.

1 So then, Brethren, my  
beloved and much desired,  
‡my Joy and Crown, stand  
you thus firm in the Lord,  
O my beloved!

2 I exhort Euodia, and  
I exhort Syntyche, to be of  
the SAME mind in the  
Lord.

3 And I entreat thee  
also, \*True Yoke-fellow,  
assist those women, ‡who  
earnestly co-operated with  
me in the GLAD TIDINGS,  
and with Clement, and my  
OTHER Co-laborers, Whose  
NAMES are in ‡the Book  
of Life.

4 ‡Be joyful in the Lord  
at all times; I say again,  
Be joyful!

5 Let you GENTLENESS  
be known to All Men.  
‡The LORD is near.

6 ‡Be not anxious about  
Anything; but in every-  
thing let your PETITIONS  
be made known to GOD, by  
PRAYER and SUPPLICA-  
TION with Thanksgiving;

7 and ‡THAT PEACE of  
GOD which surpasses All  
Conception, shall guard

\* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

‡ 19. Rom. xvi. 18; 1 Tim. vi. 5. ‡ 19. 2 Cor. xi. 12; Gal. vi. 13. ‡ 20. Eph. ii. 6, 19; Col. iii. 1, 3. ‡ 20. Acts i. 11. ‡ 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. ‡ 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 John iii. 2. ‡ 21. 1 Cor. xv. 26, 27. ‡ 1. 2 Cor. i. 14; 1 Thess. ii. 19, 20. ‡ 3. Rom. xvi. 3. ‡ 3. Exod. xxxii. 32; Psa. lxi. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8; xx. 12; xxi. 27. ‡ 4. Rom. xii. 12. ‡ 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. ‡ 6. Matt. vi. 25; Luke xii. 22. ‡ 7. John xiv. 27; Rom. v. 1; Col. iii. 15.

ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ  
 of you and the minds of you in Anointed  
 Ἰησοῦ. Ὅτι λοιπόν, ἀδελφοί, ὅσα ἐστὶν  
 Jesus. The remaining, brethren, what things is,  
 ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,  
 true, what things honorable, what things just,  
 ὅσα ἀγνά, ὅσα προσφιλή, ὅ-  
 what things pure, what things amiable, what  
 σα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις  
 things of good report, if any virtue and if any  
 ἔπαινος, ταῦτα λογίσεσθε.  
 praise, these things attentively consider;  
 ὅτι καὶ ἐμάθετε καὶ παρελάβετε, καὶ  
 what things also you learned and you received, and  
 ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα  
 you heard and you saw in me, these things  
 πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης  
 perform you; and the God of the peace  
 ἔσται μεθ' ὑμῶν. <sup>10</sup> Ἐχάρην δὲ ἐν Κυρίῳ  
 shall be with you. I rejoiced and in Lord  
 μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε  
 greatly, because now at length you revived  
 τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ  
 the on behalf of me to think; on which also  
 ἐφρονεῖτε, ἡκαιρεῖσθε δέ.  
 you were thinking, were without opportunity but.  
<sup>11</sup> Οὐχ ὅτι καθ' ὑστερήσιν λέγω· ἐγὼ  
 Not because respecting want I speak; I  
 γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶ-  
 for learned, in what things I am, contented to  
 ναι. <sup>12</sup> Οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ πε-  
 be. I know both to be brought low, I know and to  
 ρισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύη-  
 abound; in every thing and in all things I have  
 μαι, καὶ χορτάζεσθαι καὶ πει-  
 been initiated, both to be well-fed and to be  
 νῆν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·  
 hungry, both to abound and to be in need;  
<sup>13</sup> Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί  
 all things I am strong in the one strengthening  
 με. <sup>14</sup> Πλὴν καλῶς ἐποιήσατε, συγκοινω-  
 me. But well you did, having jointly  
 νήσαντές μου τῇ θλίψει. <sup>15</sup> Οἶδατε  
 sympathized with me in the affliction. You know  
 δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ  
 and also you, O Philippians, that in a beginning  
 τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακε-  
 of the glad tidings, when I went out from Mace-  
 δονίας, οὐδεμία μοι ἐκκλησία ἐκοινώ-  
 donia, no one with me congregation communi-  
 νησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ-  
 cated in an account of giving and receiving, if  
 μὴ ὑμεῖς μόνοι. <sup>16</sup> ὅτι καὶ ἐν Θεσσαλονίκῃ  
 not you only; that and in Thessalonica  
 καὶ ἅπαξ καὶ δις εἰς τὴν χρείαν μοι ἐπέμ-  
 even once and again for the need to me you

your HEARTS and your  
 MINDS by Christ Jesus.

8 FINALLY, Brethren,  
 whatever things are true,  
 whatever things are hon-  
 orable, whatever things  
 are just, whatever things  
 are pure, whatever things  
 are amiable, & whatever  
 things are reputable, if  
 there be Any Virtue, and  
 if Any Praise, attentively  
 consider These things;

9 and & what you learned  
 and received, and  
 heard and saw in me,  
 these things practise; and  
 & the GOD of PEACE will be  
 with you.

10 But I rejoiced in the  
 Lord greatly, Because  
 now at length your RE-  
 GARD has revived on My  
 behalf; for whom indeed  
 you did have regard, but  
 had no opportunity.

11 Not That I speak  
 concerning Want; for I  
 have learned in whatever  
 condition & I am to be con-  
 tented.

12 & I know both what  
 it is to be abased, and I  
 know what it is to abound:  
 in every place and in all  
 conditions, I have been  
 disciplined, both to be  
 well fed and to suffer hun-  
 ger, both to abound and to  
 be destitute.

13 I am strong to en-  
 dure All things with & HIM  
 who STRENGTHENS me.

14 You did well, how-  
 ever, & in sympathizing  
 with My AFFLICTION.

15 And you know also,  
 O Philippians, That in the  
 Beginning of the GLAD  
 TIDINGS, when I departed  
 from Macedonia, & No Con-  
 gregation communicated  
 with Me in the Matter of  
 Giving and Receiving, ex-  
 cept you alone;

16 and that to Thessa-  
 lonica, you sent once and

† 8. 1 Thess. v. 22. † 9. Phil. iii. 17. † 9. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33;  
 2 Cor. xiii. 11; 1 Thess v. 23; Heb. xiii. 20. † 11. 1 Tim. vi. 6, 8. † 12. 1 Cor.  
 iv. 11; 2 Cor. vi. 10; xi. 27. † 13. John xv. 5; 2 Cor. xii. 9. † 14. Phil. i. 7.  
 † 15. 2 Cor. xi. 8, 9.

ψατε. <sup>17</sup>Οὐχ ὅτι ἐπιζητῶ τὸ δῶμα,   
 sent. Not because I earnestly seek the gift,   
 ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονά-   
 ζοντα εἰς λόγον ὑμῶν. <sup>18</sup>Ἀπέχω δὲ   
 for an account to you. I have in full but   
 πάντα, καὶ περισσεύω· πεπλήρωμαι, δε-   
 all things, and abound; I am filled, hav-   
 ξάμενος παρὰ Ἐπαφροδίτου τὰ παρ'   
 ing received from Epaphroditus the things from   
 ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δε-   
 you, a smell of good odor, a sacrifice accepta-   
 κτήν, εὐάρεστον τῷ Θεῷ. <sup>19</sup>Ὁ δὲ   
 ble, well-pleasing to the God. The and   
 Θεός μου πληρώσει πᾶσαν χρεῖαν ὑμῶν   
 God of me will fill up every want of you   
 κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν   
 according to the wealth of himself in glory, in   
 Χριστῷ Ἰησοῦ. <sup>20</sup>Τῷ δὲ Θεῷ καὶ Πατρὶ   
 Anointed Jesus. To the now God and Father   
 ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώ-   
 of us the glory for the ages of the ages.   
 νων. Ἀμήν. <sup>21</sup>Ἀσπάσασθε πάντα ἅγιον   
 So be it. Salute you every holy one   
 ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ   
 in Anointed Jesus. Salute you those   
 σὺν ἐμοὶ ἀδελφοί· <sup>22</sup>ἀσπάζονται ὑμᾶς πάντες   
 with me brethren; salute you all   
 οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς   
 the holy ones, especially but those from of the   
 Καίσαρος οἰκίας. <sup>23</sup>Ἡ χάρις τοῦ Κυρίου   
 Caesar's household. The favor of the Lord   
 \* [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.   
 [of us] Jesus Anointed with all of you.   
 \* [Ἀμήν.]   
 [So be it.]

a second time also, for my NEED;

17 not Because I earnestly seek the GIFT, but I earnestly seek THAT FRUIT which ABOUNDS to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received from Epaphroditus your PRESENTS,—a Fragrant Odor, an acceptable Sacrifice, well-pleasing to God.

19 And my God will fully supply All your Need, according to his Glorious WEALTH by Christ Jesus.

20 Now to our God and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN who are with Me salute you.

22 All the SAINTS salute you, but especially those from Cæsar's Household

23 The FAVOR of the LORD Jesus Christ be with you all.

### \*TO THE PHILIPPIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—23. of us—omit. 23. So be it—omit. Subscription—TO THE PHILIPPIANS. WRITTEN FROM ROME.

‡ 17. Rom. xv. 28; Titus iii. 14. ‡ 18. Phil. ii. 25. ‡ 18. Heb. xiii. 16. ‡ 18. 2 Cor. ix. 12. ‡ 19. Ps. xxiii. 1; 2 Cor. ix. 8. ‡ 19. Eph. i. 7; iii. 16. ‡ 20. Rom. xvi. 27. ‡ 21. Gal. i. 2. ‡ 23. Rom. xvi. 24.

\*TO THE COLOSSIANS.

ΚΕΦ. α'. 1.

1 Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
ἐλήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,  
will of God, and Timothy the brother,  
τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πι-  
o those in Colosse to holy ones and to faith-  
στοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν  
ful ones brethren in Anointed; favor to you  
καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν. 3 Εὐχα-  
and peace from God a Father of us. We give  
ριστοῦμεν τῷ Θεῷ \* [καὶ] Πατρὶ τοῦ  
thanks to the God [and] Father of the  
Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] πάντοτε  
Lord of us Jesus [Anointed] always  
τρεῖς ὑμῶν προσευχόμενοι, 4 ἀκούσαντες  
concerning you praying, having heard  
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν  
the faith of you in Anointed Jesus, and the  
ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, 5 διὰ  
love that for all the holy ones, through  
τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς  
the hope that being laid up for you in the  
οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ  
heavens, which you before heard in the word  
τῆς ἀληθείας τοῦ εὐαγγελίου, 6 τοῦ πα-  
of the truth of the glad tidings, of that being  
ρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ  
present among you, as also in all the  
κόσμῳ, καὶ ἔστι καρποφοροῦμενον καὶ αὐξά-  
world, and is bringing forth fruit and grow-  
νόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς  
ing, as also in you, from which  
ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν  
day you heard and acknowledged the favor  
τοῦ Θεοῦ ἐν ἀληθείᾳ· 7 καθὼς \* [καὶ] ἐμά-  
of the God in truth; as [even] you  
θετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδού-  
learned from Epaphras the beloved fellow-  
λου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν  
servant of us, who is faithful on behalf of you  
διάκονος τοῦ Χριστοῦ· 8 ὁ καὶ δηλώ-  
a servant of the Anointed; who also having  
σας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.  
related to us the of you love in spirit.  
9 Διὰ τοῦτο καὶ ὑμεῖς, ἀφ' ἧς ἡμέρας  
Because of this also we, from which day  
ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσ-  
we heard, not we cease on behalf of you pray-  
ευχόμενοι, \* [καὶ αἰτούμενοι,] ἵνα πληρω-  
[and asking,] that you may be  
θῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐ-  
filled the exact knowledge of the will of  
τοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματι-  
him in all wisdom and understanding spiritu-

CHAPTER I.

1 Paul, ‡an Apostle of  
\*Christ Jesus, by the Will  
of God, and Timothy, the  
BROTHER,

2 to the ‡HOLY and  
Faithful Brethren in  
Christ at Colosse; ‡Favor  
and Peace to you from  
God our Father.

3 ‡Having heard of  
your FAITH in Christ  
Jesus, and ‡THAT LOVE  
which you have for all  
the SAINTS,

4 ‡we give thanks to  
GOD, the Father of our  
LORD Jesus Christ, at all  
times when we pray for  
you;

5 on account of THAT  
HOPE which is ‡BEING  
PRESERVED for you in the  
HEAVENS; of which you  
previously heard in the  
WORD of the TRUTH of  
those GLAD TIDINGS,

6 which are PRESENT  
among you, ‡as also in All  
the WORLD; and are bring-  
ing forth fruit and in-  
creasing; even as among  
you, from the Day you  
heard and acknowledged  
the FAVOR of God in Truth;

7 as you learned from  
‡Epaphras our BELOVED  
Fellow-servant, who is on  
your behalf a faithful Ser-  
vant of the ANOINTED  
one;

8 who also RELATED to  
us YOUR ‡Love in Spirit.

9 Because of this also,  
we, from the Day we  
heard it, do not cease  
praying on your behalf,  
‡that you may be filled,  
‡as to the EXACT KNOW-  
LEDGE of his WILL, with  
All Spiritual Wisdom and  
understanding;

10 ‡to walk worthily of

\* VATICAN MANUSCRIPT.—Title—TO THE COLOSSIANS. 1. Christ Jesus. 3. and—omit. 3. Anointed—omit. 7. even—omit. 9. and asking—omit.

‡ 1. Eph. i. 1. ‡ 1 Cor. iv. 17; Eph. vi. 21. ‡ 2. Gal. i. 3. ‡ 3. Eph. i. 15; Philemon 5. ‡ 3. Heb. vi. 10. ‡ 4. 1 Cor. i. 4; Eph. i. 16; Phil. i. 3; iv. 6. ‡ 5. 2 Tim. iv. 8; 1 Pet. i. 4. ‡ 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 23. ‡ 7. Col. iv. 12; Philemon 23. ‡ 8. Rom. xv. 20. ‡ 9. Rom. xii. 2; Eph. v. 10, 17. ‡ 9. Eph. i. 8. ‡ 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

κῆ<sup>10</sup> περιπατῆσαι ἀξίως τοῦ Κυρίου εἰς  
 all; to walk worthily of the Lord to  
 πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ  
 all pleasing, in every work good  
 καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπι-  
 bringing forth fruit and growing in the exact  
 γνώσει τοῦ Θεοῦ· <sup>11</sup>ἐν πάσῃ δυνάμει  
 knowledge of the God; with all strength  
 δυναμοῦμενοι κατὰ τὸ κράτος τῆς  
 being strengthened according to the power of the  
 δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακρο-  
 glory of him, for all patience and en-  
 θυμίαν μετὰ χαρᾶς.  
 durance with joy;

<sup>12</sup>εὐχαριστοῦντες τῷ Πατρὶ τῷ ἰκανώ-  
 giving thanks to the Father to that having  
 σάντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου  
 fitted us for the portion of the inheritance  
 τῶν ἁγίων ἐν τῷ φωτί· <sup>13</sup>ὃς ἐρρύσατο  
 of the holy ones in the light; who delivered  
 ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ  
 us from the authority of the darkness, and  
 μετέστησεν εἰς τὴν βασιλείαν τοῦ  
 caused a change of sides for the kingdom of the  
 υἱοῦ τῆς ἀγάπης αὐτοῦ· <sup>14</sup>ἐν ᾧ ἔχο-  
 son of the love of himself; in whom we  
 μεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν  
 have the redemption, the forgiveness of the  
 ἁμαρτιῶν· <sup>15</sup>ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ  
 sins; who is a likeness of the God

τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·  
 of that unseen, first-born of every creation;  
<sup>16</sup>ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα,  
 because in him were created the things all,  
 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ  
 the things in the heavens and the things on  
 τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀό-  
 the earth, the things seen and the things un-  
 ρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε  
 seen, whether thrones, or lordships, or  
 ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα  
 governments, or authorities; the things all  
 δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·  
 on account of him and for him have been created;

<sup>17</sup>καὶ αὐτός ἐστι πρὸ πάντων, καὶ  
 and he is in advance of all, and  
 τὰ πάντα ἐν αὐτῷ συνέστηκε·  
 the things all in him has been placed together;  
<sup>18</sup>καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος,  
 and he is the head of the body,

τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχή, πρωτό-  
 of the congregation; who is a beginning, first-  
 τοκος ἐκ τῶν νεκρῶν, ἵνα γένη-  
 born out of the dead ones, so that he might  
 ται ἐν πᾶσιν αὐτὸς πρωτεύων· <sup>19</sup>ὅτι  
 become among all himself pre-eminent; because

the LORD, Pleasing him  
 in All things; †bringing  
 forth fruit by Every good  
 Work, and increasing in  
 the EXACT KNOWLEDGE  
 of God;

<sup>11</sup> †being strengthened  
 with All Strength accord-  
 ing to his GLORIOUS POW-  
 ER, for all Patience, and  
 Endurance with Joy;

<sup>12</sup> †giving thanks \*at  
 the same time to THAT  
 FATHER who CALLED and  
 QUALIFIED us for the  
 PORTION of the SAINTS'  
 †INHERITANCE in the  
 LIGHT;

<sup>13</sup> who delivered us  
 from †the DOMINION of  
 DARKNESS, and †changed  
 us for the KINGDOM of the  
 SON of his LOVE;

<sup>14</sup> †by whom we have  
 the REDEMPTION, the FOR-  
 GIVENESS of SINS.

<sup>15</sup> He is †a Likeness of  
 the INVISIBLE GOD,—  
 †First-born of All Crea-  
 tion;

<sup>16</sup> †Because in him  
 were created ALL things,  
 —those in the HEAVENS,  
 and those on the EARTH;  
 the VISIBLE and the IN-  
 VISIBLE, whether Thrones  
 or Lordships, or Govern-  
 ments, or Authorities: ALL  
 things have been created  
 through Him and for Him;

<sup>17</sup> and he precedes all  
 things, and in him all  
 things have been perma-  
 nently placed.

<sup>18</sup> †He is also the HEAD  
 of the BODY of the CON-  
 GREGATION; who is the  
 Beginning, †the First-  
 born from the Dead, that  
 he might become Pre-emi-  
 nent among all.

<sup>19</sup> Because †in him it  
 was thought good that the  
 Whole FULNESS should  
 dwell;

\* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED US.

† 10. John xv. 16; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. † 11. Eph. iii. 16; vi. 10. † 12. Eph. v. 20; Col. iii. 15. † 12. Acts xxvi. 18; Eph. i. 11. † 13. Eph. vi. 12; 1 Pet. ii. 9. † 13. 1 Thess. ii. 12; 2 Pet. i. 11. † 14. Eph. i. 7. † 15. 2 Cor. iv. 4; Heb. i. 3. † 15. Rev. iii. 14. † 16. John i. 3; 1 Cor. viii. 6; Eph. iii. 9; Heb. i. 2. † 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. † 18. Acts xxvi. 23; 1 Cor. xv. 20, 23; Rev. i. 5. † 19. John i. 16; iii. 34; Col. ii. 9.

ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κα-  
in him it was thought good all the fulness to  
τοικῆσαι, <sup>20</sup>καὶ δι' αὐτοῦ ἀποκαταλ-  
inhabit, and by means of him to reconcile  
λαξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιή-  
the things all to him, having made  
σας διὰ τοῦ αἵματος τοῦ σταυροῦ  
peace by means of the blood of the cross  
αὐτοῦ, \* [δι' αὐτοῦ,] εἴτε τὰ  
of him, [by means of him,] whether the things  
ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.  
on the earth, or the things in the heavens.  
<sup>21</sup>Καὶ ὑμᾶς, ποτε ὄντας ἀπηλλοτριωμένους  
Even you, once being aliens  
καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις  
and enemies in the mind by the works  
τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν  
those wicked, now indeed he reconciled  
<sup>22</sup>ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ  
in the body of the flesh of himself by means of  
τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ  
the death, to present you holy ones and  
ἀμώμους καὶ ἀνεγκλήτους κατενώ-  
blameless ones and irreproachable ones in pres-  
πιον αὐτοῦ. <sup>23</sup>εἴγε ἐπιμένετε τῇ πίστει  
ence of him; if indeed you continue in the faith  
τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ  
having been grounded and settled ones, and not  
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγ-  
being moved away from the hope of the glad  
γελίου οὗ ἠκούσατε, τοῦ κηρυχθέν-  
tidings of which you heard, of that having been  
τος ἐν πάσῃ \* [τῇ] κτίσει τῇ ὑπὸ  
published in all [the] creation that under  
τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ Παῦλος  
the heaven; of which became I Paul  
διάκονος. <sup>24</sup>Νῦν χαίρω ἐν τοῖς παθήμασιν  
a servant. Now I rejoice in the sufferings  
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήμα-  
on behalf of you, and I fill up the wants  
τα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ  
of the afflictions of the Anointed one in the  
σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,  
flesh of me on behalf of the body of him,  
ὃ ἐστὶν ἡ ἐκκλησία· <sup>25</sup>ἧς ἐγενόμην  
which is the congregation; of which became  
ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν  
I a servant according to the stewardship  
τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς,  
of the God that having been given to me for you,  
πληροῦσαι τὸν λόγον τοῦ Θεοῦ, <sup>26</sup>το  
to fully set forth the word of the God, the  
μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώ-  
secret that having been hid from the ages  
νων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφα-  
and from the generations, now but was

20 and through Him to reconcile †ALL things for him, †having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, †formerly being Aliens and Enemies in MIND by WICKED WORKS, \*he has even now reconciled

22 †in the BODY of his FLESH, through DEATH, †to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED †to EVERY Creature under HEAVEN, and of which †I Paul became a Servant.

24 †I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to †THAT STEWARDSHIP of GOD which was given to me for you, fully to declare the WORD of God,—

26 †the SECRET which was CONCEALED from AGES and from GENERATIONS, †but now is manifested to his SAINTS;

\* VATICAN MANUSCRIPT.—20. by means of him—omit. 21. but now are you reconciled, in the BODY of his FLESH through death, that you should be presented holy. 23. the—omit.

† 20. Eph. i. 10. † 20. Eph. ii. 14-16. † 21. Eph. ii. 1, 2, 12, 19; iv. 13. † 22. Eph. ii. 15, 16. † 22. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24. † 23. Rom. x. 18. † 23. 1 Tim. ii. 7. † 24. Rom. v. 3; 2 Cor. vii. 4. † 25. 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. † 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. † 26. Matt. xiii. 11; 2 Tim. i. 10.

νερώθη τοῖς ἁγίοις αὐτοῦ· <sup>27</sup>οἷς ἠθέ-  
manifested to the holy ones of him; to whom  
λησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλου-  
wished the God to make known, what the wealth  
τος τῆς δόξης τοῦ μυστηρίου τούτου ἐν  
of the glory of the secret of this among  
τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ  
the nations, who is Anointed in you, the  
ἐλπίς τῆς δόξης· <sup>28</sup>ὃν ἡμεῖς καταγγέλλο-  
hope of the glory; whom we announce,  
μεν, νοουθετοῦντες πάντα ἄνθρωπον, καὶ διδά-  
admonishing every man, and teach-  
σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,  
ing, every man with all wisdom,  
ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον  
so that we may present every man perfect  
ἐν Χριστῷ· <sup>29</sup>εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμε-  
in Anointed; for which also I labor, ardently  
μενος κατὰ τὴν ἐνεργειαν αὐ-  
contending according to the strong-working of  
τοῦ τὴν ἐνεργοιμένην ἐν ἐμοὶ ἐν δυνάμει.  
him that working strongly in me in power.  
ΚΕΦ. 6'. 2. <sup>1</sup>Θέλω γὰρ ὑμᾶς εἰδέναι,  
I wish for you to know,

ἥλικον ἀγῶνα ἔχω περὶ ὑμῶν  
how great a conflict I have concerning you  
καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἔω-  
and those in Laodicea, and as many as not have  
ράκασιν τὸ πρόσωπόν μου ἐν σαρκί· <sup>2</sup>ἵνα  
seen the face of me in flesh; so that  
παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβι-  
may be comforted the hearts of them, being  
κασθέντες ἐν ἀγάπῃ καὶ εἰς πάντα πλουτοῦν  
kissed together in love and for all wealth  
τῆς πληροφορίας τῆς συνέσεως,  
of the full conviction of the understanding,  
εἰς ἐπίγνωσιν τοῦ μυστηρίου  
in order to an exact knowledge of the secret  
τοῦ Θεοῦ· <sup>3</sup>ἐν ᾧ εἰσι πάντες οἱ θησαυ-  
of the God; in which are all the treas-  
ροὶ τῆς σοφίας καὶ \* [τῆς] γνώσεως  
ures of the wisdom and [of the] knowledge  
ἀπόκρυφοι. <sup>4</sup>Τοῦτο \* [δὲ] λέγω, ἵνα μὴ τις  
stored up. This [but] I say, that not any one  
ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ. <sup>5</sup>Εἰ  
you may deceive with plausible speech. If  
γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ  
for even in the flesh I am absent, still in the  
πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων  
spirit with you I am, rejoicing and beholding  
ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς  
of you the order, and the stability of the in  
Χριστὸν πίστεως ὑμῶν.  
Anointed faith of you.

<sup>6</sup>Ὡς οὖν παρελάβετε τὸν Χριστὸν  
As therefore you received the Anointed

27 to whom God wished to make known, what is  
‡the GLORIOUS WEALTH of this SECRET among the  
NATIONS, which is Christ in you, the HOPE of  
GLORY;

28 whom we announce, admonishing Every Man,  
and teaching Every Man with All Wisdom, that we  
may ‡present Every Man perfect in Christ;

29 for which I also labor, ardently contending,  
according to ‡THAT ENERGY of his which OPERATES  
in me with Power.

## CHAPTER II.

1 For I wish you to know how Great a ‡Struggle I have about you and  
THOSE in Laodicea, and as many as have not seen my  
FACE in the FLESH;

2 so that their HEARTS may be comforted, being  
closely united in Love, and in All the Wealth of  
the FULL ASSURANCE of the UNDERSTANDING, in  
order to an exact ‡Knowledge of \*the SECRET of  
GOD;

3 ‡in which are stored All the TREASURES of WIS-  
DOM and Knowledge.

4 And this I say, that no one ‡may deceive You  
with Persuasive speech;

5 for ‡though I am absent in the FLESH, yet I  
am with you in the SPIRIT, rejoicing and beholding  
‡Your ORDER, and the STABILITY of your FAITH  
in Christ.

6 ‡As therefore you re-

\* VATICAN MANUSCRIPT.—2. the SECRET of the GOD Christ; in whom are hid. 3. of the—omit. 4. but—omit.

‡ 27. Rom. ix. 23; Eph. i. 7; iii. 8. ‡ 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. ‡ 20. Eph. i. 19; iii. 7, 20. ‡ 1. Phil. i. 30; 1 Thess. ii. 2. ‡ 2. Phil. iii. 8; Col. i. 9. ‡ 3. 2 Cor. ii. 6, 7. ‡ 4. Rom. xvi. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6. ‡ 5. 1 Thess. ii. 17. ‡ 5. 1 Cor. xiv. 40. ‡ 6. 1 Thess. iv. 1.



Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε,  
 Jesus the Lord, in him walk you,  
 ῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν  
 having been rooted and being built up in  
 αὐτῷ, καὶ θεβαιούμενοι \* [ἐν] τῇ πίστει,  
 him, and being established [in] the faith,  
 καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ  
 as you were taught, abounding in it  
 ἐν εὐχαριστίᾳ. Ὡς βλέπετε, μὴ τις ὑμᾶς  
 with thanksgiving. See you, not any one you  
 ἔσται ὁ συλαγωγῶν διὰ τῆς φιλο-  
 shall be the making a prey by means of the philo-  
 σοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν  
 sophy and empty deceit, according to the  
 παραδόσιν τῶν ἀνθρώπων, κατὰ τὰ στοι-  
 tradition of the men, according to the ele-  
 χεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χρι-  
 ments of the world, and not according to  
 στόν. 9 Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν  
 Anointed. Because in him dwells all  
 τὸ πλήρωμα τῆς θεότητος σωματικῶς, 10 καὶ  
 the fullness of the deity bodily, and  
 ἐστὲ ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν  
 you are by him having been filled; who is  
 ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·  
 the head of all government and authority;  
 11 ἐν ᾧ καὶ περιετμήθητε περιτο-  
 in whom also you were circumcised with a  
 μὴ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύ-  
 circumcision not done by hand, in the putting  
 σει τοῦ σώματος τῆς σαρκός, ἐν τῇ περι-  
 off of the body of the flesh, in the circum-  
 τομῇ τοῦ Χριστοῦ, 12 συνταφέντες  
 cision of the Anointed, having been buried with  
 αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συν-  
 him by the dipping; in which also you  
 ἠγέρθητε διὰ τῆς πίστεως τῆς  
 were raised by means of the faith of the  
 ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραν-  
 strong working of the God of that one having  
 τος αὐτὸν ἐκ νεκρῶν· 13 καὶ ὑμᾶς  
 raised him out of dead ones; and you,  
 νεκροὺς ὄντας \* [ἐν] τοῖς παραπτώμασι καὶ  
 dead being [in] the faults and  
 τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συν-  
 by the uncircumcision of the flesh of you, he  
 ἐξωποίησε σὺν αὐτῷ, χαρισάμε-  
 made alive together with him, having freely  
 νος ἡμῖν πάντα τὰ παραπτώματα· 14 ἔξα-  
 forgiven us all the faults; having  
 λείψας τὸ καθ' ἡμῶν χειρόγραφον  
 blotted out that against us written by hand  
 τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν,  
 in the ordinances, which was contrary to us,  
 καὶ αὐτὸ ἥρκεν ἐκ τοῦ μέσου,  
 and it he has removed out of the midst,  
 προσηλώσας αὐτὸ τῷ σταυρῷ· 15 ἀπεκδυσάμε-  
 having nailed it to the cross; having stripped

ceived the ANOINTED Je-  
 sus the LORD, walk you  
 in Him;

7 rooted and built up  
 in him, and ‡established  
 by the FAITH, even as you  
 were taught, abounding in  
 it with Thanksgiving.

8 Take care that no one  
 make a prey of You through  
 PHILOSOPHY and Empty  
 Deceit, according to ‡the  
 TRADITION of MEN, ac-  
 cording to the ELEMENTS  
 of the WORLD, and not ac-  
 cording to Christ.

9 Because ‡in him  
 dwells All the FULLNESS  
 of the DEITY bodily;

10 ‡and you are replen-  
 ished by Him, ‡who is the  
 HEAD of All Government  
 and Authority;

11 by whom also you  
 were ‡circumcised with a  
 Circumcision not done by  
 hand, in the PUTTING OFF  
 of the BODY of the FLESH,  
 by the CIRCUMCISION of  
 the ANOINTED;

12 ‡having been buried  
 with him by IMMERSION;  
 in which also you were  
 raised with him, through  
 ‡the BELIEF of the ENER-  
 GY of THAT God who  
 RAISED him from the  
 DEAD.

13 ‡And You, being  
 dead by the TRESPASSES,  
 even by the UNCIRCUMCI-  
 SION of your FLESH, he  
 made alive together with  
 him, having freely par-  
 doned All our OFFENCES;

14 ‡having blotted out  
 what was WRITTEN BY  
 HAND in ORDINANCES  
 which was AGAINST us,  
 and has removed it from  
 the MIDST, having nailed  
 it to the CROSS;

15 ‡having stripped the

\* VATICAN MANUSCRIPT.—7. in—omit 13. in—omit.

‡ 7. Eph. ii. 21, 23; iii. 17; Col. i. 23. ‡ 8. Matt. xv. 2; Gal. i. 14.  
 ‡ 9. John i. 14; Col. i. 19. ‡ 10. John i. 16. ‡ 10. Eph. i. 20, 21; 1 Pet. iii.  
 22. ‡ 11. Deut. x. 16; xxx. 6; Jer. iv. 4; Rom. ii. 29; Phil. iii. 3. ‡ 12. Rom.  
 vi. 4. ‡ 12. Eph. i. 19; iii. 7. ‡ 13. Eph. ii. 1, 5, 6, 11. ‡ 14. Eph. ii.  
 15, 16. ‡ 15. Ps. lxviii. 18; Eph. iv. 8.

νος τὰς ἀρχὰς καὶ τὰς ἐξουσίας,  
 off the governments and the authorities,  
 ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύ-  
 he made a show by publicity, having triumphed  
 σας αὐτοὺς ἐν αὐτῷ. <sup>16</sup>Μὴ οὖν τις  
 over them in it. Not therefore any one  
 ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν  
 you let judge in food or in drink, or in  
 μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαβ-  
 respect of a feast, or of a new moon, or of sab-  
 βάτων· <sup>17</sup>ἃ ἐστι σκιά τῶν μελλόν-  
 baths; which are a shadow of the things about  
 τῶν, τὸ δὲ σῶμα Χριστοῦ. <sup>18</sup>Μηδεὶς  
 coming, the but body of Anointed. No one  
 ὑμᾶς καταβραβεύετω, θέλων ἐν ταπει-  
 you let deprive of the prize, wishing by humili-  
 νοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγε-  
 ty of mind and a religious worship of the mes-  
 λων, ἃ \* [μὴ] ἑώρακεν ἐμβα-  
 sengers, what things [not] he has seen prying  
 τεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ  
 into, without cause being puffed up by the  
 νοῦς τῆς σαρκὸς αὐτοῦ, <sup>19</sup>καὶ οὐ κρα-  
 mind of the flesh of himself, and not hold-  
 τῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ  
 ing firmly the head, from whom all the  
 σῶμα, διὰ τῶν ἁφῶν καὶ συνδέσμων  
 body, by means of the joints and ligaments  
 ἐπιχορηγούμενον καὶ συμδιδαζόμενον, αὖξει  
 being served and being compacted, grows  
 τὴν αὐξήσιν τοῦ Θεοῦ. <sup>20</sup>Εἰ ἀπεθάνετε σὺν  
 the growth of the God. If you died with  
 Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου,  
 Anointed from the elements of the world,  
 τί ὥς ζῶντες ἐν κόσμῳ δογματί-  
 why as living in world do you impose on your-  
 ζεσθε· <sup>21</sup>(μὴ ἄψη, σέβετε  
 selves ordinances; not thou shouldst have touched,  
 μηδὲ γεύση, μηδὲ θί-  
 nor thou shouldst have tasted, nor thou shouldst  
 ἤψῃ; <sup>22</sup>ἃ ἐστι πάντα εἰς φθορὰν  
 have handled? which things is all for corruption  
 τῇ ἀποχρῆσει,) κατὰ τὰ ἐντάλματα καὶ  
 in the using,) according to the commands and  
 διδασκαλίας τῶν ἀνθρώπων· <sup>23</sup>ἅτινα ἐστι  
 teachings of the men; which things is  
 λόγον μὲν ἔχοντα σοφίας ἐν ἐθε-  
 a wordy show indeed having of wisdom in self-  
 λοθησκείᾳ καὶ ταπεινοφροσύνῃ \* [καὶ]  
 devised worship and humility [and]  
 ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι,  
 non-indulgence of body, not in honor any,  
 πρὸς πλησμονὴν τῆς σαρκός.  
 for a filling up of the flesh.

## ΚΕΦ. γ'. 3.

<sup>1</sup>Εἰ οὖν συνηγρόθητε τῷ Χριστῷ,  
 If then you were raised with the Anointed,  
 τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς  
 the things above seek you, where the Anointed

GOVERNMENTS and AU-  
 THORITIES, he made a  
 public exhibition of them,  
 triumphing over them by  
 it.

16 Let no one, therefore,  
 rule You in Food, or in  
 Drink, or in respect of a  
 Festival, or of a New-  
 moon, or of Sabbaths.

17 \* which are Shad-  
 ows of the FUTURE things;  
 but the BODY is Christ's.

18 Let no one wishing  
 it deprive You of the prize,  
 by Humility and a Wor-  
 ship of the ANGELS, prying  
 into things which he has  
 not seen, being without  
 cause puffed up by the  
 MIND of his FLESH;

19 and not holding  
 firmly the HEAD, from  
 whom the Whole BODY,  
 being supplied and com-  
 packed together by means  
 of the JOINTS and Liga-  
 ments, grows with the IN-  
 CREASE of GOD.

20 If you died with  
 Christ from the ELEMENTS  
 of the WORLD, why, as  
 living in the World, do you  
 subject yourselves to ordi-  
 nances;—

21 ("Eat not," "taste  
 not," "handle not;")—

22 all which things are  
 consumed in the USING;)   
 according to the COM-  
 MANDMENTS and Teach-  
 ings of men?

23 which ordinances,  
 having a Wordy show of  
 Wisdom in Self-devised  
 worship and Humility, by  
 a Non-indulgence of the  
 Body, not in any Honor,  
 are only for a Gratifica-  
 tion of the FLESH.

## CHAPTER III.

1 If, then, you were  
 raised with the ANOINTED  
 one, seek the THINGS  
 above, where the ANOINT-

\* VATICAN MANUSCRIPT.—17. which is a Shadow. 18. not—omit. 23. and—omit.  
 † 16. Rom. xiv. 3; x. 13. † 17. Heb. viii. 5; ix. 9; x. 1. † 18. verse 4. † 19.  
 Eph. iv. 15, 16. † 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. † 20.  
 Gal. iv. 3, 9. † 21. 1 Tim. iv. 3. † 22. Isa. xxix. 13; Matt. xv. 9; Titus i. 14.  
 † 23. 1 Tim. iv. 8. † 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. † 1. Rom. viii. 24;  
 Eph. i. 20.

ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·  
is at right of the God sitting;

τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ  
the things above mind you, not the things on  
τῆς γῆς. <sup>3</sup> Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν  
the earth. You died for, and the life of you

κρύπτεται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·  
has been hidden with the Anointed by the God;

ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν,  
when the Anointed may appear, the life of us,

τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν  
then also you with him shall appear in

δόξῃ. <sup>5</sup> Νεκρώσατε οὖν τὰ μέλη  
glory. Put you to death therefore the members

\* [ὑμῶν,] τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκα-  
[of you] those on the earth, fornication,

θαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν  
impurity, passion, desire evil, and the

πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία· ὅδι,  
covetousness, which is idol worship; because

ἀφ' ἧς ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ \* [ἐπὶ  
of which things comes the wrath of the God [on

τοὺς υἱοὺς τῆς ἀπειθείας·] ἔν ᾗ οἱ  
the sons of the disobedience;] in which things

καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐξῆ-  
also you walked once, when you were

τε ἐν αὐτοῖς· νυνὶ δὲ ἀπόθεσθε καὶ  
living among them; now but put off also

ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν,  
you the things all, anger, wrath, malice,

βλασφημίαν, αἰσχρολογία, ἐκ τοῦ στόμα-  
evil speaking, filthy words out of the mouth

τοῦ ὑμῶν· ἢ μὴ ψεύδεσθε εἰς ἀλλήλους·  
of you; not speak you falsely to each other;

ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν  
having stripped the old man with

ταῖς πράξεσιν αὐτοῦ, <sup>10</sup> καὶ ἐνδυσάμενοι τὸν  
the practices of him, and having put on the

νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν  
new, that being renewed by exact knowledge

κατ' εἰκόνα τοῦ κτίσαντος  
according to an image of the one having created

αὐτόν· <sup>11</sup> ὅπου οὐκ ἔστι Ἕλλην καὶ Ἰουδαῖος·  
him; where not exists Greek and Jew;

περιτομὴ καὶ ἀκροβυστία· βάρβαρος,  
circumcision and uncircumcision; barbarian,

Σκύθης· δούλος, ἐλεύθερος· ἀλλὰ τὰ  
Scythian; slave, freeman; but the things

πάντα καὶ ἐν πᾶσι Χριστός. <sup>12</sup> Ενδύσασθε  
all and in all Anointed. Be you clothed

οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι  
therefore, as chosen ones of the God holy ones

\* [καὶ] ἡγαπημένοι, σπλάγχχνα οἰκτιροῦ,  
[and] beloved ones, bowels of mercy,

χρηστότητα, ταπεινοφροσύνην, πραότητα, μα-  
kindness, humility, meekness,

κροθυμίαν· <sup>13</sup> (ἀνεχόμενοι ἀλλήλων, καὶ  
patient endurance; (bearing with each other, and

ED one is sitting at the  
Right hand of God.

2 Mind the THINGS  
above, not the THINGS on  
the EARTH.

3 ‡For you died, and  
‡your LIFE has been hid-  
den with the ANOINTED  
one by God.

4 ‡When the ANOINTED  
one, ‡our LIFE, shall be  
manifested, then you also  
will be manifested ‡with  
Him in Glory.

5 ‡Put to death, there-  
fore, THOSE MEMBERS on  
the EARTH; Fornication,  
Impurity, Passion, evil De-  
sire, and INORDINATE  
LUST, which is Idol-wor-  
ship;

6 ‡on account of which  
things the WRATH of GOD  
is coming.

7 ‡In which also you  
formerly walked, when  
you lived in these things.

8 ‡But now do you put  
off also ALL these; An-  
ger, Wrath, Malice, Evil  
speaking, Vile words out  
of your MOUTH.

9 ‡Do not speak falsely  
to each other, having put  
off the OLD Man with his  
PRACTICES;

10 and having put on  
that NEW one, ‡BEING RE-  
NEWED by Knowledge, ac-  
cording to a Likeness of  
HIM who CREATED him.

11 In which state there  
are not ‡Greek and Jew,  
Circumcision and Uncir-  
cumcision; Barbarian,  
Scythian, bondman, free-  
man; but Christ is ALL  
things, and in all.

12 Be clothed, therefore,  
as Chosen ones of God, be-  
loved Saints, with ‡Bow-  
els of Mercy, Kindness,  
Humility, Meekness, Pa-  
tient endurance;

13 ‡bearing with each

\* VATICAN MANUSCRIPT.—5. of you—omit. 6. on the SONS of DISOBEDIENCE—omit. 12. and—omit.

‡ 3. Rom. vi. 2. ‡ 3. 2 Cor. v. 7. ‡ 4. 1 John iii. 3. ‡ 4. John xi. 25; xiv. 6. ‡ 4. 1 Cor. xv. 43; Phil. iii. 21. ‡ 5. Rom. viii. 13; Gal. v. 24. ‡ 6. Rom. i. 18; Eph. v. 6. ‡ 7. Rom. vi. 19, 20; Titus iii. 3. ‡ 8. Eph. iv. 22; 1 Pet. ii. 1. ‡ 9. Eph. iv. 25. ‡ 10. Rom. xii. 2. ‡ 11. Gal. iii. 28; v. 6. ‡ 12. Gal. v. 22; Phil. ii. 1. ‡ 13. Eph. iv. 32.

χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τι-  
freely forgiving each other, if any one for some  
να ἔχη μομφήν· καθὼς καὶ  
things should have a cause of complaint; as even  
ὁ Χριστὸς ἔχαρισατο ὑμῖν, οὕτω καὶ  
the Anointed freely forgave you, so also  
ὑμεῖς·) <sup>14</sup>ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην,  
you,) besides all and these the love,  
ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος· <sup>15</sup>καὶ ἡ  
which is a bond of the completeness; and the  
εἰρήνη τοῦ Χριστοῦ θραβεύετω ἐν ταῖς  
peace of the Anointed one let preside in the  
καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε  
hearts of you, for which also you were called  
ἐν \*<sup>[ἐν]</sup> σώματι· καὶ εὐχάριστοι γίνεσθε.  
in <sup>[one]</sup> body; and thankful ones become you.

<sup>16</sup>Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν  
The word of the Anointed let dwell in  
ὑμῖν πλουσίως· ἐν πάσῃ σοφίᾳ διδάσκοντες,  
you richly; in all wisdom teaching,  
καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς \*<sup>[καὶ]</sup>  
and admonishing each other in psalms <sup>[and]</sup>  
ὑμνοῖς \*<sup>[καὶ]</sup> ᾠδαῖς πνευματικαῖς, ἐν χάρι-  
in hymns <sup>[and]</sup> in songs spiritual, with favor  
τι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ·  
singing in the hearts of you to the God;  
<sup>17</sup>καὶ πᾶν ὅ,τι ἂν ποιῇτε, ἐν λόγῳ  
and every thing, whatever you may do, in word  
ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ,  
or in work, all in name of Lord Jesus,  
εὐχαριστοῦντες τῷ Θεῷ \*<sup>[καὶ]</sup> Πατρὶ δι'  
giving thanks to the God <sup>[and]</sup> Father through  
αὐτοῦ. <sup>18</sup>Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς  
him. The wives, submit yourselves to the  
ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. <sup>19</sup>Οἱ  
husbands, as it has been proper in Lord. The  
ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πι-  
husbands, love you the wives, and not be  
κραίνεσθε πρὸς αὐτάς. <sup>20</sup>Τὰ τέκνα, ὑπα-  
you embittered against them. The children, be  
κούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γὰρ  
you subject to the parents in all things; this for  
ἐστὶν εὐάρεστον ἐν Κυρίῳ. <sup>21</sup>Οἱ πατέρες, μὴ  
is well-pleasing in Lord. The fathers, not  
ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ  
do you provoke the children of you, so that not  
ἀθυμῶσιν. <sup>22</sup>Οἱ δοῦλοι, ὑπακούετε  
they may be discouraged. The slaves, be you subject  
κατὰ πάντα τοῖς κατὰ σάρκα κυ-  
in all things to the according to flesh  
ρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρωπά-  
lords, not with service of eyes, as men-pleas-  
ρες, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμε-  
ers, but in sincerity of heart, fearing  
νοι τὸν Κύριον· <sup>23</sup>\*<sup>[καὶ πᾶν ὅ,]</sup> τι ἐὰν  
the Lord; <sup>[and every thing,]</sup> whatever

other, and freely forgiv-  
ing each other, if any one  
for some things may have  
a Cause of complaint; even  
as the \*LORD forgave you,  
so also do you forgive.

14 And besides all these  
things, put on †LOVE; \*it  
is the BOND of the COM-  
PLETENESS.

15 And †let the PEACE  
of the ANOINTED preside  
in your HEARTS, for which  
you were also called in  
One Body; and be thank-  
ful.

16 Let the WORD of the  
ANOINTED dwell in you  
richly; teaching and ad-  
monishing each other in  
All Wisdom; ‡in Psalms,  
in Hymns, in spiritual  
Songs, singing with \*GRA-  
TITUDE in your HEARTS to  
GOD.

17 ‡And everything,  
whatever you may do, in  
Word or in Work, do all  
in the Name of the Lord  
Jesus, ‡giving thanks to  
GOD the Father through  
him.

18 ‡WIVES, submit  
yourselves to your HUS-  
BANDS, as is proper in the  
Lord.

19 ‡HUSBANDS, love  
your WIVES, and do not  
behave harshly to them.

20 ‡CHILDREN, obey  
your PARENTS in all things;  
for this is well-pleasing in  
the Lord.

21 ‡FATHERS, do not  
provoke your CHILDREN;  
that they may not be dis-  
couraged.

22 ‡BOND-SERVANTS,  
obey in all things your  
MASTERS according to the  
Flesh; not with Eye-ser-  
vice as Men-pleasers, but  
in Sincerity of Heart, fear-  
ing the LORD.

23 ‡Whatever you may

\* VATICAN MANUSCRIPT.—13. LORD. 14. it is the BOND. 15. one—omit. 16. and—omit. twice. 16. GRATITUDE. 17. and—omit. 23. and every thing—omit. 23. and—omit.

† 14. John xiii. 34; Rom. xiii. 8; 1 Cor. xiii. Eph. v. 2. ‡ 15. Rom. xiv. 17; Phil. iv. 7. ‡ 16. Eph. v. 19. ‡ 17. 1 Cor. x. 31. ‡ 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 15. ‡ 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. ‡ 19. Eph. v. 25, 28; 1 Pet. iii. 7. ‡ 20. Eph. vi. 1. ‡ 21. Eph. vi. 4. ‡ 22. Eph. vi. 5; 1 Tim. vi. 1; Titus ii. 9; 1 Pet. ii. 18. ‡ 23. Eph. vi. 6, 7.

ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ  
 you may do, from soul work you, as to the  
 Κυρίῳ \* [καὶ] οὐκ ἀνθρώποις. <sup>24</sup>Εἰδότες, ὅτι  
 Lord [and] not to men. Knowing, that  
 ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν  
 from Lord you will receive the recompence  
 τῆς κληρονομίας, τῷ \* [γὰρ] Κυρίῳ Χριστῷ  
 of the inheritance, the [for] Lord Anointed  
 δουλεύετε. <sup>25</sup>Ὁ δὲ ἀδίκων κομίζεται  
 you serve. He but doing wrong will receive back  
 ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία.  
 what he did wrong; and not is respect of persons.  
 ΚΕΦ. δ'. 4. <sup>1</sup>Οἱ κύριοι, τὸ δίκαιον καὶ  
 The lords, the just and

τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδό-  
 the equal to the slaves render you, know-  
 τες, ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.  
 ing, that also you have a Lord in heavens.

<sup>2</sup>Τῇ προσευχῇ προσκαρτερεῖτε, γρη-  
 To the prayer attend you constantly, watch-  
 γορῶντες ἐν αὐτῇ, ἐν εὐχαριστίᾳ· <sup>3</sup>προσευ-  
 ing in it, with thankfulness; pray-  
 χόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα  
 ing at the same time also for us, that  
 ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου,  
 the God may open to us a door for the word,  
 λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ,  
 to speak the secret of the Anointed,

δι' ὃ καὶ δέδεμαι· <sup>4</sup>ἵ-  
 on account of which even I have been bound; so  
 να φανερώσω αὐτό, ὥς δεῖ με  
 that I may make manifest it, as it behooves me

λαλῆσαι. <sup>5</sup>Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς  
 to speak. In wisdom walk you towards those  
 ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. <sup>6</sup>Ὁ  
 outside, the season buying for yourselves. The

λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρ-  
 word of you always with favor, with salt hav-  
 τυμένος, εἰδέναι πῶς δεῖ  
 ing been seasoned, to have known how it behooves

ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. <sup>7</sup>Τὰ  
 you one each to answer. The things

κατ' ἐμὲ πάντα γνωρίσει ὑμῖν  
 concerning me all will make known to you

Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς  
 Tychicus the beloved brother and faithful

διάκονος καὶ σύνδουλος ἐν Κυρίῳ· <sup>8</sup>ὃν  
 servant and fellow-slave in Lord; whom

ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα  
 I sent to you for it this thing, that

γνῶ τὰ περὶ ὑμῶν, καὶ  
 he may know the things concerning you, and

do, work it from the soul,  
 as for the LORD, and not  
 for Men;

<sup>24</sup>‡knowing that from  
 the Lord you will receive  
 the RECOMPENSE of the  
 INHERITANCE; for ‡you  
 serve Christ the LORD.

<sup>25</sup>\*For HE who ACTS  
 UNJUSTLY, will receive  
 back for the injustice he  
 committed; ‡and without  
 any Partiality.

#### CHAPTER IV.

1 MASTERS, ‡render  
 to your BOND-SERVANTS  
 THAT which is JUST and  
 THAT which is EQUAL;  
 knowing that you also  
 have a Master in the  
 Heavens.

2 ‡Attend constantly to  
 PRAYER, watching in it  
 with Thankfulness;

3 ‡praying also at the  
 same time for us, that  
 GOD may ‡open to us a  
 Door for the WORD, to  
 speak ‡the SECRET of the  
 ANOINTED one, on account  
 of \*whom I have been  
 bound;

4 that I may make it  
 manifest, as it behooves  
 me to speak.

5 ‡Walk in Wisdom to-  
 wards THOSE WITHOUT,  
 securing the SEASON for  
 yourselves.

6 Let your WORDS be  
 always with Affability,  
 having been seasoned with  
 Salt, ‡knowing how it be-  
 hooves you to answer  
 every one.

7 ‡Tychicus will make  
 known to you all THINGS  
 relating to me,—that BE-  
 LOVED Brother, and Faith-  
 ful Assistant, and Fellow-  
 servant in the Lord;

8 ‡whom I sent to you  
 for this purpose, that \*you  
 might know our AFFAIRS,

\* VATICAN MANUSCRIPT.—24. for—omit. 25. For HE who. 3. whom. 8. you might know our AFFAIRS.

‡ 24. Eph. vi. 8. ‡ 24. 1 Cor. vii. 22. ‡ 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. ‡ 1. Eph. vi. 9. ‡ 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. ‡ 3. Eph. vi. 19; 2 Thess. iii. 1. ‡ 3. 1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. i. 26; ii. 2. ‡ 5. Eph. v. 15; 1 Thess. iv. 12. ‡ 6. 1 Pet. iii. 15. ‡ 7. Eph. vi. 21. ‡ 8. Eph. vi. 22.

παράκαλεσθαι τὰς καρδίας ὑμῶν· ὅσον Ὀνησί-  
may comfort the hearts of you; with Onesimus  
μῶ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστίν  
the faithful and beloved brother, who is  
ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι  
from you; all to you they will make known  
τὰ ὧδε. <sup>10</sup>Ἀσπάζεται ὑμᾶς Ἀρίσταρχ-  
the things here. Salutes you Aristarchus  
χος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ  
the fellow-captive of me, and Mark the  
ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλά-  
nephew of Barnabas, concerning whom you  
βετε ἐντολὰς· (ἐὰν ἔλθῃ πρὸς ὑμᾶς,  
received commands; (if he should come to you,  
δέξασθε αὐτόν·) <sup>11</sup>καὶ Ἰησοῦς ὁ λεγόμε-  
receive him;) and Jesus he being  
μενος Ἰουστὸς· οἱ ὄντες ἐκ περιτομῆς·  
called Justus; they being of circumcision;  
οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν  
these alone fellow-workers for the kingdom  
τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγο-  
of the God, who were to me a comfort.  
ρία. <sup>12</sup>Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς, ὁ ἐξ  
Salutes you Epaphras, he from  
ὑμῶν δοῦλος Χριστοῦ, πάντοτε ἀγωνιζό-  
you a slave of Anointed, always fervently  
μενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,  
striving on behalf of you in the prayers,  
ἵνα στήτε τέλειοι καὶ πεπληρωμέ-  
that you may stand perfect even having been com-  
νοὶ ἐν παντὶ θελήματι τοῦ Θεοῦ. <sup>13</sup>Μαρτυ-  
rified in all will of the God. I testify  
ρῶ γὰρ αὐτῷ, ὅτι ἔχει πολὺν πόνον ὑπὲρ  
for to him, that he has great concern on behalf  
ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν  
of you, and for those in Laodicea, and for those  
ἐν Ἱερὰπόλει. <sup>14</sup>Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ  
in Hierapolis. Salutes you Luke the  
ιατρός ὁ ἀγαπητός, καὶ Δημᾶς. <sup>15</sup>Ἀσπά-  
physician the beloved, and Demas. Salute  
σασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ  
you those in Laodicea brethren, and  
Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλη-  
Nymphas, and the in house of him congre-  
σίαν. <sup>16</sup>Καὶ ὅταν ἀναγνωσθῇ παρ'  
gation. And when may have been read among  
ὑμῖν \* [ἡ ἐπιστολή,] ποιήσατε, ἵνα καὶ ἐν  
you [the letter,] make you, that also in  
τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ,  
the Laodiceans congregation it may be read,  
καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀνα-  
and that from Laodicea that also you may

and that he might comfort  
your HEARTS;

9 together with †the  
FAITHFUL and Beloved  
Brother Onesimus, who is  
from you. They will tell  
You of all THINGS here.

10 †Aristarchus, my  
FELLOW-CAPTIVE, salutes  
you; and †Mark, the  
NEPHEW of Barnabas;  
concerning whom you re-  
ceived Orders; (if he  
should come to you, re-  
ceive him;)

11 and THAT Jesus who  
is CALLED Justus. These  
only are THEY who of the  
Circumcision ARE my Fel-  
low workmen for the KING-  
DOM of GOD, who were a  
Comfort to me.

12 THAT †EPAPHRAS,  
who is from you, a Ser-  
vant of \*Christ Jesus, salu-  
tes you; at all times  
†fervently striving on your  
behalf in his PRAYERS, that  
you may \*stand †perfect  
and complete in the Whole  
Will of God.

13 For I testify for him,  
that he has great Con-  
cern for you, and for  
THOSE in Laodicea, and  
for THOSE in Hierapolis.

14 †Luke, the BELOVED  
PHYSICIAN, salutes you,  
and †Demas.

15 Salute the BRETHERN  
in Laodicea, and  
Nymphas, and †the CON-  
GREGATION in \*his House.

16 And when †this LET-  
TER may have been read  
among you, cause that it  
may also be read in the  
CONGREGATION of the  
LAODICEANS; and do you  
also read THAT from Laod-  
icea.

\* VATICAN MANUSCRIPT.—12. Christ Jesus. 12. be established perfect. 15. her House. 16. the LETTER—omit.

† 9. Philemon 10. † 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24. † 10. Acts xv. 37; 2 Tim. iv. 11. † 12. Col. i. 7; Philemon 23. † 12. Rom. xv. 30. † 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14. † 14. 2 Tim. iv. 11. † 14. 2 Tim. iv. 10; Philemon 24. † 15. Rom. xvi. 5; 1 Cor. xvi. 19. † 16. 1 Thess. v. 27.

γνώτε. <sup>17</sup>Καὶ εἶπατε Ἀρχίπῳ· Βλέπε τὴν  
 read. And say you to Archippus; See the  
 διακονίαν ἣν παρέλαβες ἐν Κυρίῳ,  
 service which thou didst receive in Lord,  
 ἵνα αὐτὴν πληροῖς. <sup>18</sup>Ὁ ἀσπασμὸς  
 that her thou mayest fulfil. The salutation  
 τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου  
 in the my hand of Paul. Remember you of me  
 τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν.  
 the chains. The favor with you.

17 And say to †Archip-  
 pus, "Attend on the †SER-  
 VICE which thou didst re-  
 ceive in the Lord, that  
 thou mayest fulfil it."

18 †The SALUTATION  
 of Paul, with MY OWN  
 Hand. †Remember MY  
 CHAINS! Favor be with  
 you!

\*TO THE COLOSSIANS. WRITTEN FROM ROME.

\* VATICAN MANUSCRIPT.—*Subscription*—TO THE COLOSSIANS. WRITTEN FROM  
 ROME.

‡ 17. Philemon 2. † 17. 1 Tim. iv. 6. † 18. 1 Cor. xvi. 21; 2 Thess. iii.  
 17. † 18. Heb. xiii. 3.

\*FIRST TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

1 Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ  
Paul and Silvanus and Timothy, to the  
ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ  
congregation of Thessalonians in God a Father  
καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ  
and Lord Jesus Anointed; favor to you and  
εἰρήνη \* [ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου  
peace [from God a Father of us, and Lord  
οὐ Ἰησοῦ Χριστοῦ.] 2 Εὐχαριστοῦμεν τῷ Θεῷ  
Jesus Anointed.] We give thanks to the God  
πάντοτε περὶ πάντων ὑμῶν, μνησίαν  
always concerning all of you, a remembrance  
ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,  
of you making in the prayers of us,  
3 ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου  
unceasingly recollecting of you of the work  
τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης,  
of the faith, and of the labor of the love,  
καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ  
and of the patient endurance of the hope of the  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ  
Lord of us Jesus Anointed, in presence of the  
Θεοῦ καὶ Πατρὸς ἡμῶν· 4 εἰδότες, ἀδελφοί  
God and Father of us; knowing, brethren  
ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν·  
beloved by God, the election of you;  
5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς  
because the glad tidings of us not came to  
ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει,  
you in word only, but also in power,  
καὶ ἐν πνεύματι ἁγίῳ, καὶ \* [ἐν] πληροφορίᾳ  
even with spirit holy, and [with] confirmation  
πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν  
much; as you know what we were among  
ὑμῖν δι' ὑμᾶς. 6 Καὶ ὑμεῖς μιμηταὶ  
you on account of you. And you imitators  
ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμε-  
of us became and of the Lord, having  
νοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ  
received the word in affliction much with  
χαρᾶς πνεύματος ἁγίου· 7 ὥστε γενέσθαι  
joy of spirit holy; so that to have become  
ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ  
you patterns to all to those believing in the  
Μακεδονίᾳ καὶ Ἀχαΐᾳ. 8 Ἀφ' ὑμῶν γὰρ  
Macedonia and in the Achaia. From you for  
ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον  
has been sounded forth the word of the Lord not only  
ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ, ἀλλὰ \* [καὶ]  
in the Macedonia and in the Achaia, but [also]  
ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν  
in every place the faith of you that towards the  
Θεὸν ἐξεληλύθεν· ὥστε μὴ χρεῖαν ἡμᾶς  
God has gone forth; so that not necessary us

CHAPTER I.

1 Paul, and †Silvanus, and Timothy, to the CONGREGATION of Thessalonians in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 †We give thanks to God at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 †never forgetting in the Presence of our God and Father, Your †OPERATIVE FAITH, and †LABORIOUS LOVE, and PATIENT HOPE of our Lord Jesus Christ;

4 knowing, Brethren beloved by God, your †ELECTION;

5 because †our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And †you became Imitators of us, and of the LORD, having embraced the WORD in much Affliction with Joy of holy Spirit;

7 so that you became \*a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAEA.

8 Indeed, not only has the WORD of the LORD been sounded forth from you through MACEDONIA and Achaia; but †in Every Place THAT FAITH of yours towards God has gone forth, so that it is unnecessary for us to say anything.

\* VATICAN MANUSCRIPT.—Title—FIRST TO THE THESSALONICANS. 1. from God our Father, and the Lord Jesus Christ—omit. 5. with—omit. 7. a Pattern. 8. also—omit.

† 1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 12. † 2. Rom. i. 8; Eph. i. 16; Philemon 4. † 3. 1 Thess. ii. 13. † 3. Gal. v. 6; James ii. 17. † 3. Rom. xvi. 6; Heb. vi. 10. † 4. Col. iii. 12; 2 Thess. ii. 13. † 5. Mark xvi. 20; 1 Cor. ii. 4. † 6. 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. † 8. Rom. i. 8; 2 Thess. i. 4.



ἔχειν λαλεῖν τι. <sup>9</sup>Αὐτοὶ γὰρ πε-  
to have to speak anything. Themselves for con-  
οὶ ἡμῶν ἀπαγγέλλουσιν, ὁποῖαν εἰσοδον  
cerning us declare, what kind introduction  
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε  
we had to you, and how you turned  
πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν  
to the God from the idols, to serve  
Θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup>καὶ ἀναμένειν τὸν  
God living and true, and to wait for the  
υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν  
son of him from the heavens, whom he raised  
ἐκ τῶν νεκρῶν, Ἰησοῦν, τὸν ρυόμενον  
out of the dead ones, Jesus, the one delivering  
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. ΚΕΦ.  
us from the wrath of that coming.

6'. 2. <sup>1</sup>Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,  
Yourself for you know, brethren,  
τὴν εἰσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι  
the introduction of us that to you, because  
οὐ κενὴ γέγονεν· <sup>2</sup>ἀλλὰ προπαθόν-  
not in vain it has been; but having previously  
τες καὶ ὑβρισθέντες, καθὼς  
suffered and having been injuriously treated, as  
οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν  
you know, in Philippi, we were emboldened by  
τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγ-  
the God of us to speak to you the glad  
γέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. <sup>3</sup>Ἡ γὰρ  
tidings of the God with much striving. The for  
παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ  
exhortation of us not from error, nor from  
ἀκαθαρσίας, οὔτε ἐν δόλῳ· <sup>4</sup>ἀλλὰ καθὼς δε-  
impurity, nor in deceit; but as we  
δοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆ-  
have been approved by the God to be entrusted  
ναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς  
with the glad tidings, so we speak, not as  
ἀνθρώποις ἀρέσκοντες, ἀλλὰ \* [τῷ] Θεῷ τῷ  
men pleasing, but [the] God that  
δοκιμάζοντι τὰς καρδίας ἡμῶν. <sup>5</sup>Οὔτε γὰρ  
one trying the hearts of us. Neither for  
ποτε ἐν λόγῳ κολακείας ἐγενήθημεν,  
any time with a word of flattery did we come,  
καθὼς οἴδατε· οὔτε ἐν προφάσει πλεονε-  
as you know; nor with a pretence of covetous-  
ξίας, Θεὸς μάρτυς· <sup>6</sup>οὔτε ζητοῦντες ἐξ  
ness, God a witness; nor seeking from  
ἀνθρώπων δόξαν, οὔτε ἀπ' ὑμῶν οὔτε ἀπ'  
men glory, neither from you nor from  
ἄλλων· (δυνάμενοι ἐν δάρεϊ εἶναι, ὡς  
others; (being able with a weight to be, as  
Χριστοῦ ἀπόστολοι·) <sup>7</sup>ἀλλ' ἐγενήθημεν ἡπιοὶ  
of Anointed apostles;) but we were gentle  
ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς θάλ-  
in midst of you. As would cherish a nursing-  
πη τὰ ἑαυτῆς τέκνα, <sup>8</sup>οὕτως ὁμιρομέ-  
mother the of herself children, so, being very

9 For they themselves  
declare concerning \*us  
What Introduction we had  
to you, ‡and how you  
turned to the DEITY, from  
IDOLS, to serve the living  
and true God;

10 and ‡to wait for his  
SON from the HEAVENS,  
whom he raised from the  
DEAD, even THAT Jesus  
who is DELIVERING us  
from THAT WRATH which  
is COMING.

## CHAPTER II.

1 ‡For you know,  
Brethren, THAT INTRO-  
DUCTION of ours which we  
had to you, That it was  
not in vain;

2 but having previously  
suffered, and been injuri-  
ously treated, as you know,  
‡at Philippi, we were em-  
boldened by our GOD ‡to  
speak to you the GLAD  
TIDINGS of GOD, with  
Much Earnestness;

3 ‡For our EXHORTA-  
TION was not from Error,  
nor from Impurity, nor in  
Deceit;

4 but as we have been  
approved by GOD ‡to be  
entrusted with the GLAD  
TIDINGS, so we speak;  
‡not as pleasing Men, but  
THAT God who TRIES our  
HEARTS.

5 ‡For we never came  
with a Word of flattery,  
as you know, nor with a  
Pretext of Covetousness,  
(God is a Witness!)

6 ‡nor did we seek  
Honor from Men, neither  
from you nor from others,  
(though, as Apostles of  
Christ, we are empowered  
to have influence;)

7 but we were gentle in  
the midst of you; even as  
a Nursing-mother would  
cherish HER OWN Chil-  
dren.

\* VATICAN MANUSCRIPT.—9. you. 4. the—omit.

‡ 9. 1 Cor. xii. 2; Gal. iv. 8. ‡ 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16;  
2 Thess. i. 7; Titus ii. 13. ‡ 1. 1 Thess. i. 5, 9. ‡ 2. Acts xvi. 22. ‡ 2. Acts  
xvi. 2. ‡ 3. 2 Cor. vii. 2. ‡ 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. ‡ 4. Gal.  
i. 10. ‡ 5. Acts xx. 33; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. ‡ 6. John v. 41,  
44; xii. 43; 1 Tim. v. 17.

νοι ὑμῶν, εὐδοκοῦμεν μετα-  
desirous of you, we were well-pleased to have  
δοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ  
imparted to you not only the glad tidings of the  
Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι  
God, but also the of yourselves lives, because  
ἀγαπητοὶ ἡμῖν γεγέννησθε. <sup>9</sup>Μνημο-  
beloved ones to us you have become. You

νεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ  
remember for, brethren, the labor of us and  
τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι  
the toil; night and day working  
πρὸς τὸ μὴ ἐπιβαρῆσαι τινὰ ὑμῶν, ἐκή-  
for the not to burden any one of you, we  
ρῴξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.  
published to you the glad tidings of the God.

<sup>10</sup>Ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως  
You witnesses and the God, how piously

καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύ-  
and justly and blamelessly with you the be-  
ουσιν ἐγενήθημεν. <sup>11</sup>καθάπερ οἴδατε, ὡς  
lievers we were; as also you know, how

ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυ-  
one each of you, as a father children of  
τοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθού-  
himself, exhorting you and consoling,

μενοι, <sup>12</sup>καὶ μαρτυρούμενοι εἰς τὸ περιπα-  
and testifying in order that to walk

τῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ κα-  
you worthily of the God, of the one

λοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ  
calling you for the of himself kingdom and  
δόξαν.  
glory.

<sup>13</sup>Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ  
On account of this also we give thanks to the

Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον  
God unceasingly, because receiving a word

ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε,  
of hearing from us of the God, you received,

οὐ λόγον ἀνθρώπων, ἀλλὰ, καθὼς ἐστὶν ἀλη-  
not a word of men, but, as it is truly,

θῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν  
a word of God, which also inworks in

ὑμῖν τοῖς πιστεύουσιν. <sup>14</sup>Ὑμεῖς γὰρ μιμηταὶ  
you the believing ones. You for imitators

ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ  
became, brethren, of the congregations of the

Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ  
God of those being in the Judea in Anointed

Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ  
Jesus, because the things same you suffered also

ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ  
you by the own countrymen, as also

αὐτοὶ ὑπὸ τῶν Ἰουδαίων· <sup>15</sup>τῶν καὶ τὸν  
they by the Jews; of those also the

Κύριον ἀποκτείναντων Ἰησοῦν καὶ τοὺς προ-  
Lord having killed Jesus and the proph-

8 Thus yearning over you, we were content, not only †to have imparted to you the GLAD TIDINGS of GOD, but also †OUR OWN Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUE; †working Night and Day, †so as not to BURDEN any one of you, we published to you the GLAD TIDINGS of God.

10 You and God are Witnesses, †how piously, and righteously, and blamelessly, we were with YOU, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each One of his own Children,—

12 and warned you †to WALK worthily of THAT GOD †who is INVITING you into HIS OWN Glorious Kingdom.

13 \*And on this account also, we give thanks to God unceasingly, Because receiving from us this DIVINE Message, you embraced †not Men's Word but as it is truly, God's Word, and which works powerfully in YOU, the BELIEVERS.

14 For you, Brethren, became Imitators of THOSE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; Because †you also suffered the Same things from your OWN Countrymen, †even as they did from THOSE JEWS,

15 who also †KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not

\* VATICAN MANUSCRIPT.—13. And on this account—

† 8. Rom. i. 11; xv. 29. † 8. 2 Cor. xii. 15. † 9. Acts xx. 34; 1 Cor. iv. 12; 2 Cor. xi. 9; 2 Thess. iii. 8. † 9. 2 Cor. xii. 13, 11. † 10. 2 Cor. vii. 2; 2 Thess. iii. 7. † 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. † 12. 1 Cor. i. 9; 1 Thess. v. 21; 2 Thess. ii. 14; 2 Tim. i. 9. † 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2. † 14. Acts xvii. 5, 13. † 14. Heb. x. 33, 34. † 15. Acts ii. 23; vii. 52.

φήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ  
 ets, and us persecuted, and God not  
 ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων·  
 pleasing, and to all men contrary;  
<sup>16</sup>κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλήσαι ἵνα  
 forbidding us to the Gentiles to speak that  
 σωθῶσιν, εἰς τὸ ἀναπληρῶ-  
 they might be saved, in order that to have filled  
 σαι αὐτῶν τὰς ἁμαρτίας πάντοτε. Ἐφθα-  
 up of themselves the sins always. Has  
 σε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος. <sup>17</sup>Ἡ-  
 come but on them the wrath for an end. We  
 μεις δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ'  
 but, brethren, having been bereaved from  
 ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρδίᾳ,  
 you for a season an hour, in face, not a heart,  
 περισσοτέρως ἐσπουδᾶσαμεν τὸ πρόσωπον  
 more earnestly we endeavored the face  
 ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. <sup>18</sup>Διὸ  
 of you to see with much desire. Therefore  
 ἠθέλησαμεν ἐλθεῖν πρὸς ὑμᾶς, (ἐγὼ μὲν  
 we wished to come to you, (I indeed  
 Παῦλος,) καὶ ἅπαξ καὶ δις· καὶ ἐνέκοψεν  
 Paul,) even once and twice; and thwarted  
 ἡμᾶς ὁ Σατανᾶς. <sup>19</sup>Τίς γὰρ ἡμῶν ἐλπίς ἢ  
 us the Adversary. What for of us hope or  
 χαρὰ ἢ στέφανος καυχήσεως, ἢ οὐχὶ καὶ  
 joy or crown of boasting, or not also  
 ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ  
 you, in presence of the Lord of us Jesus  
 \* [Χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ; <sup>20</sup>Ὑμεῖς  
 [Anointed] in the of him presence? you  
 γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.  
 for are the glory of us and the joy.

## ΚΕΦ. γ'. 3.

<sup>1</sup>Διὸ μὴκέτι στέγοντες, εὐδοκήσα-  
 Wherefore no longer holding out, we thought  
 μεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, <sup>2</sup>καὶ  
 well to be left in Athens alone, and  
 ἐπέμψαμεν Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ  
 we sent Timothy, the brother of us and  
 συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ  
 fellow-worker of the God in the glad tidings  
 τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς  
 of the Anointed, in order that to confirm you  
 καὶ παρακαλέσαι \* [ὑμᾶς] ὑπὲρ τῆς πίστε-  
 and to exhort [you] in behalf of the faith  
 ως ὑμῶν, <sup>3</sup>τῷ μηδένα σαίνεισθαι ἐν ταῖς  
 of you, that no one to be shaken by the  
 θλίψεσι ταύταις· (αὐτοί, γὰρ οἴδατε, ὅτι  
 afflictions these; (yourselves, for you know, that  
 εἰς τοῦτο κείμεθα· <sup>4</sup>καὶ γὰρ ὅτε πρὸς  
 for this we are placed; indeed for when with  
 ὑμᾶς ἦμεν, προελέγομεν ὑμῖν, ὅτι  
 you we were, we previously said to you, that  
 μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγέ-  
 we are about to be afflicted, even as also it

God, and are hostile to All Men;

16 †hindering us from speaking to the GENTILES that they may be saved; so as †to FILL UP Their SINS always; but now †in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored †to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but †the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or †are not you also, before our Lord Jesus at HIS Appearing?

20 You are, indeed our GLORY and JOY.

## CHAPTER III.

1 When, therefore, we could no longer refrain; †we thought well to be left in Athens alone;

2 and we sent †Timothy, our BROTHER and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 †that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know; †That we are liable to this;

4 and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know.

\* VATICAN MANUSCRIPT.—19. Anointed—omit. 2. you—omit.

† 16. Acts xvii. 5, 12; xviii. 12; xix. 9. † 16. Matt. xxiii. 32. † 16. Matt. xxiv. 6, 14. † 17. 1 Thess. iii. 10. † 18. Rom. i. 13; xv. 22. † 19. 2 Cor. i. 14; Phil. ii. 16; iv. 1. † 1. Acts xvii. 15. † 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 11. † 3. Eph. iii. 13. † 3. Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12; 1 Pet. ii. 21. † 4. Acts xx. 24.

νετο καὶ οἴδατε·) ὅδιὰ τοῦτο κα-  
happened and you know;) on account of this also  
γὰ μὴκέτι στέγων, ἔπεμψα εἰς τὸ  
I no longer holding out, I sent in order thaa  
γινῶναι τὴν πίστιν ὑμῶν, μήπως ἐ-εἰ-  
to know the faith of you lest perhaps tempt-  
ρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένη-  
ed you the tempter, and in vain should  
ται ὁ κόπος ἡμῶν. <sup>6</sup> Ἄρτι δέ, ἐλθόντος  
become the toil of us. Just now but, having come  
Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγ-  
Timothy to us from you, and having  
γελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγά-  
brought glad tidings to us the faith and the love  
πὴν ὑμῶν, καὶ ὅτι ἔχετε μνησίαν  
of you, and because you have remembrance  
ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς  
of us good always, longing us  
ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς· ὅδιὰ τοῦτο  
to see, even as also we you; through this  
παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ  
we were comforted, brethren, over you in all  
τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ  
the affliction and distress of us, on account  
τῆς ὑμῶν πίστεως· ὅτι νῦν ζῶμεν, ἐάν  
of the of you faith; because now we live, if  
ὑμεῖς στήκετε ἐν Κυρίῳ. <sup>9</sup> Τίνα γὰρ εὐχαριστί-  
you stand firm in Lord. What for gratitude  
αν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ  
are we able to the God to return concerning  
ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣν χαίρομεν  
you, for all the joy with which we rejoice  
δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν;  
on account of you in presence of the God of us?  
<sup>10</sup> νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμε-  
night and day more exceedingly entreating  
νοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ κα-  
for the to see of you the face, and to  
ταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.  
supply the things wanting of the faith of you.  
<sup>11</sup> Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ  
Himself but the God and Father of us, and the  
Κύριος ἡμῶν Ἰησοῦς \* [Χριστός] κατευθύνει  
Lord of us Jesus [Anointed] may direct  
τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· <sup>12</sup> ὑμᾶς δὲ ὁ Κύριος  
the way of us to you; you but the Lord  
πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς  
cause to be full and to overthrow with the love to  
ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς  
each other and to all, even as also we  
εἰς ὑμᾶς· <sup>13</sup> εἰς τὸ στηρίξαι ὑμῶν τὰς  
to you; in order that to be established of you the  
καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν  
hearts blameless in holiness in presence  
τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ  
of the God even a Father of us, at the coming

5 On this account also, being no longer able to endure, I sent to ASCERTAIN \*YOUR FAITH, †lest perhaps the TEMPTER had tempted you, and our TOIL should have become in vain.

6 †But just now, Timothy having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and That you have always a kind Remembrance of us, longing to see Us, †even as we also You;

7 on this account, Brethren, †we were comforted over you, in All our \*DISTRESS and Affliction, by means of YOUR Faith.

8 Because we now live, since you †stand firm in the Lord.

9 For †What Gratitude can we return to God concerning you, for All the JOY with which we rejoice on your account in the presence of our God;

10 Night and Day most abundantly †entreating to SEE YOUR FACE, and †to supply the DEFICIENCIES of your FAITH?

11 But may God Himself, even our Father, and our LORD Jesus, direct our WAY to you;

12 and may the LORD †cause you to be full and to overflow with †love to each other, and to all even, as we also to you;

13 so as to †establish your hearts blameless in holiness before God, even our Father, at the COM-

\* VATICAN MANUSCRIPT.—5. Your FAITH. 7. DISTRESS and Affliction. 11. Anointed—omit.

† 5. 1 Cor. vii. 5; 2 Cor. xi. 5. † 6. Acts xviii. 1, 5. † 6. Phil. i. 8. † 7. 2 Cor. i. 4; vii. 6, 7, 13. † 8. Phil. iv. 1. † 9. 1 Thess. i. 2. † 10. Rom. i. 10, 11; xv. 32. † 10. 2 Cor. xiii. 9, 11; Col. iv. 12. † 12. 1 Thess. iv. 10. † 12. 1 Thess. iv. 9; 2 Pet. i. 7. † 13. 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21.

τοῦ Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] μετὰ  
of the Lord of us Jesus [Anointed] with  
πάντων τῶν ἁγίων αὐτοῦ.  
all of the holy ones of himself.

## ΚΕΦ. δ'. 4.

ἸΛοιπὸν \* [οὖν,] ἀδελφοί, ἐρωτῶμεν ὑμᾶς  
Finally [therefore,] brethren, we entreat you  
καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς  
and we exhort in Lord Jesus, as  
παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ  
you received from us the how it behooves  
ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα  
you to walk and to please God, so that  
περισσεύητε μᾶλλον· <sup>2</sup>οἴδατε γάρ, τίνας πα-  
you may abound more; you know for, what  
ρραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου  
commands we gave to you by the Lord  
Ἰησοῦ. <sup>3</sup>Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ Θεοῦ,  
Jesus. This for is will of the God,  
ὁ ἁγιασμός ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ  
the sanctification of you; to abstain you from  
τῆς πορνείας· <sup>4</sup>εἰδέναι ἕκαστον ὑμῶν  
the fornication; to have known each one of you  
τὸ ἑαυτοῦ σκευὸς κτᾶσθαι ἐν ἁγιασμῷ  
the of himself vessel to possess in satisfaction  
καὶ τιμῇ, ὥμῃ ἐν πάθει ἐπιθυμίας,  
and honor, not in passion of inordinate desire,  
καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν  
as even the Gentiles those not knowing the  
Θεόν· <sup>5</sup>τὸ μὴ ὑπερβαίνειν καὶ πλεονεκεῖν ἐν  
God; that not to overstep and cheat in  
τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι  
the matter the brother of himself; because  
ἕκδικος \* [ὁ] Κύριος περὶ πάντων τού-  
an avenger [the] Lord concerning all these  
των, καθὼς καὶ προείπομεν ὑμῖν καὶ διε-  
things, as also we before said to you and fully  
μαρτυράμεθα. <sup>7</sup>Οὐ γὰρ ἐξάλεσεν ἡμᾶς ὁ  
testified. Not for did call us the  
Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.  
God for impurity, but in sanctification.  
<sup>8</sup>Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον  
Therefore the one setting aside, not man  
ἐθετεί, ἀλλὰ τὸν Θεόν, τὸν καὶ δόντα  
sets aside, but the God, that also having given  
τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.  
the spirit of himself the holy to us.  
<sup>9</sup>Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν  
Concerning but the brotherly love, no need  
ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς  
you have to write to you; yourselves for you  
θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·  
God taught are into the to love each other;  
<sup>10</sup>καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντα τοὺς ἀδελ-  
also for you do it to all the breth-

ING of our LORD Jesus,  
‡with All his SAINTS.

## CHAPTER IV.

1 \*Finally, Brethren, we entreat you, and we exhort in the Lord Jesus, \*that as you received from us ‡how it behooves you to walk and ‡to please God, so that you may abound more.

2 For you know What Commandments we gave you by the LORD Jesus.

3 For this is ‡God's Will, your SANCTIFICATION; ‡that you abstain from FORNICATION;

4 ‡that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;

5 not in Passion of Lust, ‡even as THOSE GENTILES who KNOW not God;

6 ‡that none OVERSTEP the bound; and cheat his BROTHER by the PRAC-TICE; because the Lord is ‡an Avenger for all these things, as we before said to you, and fully tes-tified.

7 For God did not call us for Impurity. ‡but in Sanctification.

8 Therefore, ‡HE who REJECTS, rejects not Man, but THAT GOD ‡who also imparted his HOLY SPIRIT for \*you.

9 But concerning BRO-THERLY LOVE, \*we have no Need to write to you, for you yourselves are di-vinely instructed ‡to LOVE each other;

10 ‡for you also do it \*even towards All THOSE BRETHREN in All MACE-

\* VATICAN MANUSCRIPT.—I. FINALLY. 1. therefore—omit. 1. that as you received from us HOW it behooves you to walk and please God, even as also you walk, you may abound more. 6. the—omit. 8. you. 9. we have no Need to write to you. 10. even towards. 11. OWN—omit.

‡ 13. Zech. xiv. 5; Jude 14. ‡ 1. Phil. i. 27; Col. ii. 6. ‡ 1. Eph. v. 27. ‡ 3. Rom. xii. 2; Eph. v. 17. ‡ 3. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5. ‡ 4. Rom. vi. 19; 1 Cor. vi. 15, 18. ‡ 5. Eph. iv. 11. ‡ 6. 1 Cor. vi. 8. ‡ 6. 2 Thess. i. 8. ‡ 7. 1 Cor. i. 2; Heb. xii. 14; 1 Pet. i. 14, 15. ‡ 8. Luke x. 16. ‡ 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24. ‡ 9. John xiii. 34; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. ‡ 10. 1 Thess. i. 7. ‡ 10. 1 Thess. iii. 12.

φοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακα-  
ren those in whole the Macedonia. We exhort  
λοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μάλ-  
but you, brethren, to abound more;

λον· <sup>11</sup>καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσ-  
and to strive earnestly to be quiet, and to

σειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς  
do the things your own, and to work with the

\*[ιδίαις] χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγ-  
[own] hands of you, as to you we

γείλαμεν· <sup>12</sup>ἵνα περιπατῇτε εὐσχημόνως  
commanded; so that you may walk becomingly

πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχη-  
towards those outside, and of nothing need may

τε. <sup>13</sup>Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελ-  
have. Not we wish but you to be ignorant, breth-

φοί, περὶ τῶν κεκοιμημένων,  
ren, concerning those having fallen asleep,

ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ  
so that not you may grieve, as even the others

οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup>Εἰ γὰρ πιστεύομεν,  
those not having a hope. If for we believe,

ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ  
that Jesus died and arose, so and the

Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄ-  
God those having slept through the Jesus will

ξει σὺν αὐτῷ. <sup>15</sup>Τοῦτο γὰρ ὑμῖν λέγομεν  
lead out with him. This for to you we may say

ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ  
by word of Lord, that we the living ones those

περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου,  
being left over to the coming of the Lord,

οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας. <sup>16</sup>Οτι  
not not may precede those having slept. Because

αὐτὸς ὁ Κύριος ἐν κελεύσῃ, ἐν φωνῇ  
himself the Lord with a command, with a voice

ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ  
archangel's messenger, and with a trumpet of God

καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ  
will come down from heaven, and the dead ones

ἐν Χριστῷ ἀναστήσονται πρῶτον· <sup>17</sup>ἔπειτα  
in Anointed will be raised first; afterwards

ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι,  
we the living ones those being left over

ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα  
at the same time with them shall be caught away

ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς  
in clouds for a meeting of the Lord into

ἀέρα· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.  
air; and so always with Lord shall we be.

<sup>18</sup>Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς  
Therefore comfort you each other in the

λόγοις τούτοις. ΚΕΦ. ε'. 5. <sup>1</sup>Περὶ  
words these. Concerning

δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί,  
but the times and the seasons, brethren,

οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι· <sup>2</sup>αὐ-  
no need you have to you to be written; your-

DONIA. But we exhort  
you, Brethren, ‡to abound  
yet more,

11 and earnestly strive  
to be quiet, and to mind  
your own affairs, and ‡to  
work with your HANDS, as  
we commanded You;

12 ‡so that you may  
walk becomingly towards  
THOSE WITHOUT, and may  
have Need of nothing.

13 And we do not wish  
you to be ignorant, Breth-  
ren, concerning THOSE  
HAVING FALLEN ASLEEP,  
so that you may not grieve  
as THOSE OTHERS ‡who  
HAVE not a Hope.

14 For ‡since we believe  
That Jesus died and arose;  
so also [we believe] that  
God, through JESUS, ‡will  
lead forth with him THOSE  
who fell ASLEEP.

15 For this we affirm to  
you, by the Lord's Word,  
‡That we, the LIVING,  
who are LEFT OVER to the  
COMING of the \*LORD, will  
by no means precede  
THOSE who fell ASLEEP.

16 Because ‡the LORD  
himself will come down  
from Heaven with a Shout,  
with an Archangel's Voice,  
and with ‡God's Trumpet;  
and ‡the DEAD in Christ  
will be raised first;

17 then we, the LIVING,  
‡who are LEFT OVER, shall  
at the same time with  
them, be caught away in  
Clouds, for a Meeting of  
the LORD in the Air; and  
‡so we shall be always  
\*with the Lord.

18 Therefore, comfort  
each other with these  
WORDS.

## CHAPTER V.

1 But concerning ‡the  
TIMES and the SEASONS,  
Brethren, you do not need  
to be written to;

\* VATICAN MANUSCRIPT.—11. OWN—omit. 15. JESUS. 17. in the Lord.

‡ 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12. ‡ 12. Rom. xiii. 12; 2 Cor. viii. 21;  
1 Pet. iii. 12. ‡ 13. Eph. ii. 12. ‡ 14. 1 Cor. xv. 13. ‡ 14. 1 Cor. xv. 23.  
‡ 15. 1 Cor. xv. 51. ‡ 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. ‡ 16.  
1 Cor. xv. 52. ‡ 16. 1 Cor. xv. 23, 52. ‡ 17. 1 Cor. xv. 51. ‡ 17. John xii. 26;  
xiv. 3; xvii. 24. ‡ 1. Matt. xxiv. 3, 36; Acts i. 7.

τοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι \* [ἡ] ἡμέρα  
selves for accurately you know, that [the] day

Κυρίου, ὡς κλέπτης ἐν νυκτί, οὕτως ἔρχεται.  
of Lord, as a thief in night, so comes.

<sup>3</sup> Ὅταν λέγωσιν· Εἰρήνη καὶ ἀσφάλεια· τότε  
When they may say; Peace and safety; then

τε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥς  
sudden to them is at hand destruction, just

περὶ ἣν ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ· καὶ  
as the birth-pang to her in womb having; and

οὐ μὴ ἐκφύγωσιν. <sup>4</sup> Ὑμεῖς δέ, ἀδελφοί,  
not not can they escape. You but, brethren,

οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς  
not are in darkness, that the day you as

κλέπτης καταλάβῃ·  
a thief should come upon;

<sup>5</sup> πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ  
all for you sons of light are and

υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτός, οὐδὲ σκό-  
sons of day; not we are of night, nor of dark-

τους. <sup>6</sup> Ἀρα οὖν μὴ καθεύδωμεν, ὡς \* [καὶ]  
ness. So then not we may sleep, as [even]

οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφω-  
the others, but we should watch and we should

μεν· τοὶ γὰρ καθεύδοντες, νυκτός κα-  
not drink; those for sleeping, of night they

θεύδουσι· καὶ οἱ μεθύσκομενοι, νυκτός μεθύ-  
sleep; and those getting drunk, of night they

ουσιν. <sup>8</sup> Ὑμεῖς δέ, ἡμέρας ὄντες, νήφω-  
get drunk. We but, of day being, should not

μεν, ἐνδυσάμενοι θώρακα πίστεως καὶ  
drink, having put on a breastplate of faith and

ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτη-  
of love, and a helmet, a hope of sal-

ρίας· <sup>9</sup> ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς  
vation; because not did set us the God for

ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ  
wrath, but for attaining of salvation by means of

τοῦ Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,] <sup>10</sup> τοῦ  
the Lord of us Jesus [Anointed,] of that

ἀποθανόντος ὑπὲρ ἡμῶν· ἵνα, εἴτε γρη-  
having died on behalf of us; so that, whether we

γορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν  
may be awake or we may be asleep, together with

αὐτῷ ζήσωμεν. <sup>11</sup> Διὸ παρακαλεῖτε ἀλλή-  
him we may live. Wherefore comfort you each

λους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθῶς  
other, and build you up one the other, as

καὶ ποιεῖτε. <sup>12</sup> Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,  
even you do. We entreat but you, brethren,

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστα-  
to know those toiling among you, and presiding

μένους ὑμῶν ἐν Κυρίῳ, καὶ νοουθετοῦντας  
over you in Lord, and admonishing

ὑμᾶς, <sup>13</sup> καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶ  
you, and to esteem them superabundantly

2 for you yourselves know accurately, †That the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then †sudden Destruction impends over them, just as LABOR-PANGS on HER who is pregnant, and they shall by no means escape.

4 †But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all †Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 †So then, we should not sleep, as the OTHERS; but we should †be vigilant and temperate.

7 For †THOSE who SLEEP, sleep by Night; and †the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, †having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 because †God did not set us apart for Wrath, but †for attaining Salvation, through THAT LORD of ours, Jesus.

10 †who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 †Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, †to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on

\* VATICAN MANUSCRIPT.—2. the—omit. 6. even—omit. 9. Anointed—omit.

† 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 39, 40. † 3. Luke xvii. 27-29; xxi. 34, 35; 2 Thess. i. 9. † 4. Rom. xiii. 12, 13; 1 John ii. 8. † 5. Eph. v. 8. † 6. Matt. xxv. 5. † 6. Matt. xxiv. 42; xxv. 13; Rom. xiii. 11-13; 1 Pet. v. 8. † 7. Luke xxi. 34, 36; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14. † 7. Acts ii. 15. † 8. Eph. vi. 14, 16, 17. † 9. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. † 9. 2 Thess. ii. 13, 14. † 10. Rom. xiv. 8, 9; 2 Cor. v. 15. † 11. 1 Thess. iv. 18. † 12. 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17.

ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν· εἰ-  
in love, on account of the work of them; be  
οἰκονομεῖτε ἐν ἑαυτοῖς. <sup>14</sup>Παρακαλοῦμεν δὲ  
you at peace among yourselves. We exhort but

ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους,  
you, brethren, admonish you the disorderly ones,

παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε  
encourage you the desponding ones, hold you on to

τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάν-  
the feeble ones, be you long-suffering towards all.

τας. <sup>15</sup>Οἰκράτε, μὴ τις κακὸν ἀντὶ κακοῦ  
See you, no one evil in place of evil

τινὶ ἀποδοῦ· ἀλλὰ πάντοτε τὸ ἀγα-  
to any one should render; but always the good

θὸν διώκετε καὶ εἰς ἀλλήλους καὶ  
pursue you both towards each other and

εἰς πάντας. <sup>16</sup>Πάντοτε χαίρετε. <sup>17</sup>Ἀδια-  
towards all. Always rejoice you. Unceasing-

λείπτως προσεύχεσθε· <sup>18</sup>ἐν παντὶ εὐχαρι-  
ly pray you; in every thing give you

στεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ  
thanks; this for will of God in Anointed

Ἰησοῦ εἰς ὑμᾶς. <sup>19</sup>Τὸ πνεῦμα μὴ  
Jesus concerning you. The spirit not

σβέννυτε· <sup>20</sup>προφητείας μὴ ἐξουθενεῖτε·  
quench you; prophecies not disregard you;

<sup>21</sup>πάντα δὲ δοκιμάετε· τὸ καλὸν κατέ-  
all things but try you; the good thing hold

χετε· <sup>22</sup>ἀπὸ παντὸς εἵδους πονηροῦ ἀπέχε-  
you fast; from every form of evil do you

σθε. <sup>23</sup>Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης  
abstain. Himself but the God of the peace

ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑ-  
may sanctify you entirely; and whole of

μῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα  
you the spirit and the life and the body

ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν  
blameless in the presence of the Lord of us

Ἰησοῦ Χριστοῦ τηρηθεῖν. <sup>24</sup>Πιστὸς ὁ  
Jesus Anointed may be preserved. Faithful the

καλῶν ὑμᾶς, ὃς καὶ ποιήσει. <sup>25</sup>Ἀδελφοί,  
one calling you, who also will perform. Brethren,

προσεύχεσθε περὶ ἡμῶν. <sup>26</sup>Ἀσπάσασθε τοὺς  
pray you for us. Salute you the

ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. <sup>27</sup>Οἰκί-  
brethren all with a kiss holy. I adjure

ζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπι-  
you the Lord, to be read the

στολήν πᾶσι τοῖς \* [ἀγίοις] ἀδελφοῖς. <sup>28</sup>Ἡ  
letter to all the [holy] brethren. The

account of their work. Cultivate peace among yourselves.

<sup>14</sup> And we exhort you, Brethren, †admonish the DISORDERLY. ‡ encourage the TIMID, †assist the FEEBLE, be ‡forbearing towards all.

<sup>15</sup> †See that no one render Evil for Evil to Any one; but always pursue the good, both towards each other and towards all.

<sup>16</sup> †Rejoice always.

<sup>17</sup> †Pray unceasingly.

<sup>18</sup> †In everything give thanks; for this is God's Will, by Christ Jesus, concerning you.

<sup>19</sup> †Quench not the SPIRIT.

<sup>20</sup> †Do not disregard Prophecies:

<sup>21</sup> but †examine all things. †Hold fast the GOOD.

<sup>22</sup> Abstain from Every form of Evil.

<sup>23</sup> And may the God of PEACE Himself sanctify you entirely; and may Your Whole person—the SPIRIT and the SOUL and the BODY,—†be preserved blameless in the PRESENCE of our LORD Jesus Christ.

<sup>24</sup> †Faithful is HE who CALLS you, who also will perform.

<sup>25</sup> Brethren, †pray \*also for us.

<sup>26</sup> †Salute all the BRETHREN with a holy Kiss.

<sup>27</sup> I adjure you by the LORD, †to read the LET-TER to All the BRETHREN.

\* VATICAN MANUSCRIPT.—25. also. 27. holy—omit.

† 14. 2 Thess. iii. 11, 12. † 14. Heb. xii. 12. † 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. † 14. Gal. v. 22; Eph. iv. 2; Col. iii. 12. † 15. Lev. xix. 18; Prov. xx. 22; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9. † 16. 2 Cor. vi. 10; Phil. iv. 4. † 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. † 18. Eph. v. 20; Col. iii. 17. † 19. Eph. iv. 30. † 20. 1 Cor. xiv. 1, 39. † 21. 1 Cor. ii. 11, 15; 1 John iv. 1. † 21. Phil. iv. 8. † 23. 1 Cor. i. 8. † 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. † 25. Col. iv. 3; 2 Thess. iii. 1. † 26. Rom. xvi. 5. † 27. Col. iv. 16; 2 Thess. iii. 4.



χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'  
 favor of the Lord of us Jesus Anointed with  
 ὑμῶν.  
 you.

28 ‡The FAVOR of our  
 LORD Jesus Christ be with  
 you.\*‡

\* VATICAN MANUSCRIPT.—28. *Subscription*—FIRST TO THE THESSALONICANS.  
 WRITTEN FROM ATHENS.

‡ 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51.—*Macknight*.

‡ 28. Rom. xvi. 20, 24; 2 Thess iii. 18.

\*SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

1 Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος, τῇ  
Paul and Silvanus and Timothy, to the  
ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ  
congregation of Thessalonians in God a Father  
ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· ὁ χάρις ὑμῖν  
of us and Lord Jesus Anointed; favor to you  
καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς \* [ἡμῶν,] καὶ  
and peace from God a Father [of us,] and  
Κυρίου Ἰησοῦ Χριστοῦ. Ὁ εὐχαριστεῖν ὁφεί-  
Lord Jesus Anointed. To give thanks we are  
λομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν,  
bound to the God always concerning you,  
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραι-  
brethren, as proper it is, because is grow-  
ξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη  
ing fast the faith of you, and abounds the love  
ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους·  
of one of each of all of you for each other;  
ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ναυχᾶσθαι ἐν  
so that us ourselves in you to boast among  
ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς  
the congregations of the God, on account of the  
ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς  
patience of you and of faith, in all the  
διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν, αἷς  
persecutions of you and the afflictions, which  
ἀνέχεσθε· ὅνδειγμα τῆς δικαίας κρι-  
you endure; a token of the righteous judg-  
σεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι  
ment of the God, for that to be deemed worthy  
ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ  
you of the kingdom of the God, on behalf of  
ἧς καὶ πάσχετε. Ὁ εἶπερ δίκαιον παρὰ  
which also you suffer. If indeed a just thing with  
Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς  
God, to give in return to those afflicting you  
θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις  
affliction, and to you to those being afflicted  
ἀνεσθαι μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ  
a relaxation with us, at the revelation of the  
Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων  
Lord Jesus from heaven, with messengers  
δυνάμεως αὐτοῦ, ἐν πυρὶ φλογός, διδόντος  
of power of himself, in a fire of flame, executing  
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν,  
retributive justice to those not knowing God,  
καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγε-  
and to those not being obedient to the glad  
λίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ,]  
tidings of the Lord of us Jesus [Anointed,]

CHAPTER I.

1 Paul, and †Silvanus, and Timothy, to the CONGREGATION of Thessalonians †in God our Father and the Lord Jesus Christ;  
2 †Favor to you and Peace, from God the Father and the Lord Jesus Christ.

3 †We are bound to give thanks to God always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other;

4 so that †we ourselves boast in You among the CONGREGATIONS of GOD, †on account of your PATIENCE and Faith, †in All your PERSECUTIONS and the AFFLICTIONS which you endure;

5 †a Token of the RIGHTEOUS Judgment of GOD, for you to be DEEMED WORTHY of the KINGDOM of GOD, on account of which also you suffer.

6 †If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,

7 so also to you the AFFLICTED, †a Rest together with us, at †the REVELATION of the LORD Jesus from Heaven with the Angels of his Power.

8 †in a Flame of Fire, dispensing Retributive justice †to THOSE not ACKNOWLEDGING God, and †to THOSE not BEING OBEDIENT to the GLAD TIDINGS of our LORD Jesus;

9 †who shall pay a just

\* VATICAN MANUSCRIPT.—Title—SECOND TO THE THESSALONICANS. 2. of us—omit. 8. Anointed—omit.

† 1. 2 Cor. i. 19. † 1. 1 Thess. i. 1. † 2. 1 Cor. i. 3. † 3. 1 Thess. i. 2, 3; iii. 6, 9; 2 Thess. ii. 13. † 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19, 20. † 4. 1 Thess. i. 3. † 4. 1 Thess. ii. 14. † 5. Phil. i. 28. † 6. Rev. vi. 10. † 7. Rev. xvi. 13. † 7. 1 Thess. iv. 16; Jude 14. † 8. Heb. x. 27; xii. 29. † 8. 1 Thess. iv. 5. † 8. Rom. ii. 8. † 9. Phil. iii. 19; 2 Pet. iii. 7.

οἵτινες διζηντίσουσιν, ὀλεθρον αἰώ-  
 νιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ  
 τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup>ὅταν ἔλ-  
 θῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐ-  
 τοῦ καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύ-  
 σασιν (ὅτι ἐπιστεύθη τὸ μαρτύριον  
 ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ. <sup>11</sup>Εἰς  
 ὃ καὶ προσευχόμεθα πάντοτε περὶ  
 ὑμῶν, ἵνα ὑμᾶς ἀξιῶσιν τῆς  
 κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν  
 εὐδοκίαν ἀγαθοσύνης καὶ ἔργον πίστεως  
 ἐν δυνάμει. <sup>12</sup>ὅπως ἐνδοξασθῇ τὸ ὄνομα  
 τοῦ Κυρίου ἡμῶν Ἰησοῦ \* [Χριστοῦ] ἐν  
 ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν  
 χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ  
 Χριστοῦ.  
 Anointed.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ  
 τῆς παρουσίας τοῦ Κυρίου \* [ἡμῶν] Ἰησοῦ  
 Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,  
<sup>2</sup>εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ  
 τοῦ νοός, μήτε θροεῖσθαι μήτε διὰ πνεύματος,  
 μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι'  
 ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.  
<sup>3</sup>Μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρό-  
 πον· ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία  
 πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς  
 ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, <sup>4</sup>ὁ ἀντι-  
 κείμενος καὶ ὑπεραιρούμενος ἐπὶ πάντα λεγό-  
 μενον θεὸν ἢ σέβασμα ὥστε αὐτὸν  
 called a god or an august object, so that him

penalty,—aionion De-  
 struction from the Face of  
 the LORD, and from the  
 GLORY of his STRENGTH;

10 ‡when he shall come  
 to be glorified in his  
 SAINTS, and ‡to be ad-  
 mired in ALL THOSE who  
 BELIEVE, in that DAY;  
 Because our TESTIMONY  
 to you was believed.

11 For which also we  
 pray always concerning  
 you, that our God may  
 esteem You worthy of the  
 CALLING, and may com-  
 plete Every Desire of  
 Goodness, and ‡Work of  
 Faith with Power;

12 ‡so that the NAME  
 of our LORD Jesus may be  
 glorified in you, and you  
 in him, according to the  
 FAVOR of our God, and  
 Lord Jesus Christ.

## CHAPTER II.

1 But we entreat you,  
 Brethren, concerning ‡the  
 COMING of the LORD Jesus  
 Christ, and Our ‡Assem-  
 bling to him,

2 that you be not  
 quickly AGITATED in  
 MIND, nor alarmed, nei-  
 ther by a Spirit, nor by a  
 Discourse nor by a Letter  
 as from us, as though the  
 DAY of the LORD was pres-  
 ent.

3 ‡Let no one delude  
 You by any means, Be-  
 cause ‡the APOSTACY  
 must come first, and there  
 must be revealed ‡THAT  
 MAN of SIN, THAT SON of  
 DESTRUCTION,

4 the OPPONENT, who  
 indeed ‡lifts himself above  
 everything called Divinity  
 or Majesty; so as to seat

\* VATICAN MANUSCRIPT.—12. Anointed—omit. 2. of us—omit.

‡ 10. Psal. lxxxix. 7. ‡ 10. Psal. lxxviii. 35. ‡ 11. 1 Thess. i. 3. ‡ 12. 1 Pet. i. 7; iv. 14. ‡ 1. 1 Thess. iv. 16. ‡ 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17. ‡ 3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. ‡ 3. 1 Tim. iv. 1. ‡ 3. Dan. vii. 25; 1 John ii. 18; Rev. xiii. 11. ‡ 4. Dan. vii. 25; xi. 36; Rev. xiii. 6.

εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδει-  
 into the temple of the God to be seated, openly  
 κνύντα ἑαυτὸν, ὅτι ἐστὶ θεός. <sup>5</sup>Οὐ μνημο-  
 showing himself, that he is a god. Not remem-  
 νεύετε, ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα  
 ber you, that still being with you, these things  
 ἔλεγον ὑμῖν; <sup>6</sup>καὶ νῦν τὸ κατέχον  
 I said to you? and now the restraining thing  
 οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν  
 you know, in order that to be revealed him  
 ἐν τῷ ἑαυτοῦ καιρῷ. <sup>7</sup>Τὸ γὰρ μυστήριον  
 in the of himself season. The for secret thing  
 ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κα-  
 already works of the lawlessness, only the one  
 τέχων ἄρτι ἕως ἐκ μέσου γένηται.  
 restraining now till out of midst it may be;  
<sup>8</sup>καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος;  
 and then will be revealed the lawless one;  
 ὃν ὁ Κύριος \* [Ἰησοῦς] ἀναλώσει τῷ  
 whom the Lord [Jesus] will consume with the  
 πνεύματι τοῦ στόματος αὐτοῦ, καὶ κα-  
 breath of the mouth of himself, and will  
 ταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας  
 make powerless by the appearing of the presence  
 αὐτοῦ. <sup>9</sup>οὗ ἐστὶν ἡ παρουσία, κατ'  
 of himself; of whom is the presence, according to  
 ἐνέργειαν τοῦ σατανᾶ, ἐν πάσῃ δυνάμει  
 an energy of the adversary, with all power  
 καὶ σημεῖοις καὶ τέρασι ψεύδους, <sup>10</sup>καὶ  
 and signs and wonders of falsehood, and  
 ἐν πάσῃ ἀπάτῃ \* [τῆς] ἀδικίας, \* [ἐν]  
 with every deception [of the] iniquity, [in]  
 τοῖς ἀπολλυμένοις. ἀνθ' ὧν τὴν ἀγάπην  
 those perishing; because as the love  
 τῆς ἀληθείας οὐκ ἔδέξαντο εἰς τὸ  
 of the truth not they received in order that  
 σωθῆναι αὐτούς. <sup>11</sup>Καὶ διὰ τοῦτο πέμ-  
 to be saved them. And because of this will  
 ψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης,  
 send to them the God a strong working of deceit,  
 εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει.  
 in order that to believe them the falsehood;  
<sup>12</sup>ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες  
 so that maybe judged all those not having believed  
 τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες \* [ἐν] τῇ  
 the truth, but having delighted [in] the  
 ἀδικίᾳ. <sup>13</sup>Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν  
 iniquity. We but are bound to give thanks  
 τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί  
 to the God always concerning you, brethren  
 ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλατο ὑμᾶς ὁ  
 being beloved by Lord, because chose you the  
 Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγία-  
 God from a beginning for salvation in sancti-  
 σμῷ πνεύματος καὶ πίστει ἀληθείας. <sup>14</sup>εἰς  
 fication of spirit and belief of truth; into  
 ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου  
 which he called you by means of the glad tidings

himself in the TEMPLE of  
 God, exhibiting himself  
 That he is a God.

5 Do you not remember  
 That while I was with you,  
 I said these things to you?

6 and now you know  
 WHAT RESTRAINS, in or-  
 der to his BEING REVEAL-  
 ED in HIS OWN Season.

7 For ‡the SECRET of  
 LAWLESSNESS is already  
 working, till only the ONE  
 RESTRAINING for the pre-  
 sent shall be out of the way;

8 and then will be re-  
 vealed the LAWLESS ONE;  
 (‡whom the LORD Jesus  
 will consume with ‡the  
 BREATH of his MOUTH,  
 and annihilate by the AP-  
 PEARING of his PRES-  
 ENCE;)

9 Whose COMING is ac-  
 cording to the Energy of  
 the ADVERSARY, with All  
 Power, and ‡Signs, and  
 Wonders of Falsehood,

10 and with Every De-  
 ception of Iniquity to  
 ‡THOSE who are PERISH-  
 ING, because they admitted  
 not the LOVE of the TRUTH  
 in order that they might  
 be saved.

11 ‡And on this account  
 GOD \*will send to them an  
 Energy of Delusion, ‡to  
 their BELIEVING the  
 FALSEHOOD;

12 in order that All  
 THOSE may be judged who  
 BELIEVED not the TRUTH,  
 ‡but approv the INI-  
 QUITY.

13 But ‡we are bound  
 to give thanks to God al-  
 ways for you, Brethren be-  
 loved by the Lord, Because  
 ‡God \*chose you a First-  
 fruit for Salvation, ‡in  
 Sanctification of Spirit  
 and Belief of Truth:

14 to which he called  
 you by our GLAD TIDINGS,

\* VATICAN MANUSCRIPT.—8. Jesus—omit. 10. of the—omit. 10. in—omit. 11. sends them. 12. in—omit. 13. chose you a First-fruit.

‡ 7. 1 John ii. 18; iv. 3. ‡ 8. Dan. vii. 10, 11. ‡ 8. Isa. xi. 4; Rev. ii. 16. ‡ 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. ‡ 10. 2 Cor. ii. 15; iv. 3. ‡ 11. Rom. i. 24. ‡ 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. ‡ 12. Rom. i. 32. ‡ 13. 2 Thess. i. 3. ‡ 13. 1 Thess. i. 4. ‡ 13. 1 Pet. i. 2.

ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου  
of us, for obtaining glory of the Lord  
ἡμῶν Ἰησοῦ Χριστοῦ.  
of us Jesus Anointed.

<sup>15</sup> Ἀρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖ-  
So then, brethren, stand you, and hold you  
τε τὰς παραδόσεις, ἃς ἐδιδάχθητε,  
fast the traditions, which you were taught,  
εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς  
whether through a word or by a letter  
ἡμῶν. <sup>16</sup> Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς  
of us. Himself but the Lord of us Jesus  
Χριστός, καὶ ὁ Θεὸς \* [καὶ] Πατὴρ ἡμῶν  
Anointed, and the God [and] Father of us  
ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν  
he having loved us and having given a consolation  
αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>17</sup> πα-  
age-lasting and a hope good by favor, may  
ρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι  
comfort of you the hearts, and may establish  
\* [ὑμᾶς] ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.  
[you] in every word and work good.

## ΚΕΦ. γ'. 3.

<sup>1</sup> Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ  
The remainder, pray you, brethren, for  
ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ  
of us, that the word of the Lord may run and  
δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ  
may be glorified, as even among you, and  
ἵνα ρυσθῶμεν ἀπὸ τῶν ἀτόπων  
that we may be delivered from the out of place  
καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ  
and evil men; not for of all the  
πίστις. <sup>3</sup> Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς  
faith. Faithful but is the Lord, who  
στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονη-  
will establish you and will guard from the evil  
ροῦ. <sup>4</sup> Πεποιθᾶμεν δὲ ἐν Κυρίῳ ἔφ'  
one. We have confidence but in Lord concerning  
ὑμᾶς, ὅτι ἃ παραγγέλλομεν \* [ὑμῖν,]  
you, because the things we announce [to you,]  
καὶ ποιεῖτε καὶ ποιήσετε. <sup>5</sup> Ὁ δὲ Κύριος κα-  
both you do and will do. The but Lord may  
τευθῆναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην  
direct of you the hearts into the love  
τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.  
of the God, and into the patience of the Anointed.  
<sup>6</sup> Παραγγέλλομεν, δὲ ὑμῖν, ἀδελφοί, ἐν ὀνό-  
We give orders but to you, brethren, in name  
ματι τοῦ Κυρίου \* [ἡμῶν] Ἰησοῦ Χριστοῦ,  
of the Lord [of us] of Jesus Anointed,  
στελλέσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτά-  
to withdraw you from every brother dis-  
κτως περιπατοῦντος, καὶ μὴ κατὰ τὴν  
orderly walking, and not according to the

for the obtaining of the  
Glory of our LORD Jesus  
Christ.

15 So then, Brethren,  
stand firm, and retain  
the INSTRUCTIONS you  
were taught, whether by  
our Word or Letter.

16 But may our LORD,  
\* Christ Jesus himself, and  
THAT GOD our FATHER,  
who LOVED us, and gave  
us, by Favor, a good  
Consolation, and a good  
Hope,

17 console Your HEARTS,  
and establish you in  
Every good \* Work and  
Word.

## CHAPTER III.

1 FINALLY, Brethren,  
pray for us, that the  
WORD of the LORD may  
run and be glorified, even  
as among you;

2 and that we may be  
delivered from PERVERSE  
and Vicious Men; for not  
all have the FAITH.

3 But Faithful is the  
LORD, who will establish  
and guard you from the  
EVIL one.

4 And we have confi-  
dence in the LORD concern-  
ing you, Because the  
things we command, \* you  
both are doing, and will  
do.

5 And may the LORD  
direct Your HEARTS into  
the LOVE of GOD, and into  
the PATIENCE of the  
ANOINTED one.

6 Now we charge you,  
Brethren, in the Name of  
the LORD Jesus Christ,  
to withdraw from Every  
Brother who walks out of  
order, and not according

\* VATICAN MANUSCRIPT.—16. Christ Jesus. 16. and—omit. 17. you—omit. 17. Work and Word. 4. to you—omit. 4. you both did, and are doing, and will do. 6. of us—omit.

† 14. John xvii. 22; 1 Thess. ii. 12; 1 Pet. v. 10. † 15. 1 Cor. xvi. 13; Phil. iv. 1. † 15. 1 Cor. xi. 2; 2 Thess. iii. 6. † 16. 1 John iv. 10; Rev. i. 5. † 16. 1 Pet. i. 3. † 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. † 1 Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25. † 2. Rom. xv. 31. † 3. 1 Cor. i. 9; 1 Thess. v. 24. † 3. John xvii. 15. † 4. 2 Cor. vii. 16; Gal. v. 10. † 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10.

παράδοσιν, ἣν παρέλαβον παρ' ἡμῶν. Ἐν-  
tradition, which they received from us. Your-  
τοὶ γὰρ οἴδατε, πῶς δεῖ μιμεῖσθαι  
selves for know, how it behooves to imitate  
ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν,  
us; because not we were disorderly among you,  
οὐδὲ δωρεάν ἄρτον ἐφάγομεν παρὰ  
neither gratuitously bread did we eat from  
τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα  
any one, but in toil and weariness, night  
καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπι-  
and day working, in order that not to  
βαρῆσαι τίνα ὑμῶν. Ὁὐχ ὅτι οὐκ ἔχομεν  
burden any of you. Not because not we have  
ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶ-  
authority, but that ourselves a pattern we might  
μεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup>Καὶ γὰρ,  
give to you for the to imitate us. Indeed for,  
ὅτε ἡμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν  
when we were with you, this we announced  
ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι,  
to you, that if any one not wishes to work,  
μηδὲ ἐσθιέτω. <sup>11</sup>Ἀκούομεν γὰρ τινὰς  
neither let him eat. We hear for some  
περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν  
are walking, among you out of order, nothing  
ἐργαζομένους, ἀλλὰ περιεργαζομένους. <sup>12</sup>Τοῖς  
working, but being above work. To the  
δὲ τοιοῦτοις παραγγέλλομεν καὶ παρακαλοῦ-  
now such like we command and we exhort  
μεν διὰ τοῦ Κυρίου \* [ἡμῶν] Ἰησοῦ Χρι-  
through the Lord [of us] Jesus Anointed,  
στοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν  
that with quietness working the  
ἑαυτῶν ἄρτον ἐσθιώσιν. <sup>13</sup>Ὑμεῖς δέ,  
of themselves bread they may eat. You but,  
ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες.  
brethren, not should be remiss doing well.  
<sup>14</sup>Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν  
If but any one not hearkens to the word of us  
διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε·  
by means of the letter, him point you out;  
\* [καὶ] μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐν-  
[and] not mix you together with him, so that he  
τραπή· <sup>15</sup>καὶ μὴ ὡς ἐχθρὸν ἡγεῖ-  
may be put to shame; and not as an enemy regard  
σθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. <sup>16</sup>Αὐτὸς  
you, but admonish you as a brother. Himself  
δὲ ὁ Κύριος τῆς εἰρήνης δώη ὑμῖν τὴν  
but the Lord of the peace may give to you the  
εἰρήνην διαπαντὸς ἐν παντί τρόπῳ· ὁ Κύρι-  
peace always in every way; the Lord  
ος μετὰ πάντων ὑμῶν. <sup>17</sup>Ὁ ἀσπασμὸς τῇ  
with all of you. The salutation by the  
ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν  
my hand of Paul, which is a sign in

to the INSTRUCTION which  
\*you received from us.

7 For you yourselves  
know how you ought to  
imitate us; Because we  
were not disorderly among  
you,

8 nor did we eat Bread  
for nothing from any one,  
but in Toil and Weariness,  
working Night and Day,  
so as not to BURDEN any  
of you;

9 †Not Because we have  
no Authority, but that we  
might give Ourselves a  
Pattern for you to IMI-  
TATE us.

10 For also, when we  
were with you, This we  
commanded you, †That if  
any one is not willing to  
work, neither let him eat.

11 For we hear of some  
among you, †walking out  
of order, not working, but  
being above work.

12 Now SUCH we charge  
and exhort \*by the Lord  
Jesus Christ, †that, work-  
ing with Quietness, they  
may eat THEIR OWN Bread.

13 But you, Brethren,  
†should not be remiss in  
doing well.

14 But if any one obey  
not our word by this  
LETTER, point him out,  
and †do not associate with  
him, so that he may be  
put to shame;

15 †and regard him not  
as an Enemy, †but ad-  
monish him as a Brother.

16 †Now may the LORD  
of PEACE himself give you  
PEACE always in every  
way. The LORD be with  
you all.

17 †The SALUTATION  
of Paul, with MY OWN  
Hand, which is a Sign in

\* VATICAN MANUSCRIPT.—6. you received. 12. of us—omit. 12. in the Lord Jesus Christ. 14. and—omit.

† 7. 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6, 7. † 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9. † 9. 1 Cor. ix. 6; 1 Thess. ii. 6. † 10. Gen. iii. 9; 1 Thess. iv. 11. † 11. 1 Tim. v. 13; 1 Pet. iv. 15. † 12. Eph. iv. 28. † 13. Gal. vi. 9. † 14. Matt. xviii. 17; 1 Cor. v. 9, 11. † 15. Lev. xix. 17; 1 Thess. v. 14. † 16. Titus iii. 10. † 17. Rom. xv. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23. † 17. 1 Cor. xvi. 21; Col. iv. 18.

πάση ἐπιστολῇ· οὕτω γράφω· <sup>18</sup>ἡ χάρις τοῦ  
every letter; thus I write; the favor of the  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων  
Lord of us Jesus Anointed with all  
ὑμῶν. \* [Ἀμήν.]  
of you. [So be it.]

Every Epistle; thus I write.

18 ‡The FAVOR of our LORD Jesus Christ be with you all.\*

\* VATICAN MANUSCRIPT.—18. So be it—omit. Subscription—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

‡ 12. Rom. xvi. 24.

\*THE FIRST TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup>Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ,  
Paul, an apostle of Jesus Anointed,  
κατ' ἐπιταγὴν Θεοῦ, σωτῆρος  
according to an appointment of God, a saviour  
ἡμῶν, καὶ Χριστοῦ Ἰησοῦ, τῆς ἐλπίδος ἡμῶν,  
of us, and Anointed Jesus, of the hope of us,  
<sup>2</sup>Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει· χάρις,  
to Timothy a genuine child in faith; favor,  
ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς \* [ἡμῶν,]  
mercy, peace from God a Father [of us,]  
καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.  
and Anointed Jesus the Lord of us.

<sup>3</sup>Καθὼς παρεκάλεσά σε προσμεῖναι ἐν  
As I entreated thee to remain in  
Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα πα-  
Ephesus, departing for Macedonia, that thou  
ραγγεῖλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, ἡμῶν  
mayest charge some not other to teach, nor  
προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράν-  
to hold to fables and genealogies endless,  
τοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ  
which disputes occasion rather than  
οἰκονομίαν Θεοῦ τὴν ἐν πίστει· <sup>5</sup>(τὸ δὲ  
an administration of God that by faith; (the now  
τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ  
end of the commandment is love out of  
καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς  
a pure heart and conscience good  
καὶ πίστεως ἀνυποκρίτου· ὧν τινες ἀστοχῇ  
and faith unfeigned; which some having  
σαντες, ἐξετράπησαν εἰς ματαιολογίαν, ὡθέ-  
missed, turned aside to foolish talking, wish-  
λοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες  
ing to be law-teachers, not understanding  
μήτε αὐτὰ λέγουσι, μήτε περὶ  
neither the things they say, nor concerning  
τίνων διαβεβαιοῦνται. <sup>8</sup>Οἴδαμεν  
certain things they positively affirm. We know  
δέ, ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως  
but, that good the law, if one it lawfully  
χρηται, <sup>9</sup>εἰδὼς τοῦτο, ὅτι δικαίῳ  
may use, knowing this, that for a just one  
νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ  
a law not is laid down, for lawless ones but and  
ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτω-  
for unruly ones, for ungodly ones and sinners,  
λοῖς, ἀνοσίτοις καὶ θεβήλοις, πα-  
for impious ones and for profane ones, for  
τραλώαις καὶ μητραλώαις,  
smiters of fathers and for smiters of mothers,  
ἀνδροφόνους, <sup>10</sup>πόρνοις, ἀρσενοκοῖταις,  
for man-killers, for fornicators, for sodomites,  
ἀνδραποδισταῖς, ψεύταις, ἐπίδοχοις,  
for man-stealers, for liars, for oath-breakers,

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, ‡according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

2 to ‡Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

3 Remain still in Ephesus, as I entreated thee, ‡when departing for Macedonia, so that thou mayest charge some not ‡to teach differently,

4 nor to hold to Fables and interminable Genealogies, ‡which occasion Disputes, rather than THAT \*EDIFICATION of God by Faith.

5 (Now ‡the END of the COMMANDMENT is Love, ‡from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That ‡the LAW is excellent if one use it lawfully;

9 ‡knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smitters of fathers and Smitters of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any

\* ALEXANDRIAN MANUSCRIPT.—Title—THE FIRST OF TIMOTHY. 2. of us—omit. 4. EDIFICATION.

‡ 1. Acts ix. 15; Gal. i. 1, 11. ‡ 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2. ‡ 3. Acts xx. 1, 3; Phil. ii. 24. ‡ 3. Gal. i. 6, 7; 1 Tim. vi. 3, 10. ‡ 4. 1 Tim. vi. 4, 20. ‡ 5. Rom. xiii. 8-10; Gal. v. 14. ‡ 5. 2 Tim. ii. 22. ‡ 8. Rom. vii. 12. ‡ 9. Gal. iii. 19; v. 23.



καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ δι-  
and if anything other to the being sound

δασκαλία ἀντίκειται, <sup>11</sup>κατὰ τὸ εὐαγ-  
teaching is opposed, according to the glad  
γέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ  
tidings of the glory of the blessed God, which  
ἐπιστεύθην ἐγώ. <sup>12\*</sup>[καὶ] χάριν ἔχω  
was entrusted with I; [and] give thanks I

τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ  
to the one having empowered me Anointed Jesus

τῷ Κυρίῳ ἡμῶν, ὅτι πιστὸν με ἡγήσατο,  
the Lord of us, because faithful me he regarded,  
θέμενος εἰς διακονίαν, <sup>13</sup>τὸν πρότερον ὄντα  
placing into service, him formerly being

βλάσφημον καὶ διώκτην καὶ ὑβριστήν·  
a defamer and a persecutor and a violent person;

ἀλλ' ἡλεήθην, ὅτι ἄγνοῶν  
but I received mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, <sup>14</sup>ὑπερεπλεόνασε δὲ ἡ  
I acted in unbelief, superabounded but the

χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ  
favor of the Lord of us with faith and

ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. <sup>15</sup>Πιστὸς ὁ  
love of that in Anointed Jesus. True the

λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι  
word, and of all reception worthy, that

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρ-  
Anointed Jesus came into the world sinners

τωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. <sup>16</sup>ἀλλὰ  
to save, of whom first am I; but

διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ  
through this I received mercy, that in me first

ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν  
might show forth Jesus Anointed the all

μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόν-  
forbearance, for an example of those being

τῶν πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον·  
about to believe on him for life age-lasting;

<sup>17</sup>τῷ δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ,  
to the now King of the ages, incorruptible,

ἀοράτῳ, μόνῳ Θεῷ, τιμῇ καὶ δόξᾳ εἰς τοὺς  
invisible, only God, honor and glory for the

αἰῶνας τῶν αἰώνων· ἀμήν.)  
ages of the ages; so be it.)

<sup>18</sup>Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι,  
This the charge I commit to thee,

τέκνον Τιμόθεε, κατὰ τὰς προαγούσας  
child O Timothy, according to the preceding

ἐπὶ σὲ προφητείας ἵνα στρα-  
in respect to thee prophecies that thou mayest

τεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, <sup>19</sup>ἔχων  
war by them the good warfare, holding

πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες  
faith and good a conscience, which some

ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυά-  
having thrust away, concerning the faith were

other thing that is opposed  
‡to the WHOLESOME Doc-  
trine;

11 according to the  
GLAD TIDINGS of the  
GLORY of the BLESSED  
GOD, ‡with which I was  
entrusted.

12 I give thanks to him  
who empowered me, Christ  
Jesus our LORD, Because  
he deemed Me Faithful,  
‡putting into Service

13 him ‡who was PRE-  
VIOUSLY a Defamer, and  
a Persecutor, and a Viol-  
ent man; but I received  
mercy. ‡Because being  
ignorant I acted in Un-  
belief.

14 ‡But the FAVOR of  
our LORD superabounded,  
with THAT Faith and Love  
which are in Christ Jesus.

15 True is the WORD,  
and worthy of All Recep-  
tion, That ‡Christ Jesus  
came into the WORLD to  
save Sinners, of whom  
first am I.

16 But on this account  
‡I received mercy, that  
in me, first, \*Christ Jesus  
might exhibit ALL For-  
bearance for an Example  
of THOSE BEING ABOUT to  
believe on him in order to  
aionian Life.

17 ‡Now to the KING of  
the AGES, the Incorrupti-  
ble, the Invisible, the Only  
God, be Honor and Glory  
for the AGES of the AGES.  
Amen.)

18 This CHARGE ‡I  
commit to thee, O Child  
Timothy, according to the  
PRECEDING PROPHECIES  
concerning thee, that by  
them thou mayest carry on  
‡the good Contest;

19 retaining Faith and a  
Good Conscience, which  
some having thrust away,

\* ALEXANDRIAN MANUSCRIPT.—12. And—omit.

16. Christ Jesus.

‡ 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; II. 1. ‡ 11. 1 Cor. ix. 17; Gal. II. 7; Col. i. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3. ‡ 12. 2 Cor. iii. 5, 6; iv. 1; Col. i. 25. ‡ 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6. ‡ 13. Luke xxiii. 34; John ix. 39, 41; Acts iii. 17; xxvi. 9. ‡ 14. 1 Cor. xv. 10. ‡ 15. Matt. ix. 13; Mark ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 John iii. 5. ‡ 16. 2 Cor. iv. 1. ‡ 17. 1 Tim. vi. 15, 16. ‡ 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. ‡ 18. 1 Tim. vi. 12; 2 Tim. ii. 3; iv. 7.

γησαν· <sup>20</sup>ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέ-  
shipwreck; of whom is Hymenius and Alex-  
ξανδρος, οὓς παραδέδωκα τῷ σατανᾷ,  
ander, whom I delivered up to the adversary,  
ἵνα παιδευθῶσι μὴ βλασφημεῖν.  
so that they might be taught not to revile.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι  
I exhort therefore first of all to make  
δεήσεις, προσευχάς, ἐντεύξεις, εὐχαρι-  
supplications, prayers, intercessions, thanks-  
στίαις ὑπὲρ πάντων ἀνθρώπων· <sup>2</sup>ὑπὲρ βα-  
givings in behalf of all men; in behalf of  
σιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ  
kings, and of all of those in high station  
όντων· ἵνα ἡρεμον καὶ ἡσύχιον βίον δια-  
being; so that a tranquil and quiet life we  
γωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.  
may lead in all piety and seriousness.

<sup>3</sup>Τοῦτο \* [γὰρ] καλὸν καὶ ἀποδεκτὸν ἐνώπιον  
This [for] good and acceptable in presence  
τοῦ σωτῆρος ἡμῶν Θεοῦ, <sup>4</sup>ὃς πάντας ἀνθρώ-  
of the preserver of us God, who all men  
πους θέλει σωθῆναι καὶ εἰς ἐπί-  
wishes to be saved, and into in exact knowl-  
γνωσιν ἀληθείας ἐλθεῖν. <sup>5</sup>Εἷς γὰρ Θεός, εἰς  
edge of truth to come. One for God, one  
καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος  
and mediator of God and of men, a man  
Χριστὸς Ἰησοῦς, ὃς δούς ἑαυτὸν  
Anointed Jesus, he having given himself  
ἀντίλυτρον ὑπὲρ πάντων· \* [τὸ μαρτύριον]  
a ransom in behalf of all; [the testimony]  
καιροῖς ἰδίοις, <sup>7</sup>εἰς δὲ ἐτέθην ἐγὼ  
for seasons own, for which was placed I  
ἡρῶς καὶ ἀπόστολος, (ἀλήθειαν λέγω, οὐ  
a herald and an apostle, (truth I speak, not  
ψεύδομαι,) διδάσκαλος ἐθνῶν ἐν πίστει  
I speak falsely,) a teacher of nations in faith  
καὶ ἀληθείᾳ.  
and in truth.

<sup>8</sup>Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας  
I direct therefore to pray the men  
ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας  
in every place, lifting up holy hands  
χωρὶς ὀργῆς καὶ διαλογισμοῦ. <sup>9</sup>Ὡσαύτως  
without wrath and disputing. In the same way  
\*[καὶ τὰς] γυναῖκας ἐν καταστολῇ κοσμίῳ,  
[and the] women in apparel becoming,  
μετὰ αἰδοῦς καὶ σωφοσύνης, κοσμεῖν  
with modesty and soundness of mind, to adorn  
ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ  
themselves, not with wreaths, of gold, or  
μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, <sup>10</sup>ἀλλ',  
pearls or a garment expensive, but,

concerning the FAITH  
\*suffered Shipwreck;

20 of whom are †Hyme-  
nius and Alexander; whom  
I †delivered up to the  
ADVERSARY, that they may  
be taught not to blas-  
pheme.

## CHAPTER II.

1 I exhort, therefore  
first of all, to make Sup-  
plications, Prayers, Inter-  
cessions, and Thanksgiv-  
ings in behalf of All Men;

2 †in behalf of Kings,  
and ALL who ARE in High  
station, so that we may  
lead a Tranquil and Quiet  
Life in All Piety and Seri-  
ousness.

3 This is good and †ac-  
ceptable before God, our  
SAVIOR,

4 †who desires All Men  
to be saved, †and to come  
to an accurate Knowledge  
of the Truth.

5 †For God is One, and  
there is †One Mediator of  
God and Men, that Man,  
Christ Jesus,

6 †who GAVE himself a  
Ransom in behalf of all,—  
the TESTIMONY in its own  
Seasons;—

7 †for which I was ap-  
pointed a Herald and an  
Apostle, (I speak Truth, I  
do not falsify,) a Teacher  
of Nations in \*Faith and  
Truth.

8 I appoint, therefore,  
the MEN to pray in every  
place, lifting up Holy  
Hands without Wrath and  
Disputing.

9 In like manner, the  
WOMEN, also, in †becom-  
ing Attire, with Modesty  
and soberness of mind,  
not decorating themselves  
with Wreaths, or Gold, or  
Pearls, or expensive Cloth-  
ing,

\* ALEXANDRIAN MANUSCRIPT.—19. suffered Shipwreck. 3. for—omit. 6. the  
TESTIMONY—omit. 7. Spirit and Truth. 9. and the—omit.

† 20. 2 Tim. ii. 14, 17. † 20. 1 Cor. v. 5. † 2. Ezra vi. 10; Rom. xlii. 1.  
† 3. Rom. xii. 2; 1 Tim. v. 4. † 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12;  
2 Pet. iii. 9. † 4. John xvii. 3; 2 Tim. ii. 25. † 5. Rom. iii. 29, 30; x. 12; Gal.  
iii. 20. † 5. Heb. viii. 6; ix. 15. † 6. Matt. xx. 28; Mark x. 45; Eph. i. 7;  
Titus ii. 14. † 7. Eph. iii. 7, 8; 2 Tim. i. 11. † 9. 1 Pet. iii. 3, 4.

(ὃ <sup>which</sup> <sup>is becoming</sup> <sup>for women</sup> <sup>undertaking</sup> <sup>θεοσέβειαν,</sup>) δι' <sup>worship of God,</sup> <sup>by means of</sup> <sup>works</sup> <sup>good.</sup>

<sup>11</sup>Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ. <sup>12</sup>Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέμω.

πο, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι <sup>nor to assume authority over a man, but to be</sup>

ἐν ἡσυχίᾳ. <sup>13</sup>Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, <sup>in silence.</sup> <sup>Adam</sup> <sup>for</sup> <sup>first</sup> <sup>was formed,</sup>

εἷτα Εὐα. <sup>14</sup>Καὶ Ἀδὰμ οὐκ ἠπατήθη. ἡ <sup>then</sup> <sup>Eve.</sup> <sup>And</sup> <sup>Adam</sup> <sup>not</sup> <sup>was deceived;</sup> <sup>the</sup>

δὲ γυνὴ ἀπατηθεῖσα, ἐν παραβάσει <sup>but</sup> <sup>woman</sup> <sup>having been deceived,</sup> <sup>in</sup> <sup>transgression</sup>

γέγονε. <sup>15</sup>σωθήσεται δὲ διὰ τῆς <sup>became;</sup> <sup>she will be preserved</sup> <sup>but</sup> <sup>through</sup> <sup>the</sup>

τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ <sup>child-bearing,</sup> <sup>if</sup> <sup>they abide</sup> <sup>in</sup> <sup>faith</sup> <sup>and</sup>

ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. <sup>love</sup> <sup>and</sup> <sup>holiness</sup> <sup>with</sup> <sup>sobriety of mind.</sup>

### ΚΕΦ. γ'. 3.

<sup>1</sup>Πιστὸς ὁ λόγος. Εἴ τις ἐπισκοπῆς <sup>True</sup> <sup>the word;</sup> <sup>If</sup> <sup>any one</sup> <sup>an oversight</sup>

ὁρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. <sup>2</sup>Δεῖ <sup>longsafter,</sup> <sup>excellent</sup> <sup>a work</sup> <sup>he desires.</sup> <sup>It behooves</sup>

οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μι- <sup>then</sup> <sup>the</sup> <sup>overseer</sup> <sup>unblamable</sup> <sup>to be,</sup> <sup>of</sup>

ᾶς γυναικὸς ἀνδρα, νηφάλιον, σώφρονα, <sup>one</sup> <sup>wife</sup> <sup>a husband,</sup> <sup>vigilant,</sup> <sup>sedate,</sup>

κόσμιον, φιλόξενον, διδακτικόν. <sup>3</sup>μὴ πάροι- <sup>orderly,</sup> <sup>hospitable,</sup> <sup>fit to teach;</sup> <sup>not</sup> <sup>a wine</sup>

νον, μὴ πλήκτην, ἀλλ' ἐπεικῆν, ἄμα- <sup>drinker,</sup> <sup>not</sup> <sup>a striker,</sup> <sup>but</sup> <sup>gentle,</sup> <sup>not</sup> <sup>quarrel-</sup>

χον, ἀφιλάργυρον. <sup>4</sup>τοῦ ἰδίου οἴκου καλῶς <sup>some,</sup> <sup>not</sup> <sup>a lover of money;</sup> <sup>of the own</sup> <sup>house</sup> <sup>well</sup>

προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ <sup>presiding,</sup> <sup>children</sup> <sup>having</sup> <sup>in</sup> <sup>subjection</sup> <sup>with</sup>

πάσης σεμνότητος. <sup>5</sup>(εἰ δέ τις τοῦ ἰδίου <sup>all</sup> <sup>dignity;</sup> <sup>(if</sup> <sup>but</sup> <sup>any one</sup> <sup>of the own</sup>

οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλη- <sup>house</sup> <sup>to preside</sup> <sup>not</sup> <sup>knows,</sup> <sup>how</sup> <sup>a congre-</sup>

σίας Θεοῦ ἐπιμελήσεται;) <sup>6</sup>μὴ νεό- <sup>gation of God</sup> <sup>will he take care of?</sup> <sup>not</sup> <sup>a new</sup>

φυτον, ἵνα μὴ τυφωθείς εἰς κρί- <sup>convert,</sup> <sup>so that</sup> <sup>not</sup> <sup>being puffed up</sup> <sup>into</sup> <sup>a judg-</sup>

μα ἐμπέσῃ τοῦ διαβόλου. <sup>7</sup>δεῖ <sup>ment</sup> <sup>he may fall</sup> <sup>of the</sup> <sup>accuser;</sup> <sup>it behooves</sup>

δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ <sup>but</sup> <sup>him</sup> <sup>also</sup> <sup>a testimony</sup> <sup>good</sup> <sup>to have</sup> <sup>from</sup>

τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμ- <sup>those outside,</sup> <sup>so that</sup> <sup>not</sup> <sup>into</sup> <sup>reproach</sup> <sup>he</sup>

πέσῃ καὶ παγίδα τοῦ διαβόλου. <sup>may</sup> <sup>fall</sup> <sup>and</sup> <sup>a snare</sup> <sup>of the</sup> <sup>accuser.</sup>

10 but with good Works, which become Women undertaking the worship of God.

11 Let a Woman learn in Quietness with All Submission;

12 for ‡I do not permit a Woman to teach, ‡or to assume authority over a Man, but to be quiet;

13 for ‡Adam was formed first, and then Eve.

14 And ‡Adam was not deceived; but the WOMAN having been \*deceived, became a Transgressor;

15 but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

### CHAPTER III.

1 This SAYING is True; If any one longs after an ‡Overseer's office, he desires an Excellent Work.

2 ‡THE OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, ‡fit to teach;

3 ‡not a wine-drinker, no striker, but gentle, not quarrelsome, ‡not a lover of money;

4 presiding well over his own Family, ‡having the Children in Subjection with All Dignity;

5 (but if any one knows not how to preside over his own Family, how can he take care of a Congregation of God?)

6 Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

7 And he must even have a good Testimony ‡from THOSE WITHOUT, that he may not fall into reproach and ‡a Snare of the ENEMY.

\* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

‡ 12. 1 Cor. xiv. 34. ‡ 12. Eph. v. 24. ‡ 13. Gen. i. 27; ii. 18, 22; 1 Cor. xi. 8, 9. ‡ 14. Gen. iii. 6; 2 Cor. xi. 3. ‡ 1. Acts xx. 28; Phil. i. 1. ‡ 2. Titus i. 6, &c. ‡ 2. 2 Tim. ii. 24. ‡ 3. Titus i. 7. ‡ 3. 1 Pet. v. 2. ‡ 4. Titus i. 6. ‡ 7. Acts xxii. 12; 1 Cor. v. 12; ‡ Thess. iv. 12. ‡ 7. 2 Tim. ii. 26.

Ἐκκλήσιας ὡσαύτως σεμνοῦς, μὴ διλό-  
 gous, μὴ οἶνω πολλῷ προσέχοντας, μὴ  
 worded, not to wine much being addicted, not  
 αἰσχροκερδεῖς, ἔχοντας τὸ μυστήριον τῆς  
 eager for base gain, holding the secret of the  
 πίστεως ἐν καθαρᾷ συνειδήσει. <sup>10</sup>Καὶ οὗτοι  
 faith in a pure conscience. Also these  
 δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονεί-  
 tut let be proved first, then let serve,  
 τωσαν, ἀνέγκλητοι ὄντες. <sup>11</sup>Γυναῖκας ὡσαύ-  
 unblamable being. Women in like  
 τως σεμνάς, μὴ διαδόλους, νηφαλίους,  
 manner serious, not accusers, vigilant,  
 πιστὰς ἐν πᾶσι. <sup>12</sup>Διάκονοι ἕστωσαν μιᾷς  
 faithful in all things. Servants let be of one  
 γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι  
 wife a husband, children well presiding over  
 καὶ τῶν ἰδίων οἰκῶν. <sup>13</sup>Οἱ γὰρ καλῶς δια-  
 and of the own houses. Those for well hav-  
 κονήσαντες, βαθμὸν ἑαυτοῖς καλὸν  
 ing served, a standing for themselves honorable  
 περιποιούνται, καὶ πολλὴν παροησίαν ἐν πί-  
 they acquire, and much confidence in  
 στει τῇ ἐν Χριστῷ Ἰησοῦ. <sup>14</sup>Ταῦτα  
 faith in that in Anointed Jesus. These things  
 σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σὲ τά-  
 to thee I write, hoping to come to thee ver-  
 χιον. <sup>15</sup>Ἐάν δὲ βραδύνω, ἵνα εἰ-  
 soon; if but I should delay, that thou mayest  
 δῇς, πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀνα-  
 know, how it behoves in a house of God to  
 στρέφεισθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ  
 conduct thyself, which is a congregation of God  
 ζῶντος. <sup>16</sup>στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας  
 living; A pillar and basis of the truth  
 καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσε-  
 and confessedly great is the of the piety  
 βείας μυστήριον. \*Ὁς ἐφανερώθη ἐν σαρκί,  
 secret; Who was manifested in flesh,  
 ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέ-  
 was justified in spirit, was seen by mes-  
 λοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπι-  
 sengers, was proclaimed among nations, wes  
 στεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.  
 believed among a world, was taken up in glory.

## ΚΕΦ. δ'. 4.

Ἐν τῷ πνεύματι ῥητῶς λέγει, ὅτι ἐν ὑστέ-  
 The but spirit expressly says, that in subse-  
 ροῖς καιροῖς ἀποστήσονται τινὲς τῆς  
 quent seasons will fall away some from the  
 πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ  
 faith, adhering to spirits wandering and

8 † Assistants in like manner ought to be serious, not deceitful in speech, † not being addicted to much Wine, not eager for base gain;

9 holding the SECRET of the FAITH with a Pure Conscience.

10 But let These also be proved first, then let them serve, being unblamable.

11 † Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

12 Let Assistants be Husbands of One Wife, presiding well over their OWN Families.

13 For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

14 These things I write to Thee, hoping to come to thee very soon;

15 but if I should delay, so that thou mayest know how to conduct thyself in † God's House, which is a Congregation of the living God.

16 † A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; † He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

## CHAPTER IV.

1 But the SPIRIT † expressly says, That in subsequent Seasons, some will apostatize from the FAITH, giving heed to † deceitful Spirits, and † to Teachings of Demons;

\* ALEXANDRIAN MANUSCRIPT.—It is doubtful whether this word was originally Ὁς who, or Θεὸς God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "He who," instead of "God," in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

† 8. Acts vi. 3. † 8. Lev. x. 9. † 11. Titus ii. 3. † 15. Eph. ii. 21, 22; 2 Tim. ii. 20. † 16. John i. 14; 1 John i. 2. † 1. John xvi. 13; 2 Thess. ii. 3; 2 Tim. iii. 1; 2 Pet. iii. 3. † 1. 2 Tim. iii. 13; 2 Pet. ii. 1. † 1. Dan. xi. 35, 37, 38; Rev. ix. 20.

διδασκαλίαις δαιμονίων, <sup>2</sup>ἐν ὑποκρίσει ψευδο-  
 to teachings of demons, by hypocrisy of false-  
 λόγων, κεκαυτηριασμένων τὴν ἰδίαν συν-  
 speakers, having been cauterized the own  
 εἰδήσιν, <sup>3</sup>κωλύοντων γαμεῖν, ἀπέχεσθαι βρω-  
 conscience, forbidding to marry, to abstain from  
 μάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν  
 foods, which the God created for a partaking of  
 μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἔπε-  
 with thanksgiving by the faithful ones and they  
 γνωκόσι τὴν ἀλήθειαν. <sup>4</sup>Ὅτι πᾶν κτίσμα  
 have known the truth. Because every creature  
 Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ  
 of God good, and nothing cast away, with  
 εὐχαριστίας λαμβανόμενον. <sup>5</sup>ἁγιάζεται· γὰρ  
 thanksgiving being received; it is sanctified for  
 διὰ λόγου Θεοῦ καὶ ἐντεῦξως. <sup>6</sup>Ταῦτα  
 through a word of God and of prayer. These things  
 ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔση  
 setting forth to the brethren, good thou wilt be  
 διάκονος Ἰησοῦ Χριστοῦ, ἐντρέφόμενος  
 a servant of Jesus Anointed, being nourished  
 τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς  
 with the words of the faith and of the good  
 διδασκαλίας, ἣ παρηκολούθηκας.  
 teaching, which thou hast closely followed.  
<sup>7</sup>Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους πα-  
 The but profane and old women fables do  
 ραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβει-  
 thou avoid; discipline but thyself for piety.  
 αν. <sup>8</sup>Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλί-  
 The for bodily discipline for  
 γον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς  
 a little it is profitable; the but piety for  
 πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα  
 all things profitable it is, a promise having  
 ζωῆς τῆς νῦν καὶ τῆς μελλούσης. <sup>9</sup>Πι-  
 of life of the now and of that about coming. True  
 στός ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.  
 the word and of all acceptance worthy.  
<sup>10</sup>Εἰς τοῦτο γὰρ \* [καὶ] κοπιῶμεν καὶ ὀνειδι-  
 In order of this [and] we toil and are re-  
 ζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι.  
 proached, because we have hoped in God living,  
 ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα  
 who is a preserver of all men, especially  
 πιστῶν. <sup>11</sup>Παραγγέλλε ταῦτα καὶ δι-  
 of believers. Do thou enjoin these things and do  
 δασκε. <sup>12</sup>Μηδεὶς σου τῆς νεότητος κατα-  
 thou teach. No one thee the youth let  
 φρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν  
 despise, but a pattern become thou of the believers  
 ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει,  
 in word, in conduct, in love, in faith,

2 [misled] by the †Hypocrisy of false teachers; whose own †Conscience has been seared;

3 forbidding †marriage, and †the use of Foods which God created in order to be partaken of with †Thanksgiving by the BELIEVERS, even by those who have recognized this TRUTH;—

4 That †Everything Created by God †is good, and nothing is to be rejected, being received with Thanksgiving;

5 since it is sanctified through the Command of God, and by Prayer.

6 Setting forth These things before the BROTHERN, thou wilt be a Good Servant of \*Christ Jesus, †imbued with the WORDS of the FAITH, and the good Teaching which thou hast closely followed.

7 But †avoid PROFANE and Silly Fables, and train thyself for Piety;

8 for RUDELY Training is profitable for a little; †but PIETY is profitable for all things, †having a Promise of the PRESENT Life, and of THAT which is FUTURE.

9 This SAYING is True, and worthy of All Reception.

10 For on this account, we toil and \*are reproached, Because we hope in the living God, †who is a Preserver of All Men, especially of Believers.

11 These things enjoin and teach.

12 Let no one despise Thy YOUTH; but †become a Pattern of the BELIEVERS, in Word, in Conduct, in Love, in Faith, in Purity.

\* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—omit. 10. earnestly strive.

† 4. for this purpose. or for food, or for being partaken of—ver. 3.

† 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. † 2. Eph. iv. 19. † 3. Heb. xiii. 4. † 3. Rom. xiv. 3. † 3. Rom. xiv. 6; 1 Cor. x. 30. † 4. Rom. xiv. 14, 20; 1 Cor. x. 25. † 6. 2 Tim. iii. 14, 15. † 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14. † 8. 1 Tim. vi. 6. † 8. Ps. xxxvii. 4; lxxxiv. 11; cxli. 2, 3; cxlv. 19; Matt. vi. 23; xix. 29. † Mark x. 30; Rom. viii. 28. † 10. Job vii. 20; Ps. xxxvi. 6. † 12. Titus ii. 7.

ἐν ἀγνείᾳ. <sup>13</sup>Ἔως ἔρχομαι, πρόσεχε τῇ  
in purity. Till I come, attend thou to the  
ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.  
reading, to the exhorting, to the teaching.

<sup>14</sup>Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος,  
Not be thou neglectful of the in thee endowment,  
ὃ ἐδόθη σοὶ διὰ προφητείας, μετὰ  
which was given to thee through prophecy, with  
ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.  
laying on of the hands of the eldership.

<sup>15</sup>Ταῦτα μελέτα, ἐν τούτοις  
These things do thou care for, in these things  
ἵσθι· ἵνα σου ἡ προκοπὴ φανερὰ  
be thou; so that of thee the progress manifest  
ᾖ ἐν πᾶσιν. <sup>16</sup>Ἐπεχε σεαυτῷ, καὶ  
may be in all things. Attend thou to thyself, and  
τῇ διδασκαλίᾳ· ἐπίμνε αὐτοῖς· τοῦτο  
to the teaching; continue thou in them; this  
γάρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς  
for doing, both thyself thou wilt save and those  
ἀκούοντάς σου.  
hearing thee.

ΚΕΦ. ε'. 5.

<sup>1</sup>Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ πα-  
An elderly man not thou mayest chide, but

ρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·  
exhort as a father; younger men, as brothers;

<sup>2</sup>πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς  
elderly women, as mothers; younger women, as  
ἀδελφάς, ἐν πάσῃ ἀγνείᾳ. <sup>3</sup>Χήρας τίμα, τὰς  
sisters, in all purity. Widows honor, those

ὄντως χήρας. <sup>4</sup>Εἰ δέ τις χήρα τέκνα ἢ  
really widows. If but any widow children or  
ἐκγόνα ἔχει, μανθανέτωσαν πρῶτον τὸν  
grandchildren has, let them be taught first the  
ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβάς  
own house to be dutiful, and a recompense

ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστίν  
to render to the progenitors; this for is  
ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. <sup>5</sup>Ἡ δὲ ὄν-  
acceptable in presence of the God. She but

τως χήρα καὶ μεμονωμένη ἦλ-  
really a widow and having been left alone she

πικεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεή-  
hoped in the God, and continues in the suppli-  
σεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέ-  
cations and in the prayers night and day;

ρας· <sup>6</sup>Ἡ δὲ σπαταλώσα, ζῶσα τέθνηκε. <sup>7</sup>Καὶ  
she but luxuriously, living has died. And

ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ᾖ-  
these things enjoin, so that unblamable ones they  
σιν. <sup>8</sup>Εἰ δέ τις τῶν ιδίων, καὶ  
may be. If but any one for those of own, and

μάλιστα τῶν οἰκείων, οὐ προνοεῖ, τὴν  
especially of the household, not provides, the  
πίστιν ἥρνηται, καὶ ἐστὶν ἀπίστου χειρὼν.  
faith has denied, and is an unbeliever worse.

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 ‡Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 ‡Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and ‡THOSE who HEAR thee.

CHAPTER V.

1 Chide ‡not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers; Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their own Family, ‡and to render proper returns to their PROGENITORS; for this is acceptable in the sight of GOD.

5 ‡Now SHE who is really a widow, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But ‡SHE, living in SELF-INDULGENCE, is dead.

7 ‡And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his own relatives, ‡and especially for \*his Family, he has denied the FAITH, and is worse than an Unbeliever.

\* ALEXANDRIAN MANUSCRIPT.—8. his Family.

‡ 14. 2 Tim. i. 6. ‡ 16. Acts xx. 28. ‡ 16. James v. 20. ‡ 1. Lev. xix. 32. ‡ 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. ‡ 5. 1 Cor. vi. 32. ‡ 6. James v. 5. ‡ 7. 1 Tim. i. 3; iv. 11; vi. 17. ‡ 8. Isa. lviii. 7; Gal. vi. 10.

<sup>9</sup>Χήρα καταλεγέσθω μὴ ἑλάττω ἐτῶν ἑξήκον·  
A widow let be enrolled not less of years sixty.

τα γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, <sup>10</sup>ἐν  
having become, of one husband a wife, by

ἔργοις καλοῖς μαρτυρουμένη· εἰ ἐτεκνοτρό-  
works good being attested; if she reared

φησεν, εἰ ἐξενοδόχησεν, εἰ ἀγί-  
a family, if she received strangers, if of holy

ων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρ-  
ones feet she washed, if afflicted ones she re-

κεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολού-  
lied, if every work good she closely fol-

θησε. <sup>11</sup>Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν  
lowed. Younger but widows reject; when

γὰρ καταστηνιάσωσι τοῦ Χριστοῦ,  
for they may be wanton towards the Anointed,

γαμεῖν θέλουσιν· <sup>12</sup>ἔχουσαι κρίμα, ὅτι  
to marry they wish; having condemnation, because

τὴν πρώτην πίστιν ἠθέτησαν· <sup>13</sup>ἅμα  
the first fidelity they violated; at the same time

δὲ καὶ ἄργαὶ μανθάνουσι περιεργόμεναι  
and also idle ones they learn to go about

τὰς οἰκίας· οὐ μόνον δὲ ἄργαί, ἀλλὰ καὶ  
the houses; not only but idle ones, but also

φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ  
praters and busy bodies, speaking the things

μὴ δέοντα. <sup>14</sup>Βούλομαι οὖν νεωτέρας γα-  
not proper. I wish therefore younger ones to

μεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδε-  
marry, to bear children, to keep house, no

μίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοι-  
opportunity to give to the opponent of

δορίας χάριν. <sup>15</sup>Ἢδη γὰρ τινες ἐξετρά-  
reproach on account. Already for some turned

πησαν ὀπίσω τοῦ σατανᾶ· <sup>16</sup>Εἴ τις \* [πι-  
aside after the adversary. If any [believing

στὸς ἦ] πιστὴ ἔχει χήρας, ἐπαρκεῖ-  
man or] believing woman has widows, let such

τω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλη-  
support them, and not let burden the congrega-

σία, ἵνα ταῖς ὄντως χήραις ἐπαρ-  
gation, so that those really widows may be

κέση. <sup>17</sup>Οἱ καλῶς προεστώτες πρεσβύτεροι  
relieved. The well presiding elders

διπλῆς τιμῆς ἀξιούσθωσαν· μάλιστα  
double honor let be esteemed worthy; especially

οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.  
those toiling in word and teaching.

<sup>18</sup>Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ  
Says for the writing; An ox treading not

φιμώσεις· καὶ ἄξιός ἐστι ἐργάτης τοῦ  
thou shalt muzzle; and; worthy the laborer of the

μισθοῦ αὐτοῦ. <sup>19</sup>Κατὰ πρεσβυτέρου κατη-  
hire of himself. Against an elder an

9 Let not a Widow be  
enrolled less than sixty  
Years old. †having been  
a Wife of One Husband.

10 well reputed for good  
Works; whether she has  
reared a family, or †en-  
tertained strangers, or  
†washed the Saints' Feet,  
or relieved the Afflicted,  
or closely followed Every  
good Work.

11 But reject Younger  
Widows, for when they  
become wanton against  
the ANOINTED one they  
wish to marry;

12 incurring Condemna-  
tion, Because they have  
violated their FIRST Fidelity.

13 †And at the same  
time also, they learn to be  
idlers, gadding about to  
the HOUSES; and not only  
idlers, but also Praters  
and Busybodies, speaking  
IMPROPER THINGS.

14 †I desire, therefore,  
the Younger Widows to  
marry, to bear children, to  
keep house, †to give No  
Opportunity to the oppo-  
nent for reproach;

15 since some have al-  
ready turned aside after  
the ADVERSARY.

16 If any believer of  
either sex have Widows,  
let such support them, and  
let not the CONGREGATION  
be burdened, so that it  
may relieve †those who  
are REALLY Widows.

17 Let †the ELDERS  
who PRESIDE well †be es-  
teemed worthy of Double  
Honor, especially those  
who TOIL in Word and  
Teaching;

18 for the SCRIPTURE  
says, †"Thou shalt not  
"muzzle an Ox threshing;"  
and, †"The LABORER is  
worthy of his REWARD."

19 Against an Elder re-

\* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—omit.

† 9. 1 Tim. iii. 2. † 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. † 10. John xiii. 5, 14. † 13. 2 Thess. iii. 11. † 14. 1 Cor. vii. 9. † 14. 1 Tim. vi. 1; Titus ii. 8. † 16. verses 3, 5. † 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v. 12, 13; Heb. xiii. 7, 17. † 17. Acts xxviii. 10. † 18. Deut. xxv. 4; 1 Cor. ix. 9. † 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

γορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ  
accusation not do thou receive, without if not by  
δύο ἢ τριῶν μαρτύρων. <sup>20</sup>Τοὺς ἁμαρτάνοντας,  
two or three witnesses. The sinning ones,  
ἐνώπιον πάντων ἔλεγγε, ἵνα καὶ οἱ  
in presence of all reprove thou, so that also the  
λοιποὶ φόβον ἔχωσι.  
remainder fear may have.

<sup>21</sup>Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ  
I solemnly enjoin in presence of the God and  
\*[Κυρίου] Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλε-  
[Lord] Jesus Anointed and of the chosen  
κτῶν ἀγγέλων, ἵνα ταῦτα φυλά-  
messengers, that these things thou mayest  
ῃς χωρὶς προκρίματος μηδὲν ποίῳν κατὰ  
keep without prejudice nothing doing by  
πρόσκλιν. <sup>22</sup>Χεῖρας ταχέως μηδενὶ ἐπιτί-  
partiality. Hands hastily to no one do thou  
θει μηδὲ κοινώνει ἁμαρτίαις ἄλλοτρι-  
put and not do thou share in sins with  
αἰς. Σεαυτὸν ἀγνὸν τήρει. <sup>23</sup>Μηκέτι  
others. Thyself pure do thou keep. No longer  
ὕδροπότει, ἀλλ' οἶνω ὀλίγω  
be thou a water drinker, but wine a little  
χρῶ διὰ τὸν στόμαχόν \* [σου]  
do thou use on account of the stomach [of thee]  
καὶ τὰς πυκνάς σου ἀσθενείας. <sup>24</sup>Τινῶν  
and the frequent of thee weaknesses. Of some  
ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι,  
men the sins previously manifest are,  
προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ  
before leading to judgment; in some but indeed  
ἐπακολουθοῦσιν. <sup>25</sup>Ὅσαύτως καὶ τὰ καλὰ  
they follow after. In like manner also the good  
ἔργα πρόδηλά ἐστι· καὶ τὰ  
works previously manifest are; and the things  
ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.  
otherwise being, to be hidden not are able.

ΚΕΦ. στ'. 6.

<sup>1</sup>Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς  
As many as are under a yoke slaves, the  
ιδίους δεσπότας πάσης τιμῆς ἀξίους ἡγει-  
own masters of all honor worthy let  
σθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ  
them esteem, that not the name of the God and  
ἡ διδασκαλία βλασφημῇται. <sup>2</sup>Οἱ δὲ πιστοὺς  
the teaching may be reviled. Those and believing  
ἔχοντες δεσπότας, μὴ καταφρονεῖτωσαν, ὅτι  
having masters, not let them disregard, because  
ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν,  
brethren they are; but rather let them serve,  
ὅτι πιστοὶ εἰσι καὶ ἀγαπητοὶ  
because believing ones they are and beloved ones  
οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα  
who of the well-doing are recipients. These thing  
δίδασκε, καὶ παρακάλει. <sup>3</sup>Εἴ τις  
do thou teach, and do thou exhort. If any one  
ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαί-  
teach differently, and not assents to being

ceive not an Accusation, in any case, without Two or Three Witnesses.

<sup>20</sup> \*But ‡THOSE who SIN reprove before all, so that the REST also may fear.

<sup>21</sup> †I solemnly enjoin thee in the presence of God and of \*CHRIST Jesus, and of the CHOSEN Mes-sengers, that thou keep These things without pre-judice, doing Nothing by Partiality.

<sup>22</sup> ‡Lay Hands hastily on no one. ‡and be not a partaker in Others' Sins; keep Thyself pure.

<sup>23</sup> (Be no longer a Water-drinker, but use a little Wine on account of thy STOMACH, and thy FREQUENT Weaknesses.)

<sup>24</sup> ‡The SINS of some Men are previously mani-fest, leading on to Judg-ment; but in some, in-deed, they follow after.

<sup>25</sup> \*A nd s o GOOD DEEDS also are previously manifest, and THOSE which ARE OTHERWISE cannot be concealed.

CAPTER VI.

1 Let as many ‡Bond-servants as are under a Yoke, esteem their own Masters as worthy of All Honor; ‡that the NAME of God and the TEACHING may not be reviled.

2 And let not THOSE HAVING Believing Masters disregard them, ‡Because they are Brethren; but rather serve, Because they are Believers and Beloved, who are RECIPIENTS of the BENEFIT. ‡Th ese things teach and exhort.

3 If any one ‡teach dif-ferently, and assent not to

\* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord—omit. 21. Christ Jesus. 23. of thee—omit. 25. And so GOOD DEEDS also.

‡ 20. Gal. ii. 11, 14; Titus i. 13. ‡ 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. ‡ 22. Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. ‡ 22. 2 John 11. ‡ 24. Gal. v. 19. ‡ 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. i. 18. ‡ 1. Isa. lii. 5; Rom. ii. 24; Titus ii. 5, 8. ‡ 2. Col. iv. 1. ‡ 2. 1 Tim. iv. 11. ‡ 3. 1 Tim. i. 3.



νοῦσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν  
 sound in words in those of the Lord of us  
 Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέ-  
 Jesus Anointed, and to that according to piety  
 δειαν διδασκαλίᾳ· <sup>4</sup>τετύφωται, μηδὲν ἐπιστά-  
 teaching, he is puffed up, nothing being  
 μενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ  
 versed in, but being sick about questions and  
 λογομαχίας, ἐξ ὧν γίνεται φθόνος,  
 strife of words, out of which arises envy,  
 ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, <sup>5</sup>διαπα-  
 strife, evil-speakings, suspicions wicked, wran-  
 γατριβαί διεφθαρμένων ἀνθρώπων τὸν  
 gling having been corrupted of men the  
 νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νο-  
 mind, and having been devoid of the truth,  
 μιζόντων πορισμὸν εἶναι τὴν εὐσέδειαν.  
 supposing gain to be the piety.

\* [Ἀφίστασο ἀπὸ τῶν τοιούτων.] <sup>6</sup>Ἔστι  
 [Withdraw thyself from of the such ones.] It is  
 δὲ πορισμὸς μέγας ἡ εὐσέδεια μετὰ αὐταρ-  
 but gain great the piety with a compe-  
 ζείας. <sup>7</sup>Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κό-  
 tency. Nothing for we brought into the  
 σμον· \* [δῆλον,] ὅτι οὐδὲ ἐξενεγκεῖν  
 world: [evident,] that neither to carry out  
 τι δυνάμεθα. <sup>8</sup>Ἐχοντες δὲ διατροφὰς  
 any thing are we able. Having and foods  
 καὶ σκεπάσματα, πούτοις ἀρκεσθησόμε-  
 and coverings, with these things we shall be  
 μεθα. <sup>9</sup>Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπί-  
 satisfied. Those but wishing to be rich, fall  
 πτοῦσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπι-  
 into a temptation and a snare, and  
 θυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτι-  
 desires many foolish and hurtful, which  
 νες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον  
 sink deep the men into destruction  
 καὶ ἀπώλειαν. <sup>10</sup>Ρίζα γὰρ πάντων τῶν κακῶν  
 and ruin. A root for of all of the evils  
 ἐστὶν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι  
 is the love of money: which some longing after  
 ὁπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἐαυ-  
 wandered from the faith, and them-  
 τοὺς περιέπειραν ὀδύναις πολλαῖς. <sup>11</sup>Σὺ  
 selves pierced around with sorrows many. Thou  
 δέ, ὦ ἄνθρωπε \* [τοῦ] Θεοῦ, ταῦτα φεῦ-  
 but, O man [of the] God, these things flee;  
 γε· δίωκε δὲ δικαιοσύνην, εὐσέδειαν,  
 pursue thou and righteousness, piety,  
 πίστιν, ἀγάπην, ὑπομονήν, πραότητα· <sup>12</sup>ἀγωνί-  
 faith, love, patience, meekness; contest  
 ζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπὶ λα-  
 thou the good contest of the faith, do thou lay  
 δοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλή-  
 hold of the age-lasting life, for which thou  
 θῆς, καὶ ὡμολόγησας τὴν καλὴν  
 wast called out, and thou didst confess the good

THOSE Sound Words of  
 our LORD Jesus Christ, and  
 to that TEACHING which is  
 according to Piety,

4 he is puffed up, being  
 master of Nothing, but is  
 distracted about ‡Ques-  
 tions, and Verbal conten-  
 tions, out of which arise  
 Envy, Strife, Revilings,  
 evil Suspicions,

5 Wranglings of Men  
 corrupted in MIND, and  
 destitute of the TRUTH,  
 ‡supposing PIETY to be  
 GAIN.

6 But ‡PIETY with a  
 Competency is great Gain.

7 For we brought Noth-  
 ing into the world, and it  
 is evident that we are not  
 able to carry anything out;

8 and ‡having supplies  
 of Food and Clothing, with  
 These let us be satisfied.

9 But ‡THOSE WISHING  
 to be rich fall into a  
 Temptation, and a Snare,  
 and into many foolish and  
 injurious Desires, which  
 sink Men into Destruction  
 and utter Ruin;

10 ‡for a Root of All  
 kinds of Evil is the LOVE  
 OF MONEY; which some  
 longing after, wandered  
 from the FAITH, and pierced  
 Themselves around with  
 many Sorrows.

11 ‡But thou, O Man of  
 God! flee from these  
 things, and pursue Right-  
 eousness, Piety, Faith,  
 Patience, Love, Meekness.

12 ‡Maintain the GOOD  
 Contest of the FAITH;  
 ‡lay hold of AIONIAN Life,  
 for which thou wast called  
 out, and didst confess the  
 GOOD Confession in the

\* ALEXANDRIAN MANUSCRIPT.—5. From SUCH withdraw thyself—omit. 7. evident—omit. 11. of the—omit.

‡ 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. ‡ 5. Titus i. 11; 2 Pet. ii. 3. ‡ 6. Psa. xxxvii. 16; Prov. xv. 16. ‡ 8. Heb. xiii. 5. ‡ 9. Prov. xv. 27; Matt. xiii. 22; James v. 1. ‡ 10. Exod. xxiii. 8; Deut. xvi. 19. ‡ 11. 2 Tim. ii. 22. ‡ 12. 1 Cor. ix. 25, 26; 1 Tim. i. 18; 2 Tim. iv. 7. ‡ 12. Phil. iii. 12, 14; verse 19.

ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. <sup>13</sup> Πα-  
confession in presence of many witnesses.

ραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ  
I charge thee in presence of the God, of that

ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ,  
making alive the things all, and Anointed Jesus,

τοῦ μαρτυρησάντος ἐπὶ Ποντίου Πιλάτου τὴν  
of that one testifying before Pontius Pilate the

καλὴν ὁμολογίαν, <sup>14</sup> τηρεῖσά σε τὴν ἐντο-  
good confession, to keep thee the com-

λὴν ἀσπιλον, ἀνεπίληπτον, μέχρι τῆς  
mandment spotless, blameless, till the

ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
appearance of the Lord of us Jesus Anointed,

<sup>15</sup> ἣν καιροῖς ἰδίους δείξει ὁ μακάριος  
which in seasons own he will show the blessed

καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασι-  
and only Potentate, the King of those being

λευόντων καὶ Κύριος τῶν κυριεύοντων, <sup>16</sup> ὃς  
kings and Lord of those being lords, the

μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν  
only one having deathlessness, light dwelling in

ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων,  
inaccessible, whom saw no one of men,

οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος  
nor to see is able; to whom honor and might

αἰώνιον· ἀμήν.  
age-lasting; so be it.

<sup>17</sup> Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγ-  
To those rich ones in the present age do thou

γελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπιέ-  
charge not to be high-minded, nor to have confi-

ναί ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ  
dence in wealth uncertain, but in the

Θεῷ \* [τῷ ζῶντι,] τῷ παρέχοντι ἡμῖν  
God [the living,] in that offering to us

πάντα πλουσίως εἰς ἀπόλαυσιν· <sup>18</sup> ἀγαθοεργεῖν,  
all things richly for enjoyment; to work good,

πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶ-  
to be rich in works good, liberal ones to

ναι, κοινωνικούς, <sup>19</sup> ἀποθησαυρίζοντας ἑαυ-  
be, communicative ones, treasuring up for them-

τοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα  
selves a foundation good for the future, so that

ἐπιλάβωνται τῆς ὄντως ζωῆς.  
they may lay hold of that really life.

<sup>20</sup> Ὡ Τιμόθεε, τὴν παραθήκην φύλαξον,  
O Timothy, the trust guard thou,

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ  
avoiding the profane empty sounds and

ἀντιθέσεις τῆς ψευδονύμου γνώσεως·  
oppositions of the falsely-named knowledge;

<sup>21</sup> ἣν τινες ἐπαγγελλόμενοι, περὶ τὴν πί-  
which some having professed, concerning the

στιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ.  
faith missed the mark. The favor with thee.

presence of Many Wit-  
nesses.

13 I charge thee in the  
presence of THAT GOD who  
‡makes alive ALL things,  
and THAT Christ Jesus,  
‡who TESTIFIED to Pon-  
tius Pilate the good Con-  
fession;

14 that thou keep the  
COMMANDMENT, being spot-  
less, blameless, ‡till the  
APPEARANCE of our LORD  
Jesus Christ;

15 which in his own  
Season THAT BLESSED and  
only Potentate will exhib-  
it,—‡the KING of KINGS,  
and LORD of LORDS,—

16 ‡the only one POS-  
SESSING Immortality, in-  
habiting Light inaccessi-  
ble; ‡whom no one of  
Men has seen, nor is able  
to see; to whom be Honor  
and Might aionian. Amen.

17 Charge THOSE RICH  
in the PRESENT Age not to  
be high-minded, nor ‡to  
confide in Wealth ‡so un-  
certain, but in THAT GOD  
‡who IMPARTS to US ALL  
things richly for Enjoy-  
ment;—

18 to do good, ‡to be  
rich in good Works, to be  
liberal, willing to bestow;

19 ‡treasuring up for  
themselves a good Founda-  
tion for the FUTURE, that  
they may lay hold of that  
which is REALLY Life.

20 O Timothy! ‡guard  
THAT INTRUSTED to thee,  
‡turning away from the  
PROFANE, Empty Sounds,  
and Contradictions of  
t h a t FALSELY-NAMED  
KNOWLEDGE,

21 which some, having  
professed, ‡erred concern-  
ing the FAITH. Favor be  
with \*thee.

\* ALEXANDRIAN MANUSCRIPT.—17. the living—omit. 21. you. Subscription—  
THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

‡ 13. John v. 21. ‡ 13. Matt. xxvii. 11; John xviii. 37. ‡ 14. Phil. i. 6. 10;  
1 Thess. iii. 13; v. 23. ‡ 15. Rev. xvii. 24; xix. 16. ‡ 16. 1 Tim. i. 17. ‡ 16.  
Exod. xxxiii. 20; John vi. 46. ‡ 17. Job. xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24;  
Luke xii. 21. ‡ 17. Prov. xxiii. 5. ‡ 17. Acts xiv. 17; xvii. 25. ‡ 18. Luke  
xii. 21; James ii. 5. ‡ 19. Matt. vi. 20; xix. 22; Luke xii. 33; xvi. 9. ‡ 20.  
2 Tim. i. 14; Titus i. 9; Rev. iii. 3. ‡ 20. 1 Tim. i. 4, 6; iv. 7; 2 Tim. ii.  
14, 16, 23; Titus i. 14; iii. 9. ‡ 21. 1 Tim. i. 6; 2 Tim. ii. 18.

\*THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

<sup>1</sup>Παῦλος, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ  
Paul, an apostle of Jesus Anointed through  
θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζω-  
will of God, according to a promise of  
ἧς τῆς ἐν Χριστῷ Ἰησοῦ, <sup>2</sup>Τιμοθέω ἀγα-  
life of that by Anointed Jesus, to Timothy be-  
πητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ  
loved a child; favor, mercy, peace from God  
Πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου  
a Father, and Anointed Jesus the Lord  
ἡμῶν.  
of us.

<sup>3</sup>Χάριν ἔχω τῷ Θεῷ, ᾧ λα-  
Gratitude I have to the God, to whom I offer  
τοῦ αὐτοῦ ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει,  
homage from ancestors with pure conscience,  
ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνεί-  
as unceasingly I have the concerning thee re-  
αν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ  
membrance in the prayers of me night and  
ἡμέρας, <sup>4</sup>ἐπιποθῶν σε ἰδεῖν, μεμνημένος  
day, longing thee to see, remembering  
σου τῶν δακρύων, ἵνα χαρὰς πληρω-  
of thee the tears, so that joy I may be filled  
θῶ· <sup>5</sup>ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυ-  
with; a remembrance taking of the in thee un-  
ποκρίτου πίστεως, ἣτις ἐνώκησε πρῶτον ἐν  
feigned faith, which dwelt first in  
τῇ μάμμῃ σου Λοῖδι, καὶ τῇ μητρὶ  
the grandmother of thee Lois, and in the mother  
σου Εὐνίκῃ· πέπεισμαι δέ, ὅτι καὶ ἐν  
of thee Eunice; I have confidence and, that also in  
σοί. <sup>6</sup>Δι' ἣν αἰτίαν ἀναμνησέω σε ἀνα-  
thee. Through which cause I remind thee to  
ζωπιρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστίν  
kindle up the free gift of the God, which is  
ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν  
in thee through the putting on of the hands  
μου· τοῦ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα  
of me; not for gave to us the God a spirit  
δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σω-  
of timidity, but of power and of love and of  
φρονισμοῦ. <sup>8</sup>Μὴ οὖν ἐπαισχύν-  
a sound mind. Not therefore thou mayest be a-  
θῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν,  
shamed of the testimony of the Lord of us,  
μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκα-  
nor me the prisoner of him; but participate  
κοπάθησον τῷ εὐαγγελίῳ κατὰ  
in suffering evils for the glad tidings according to  
δύναμιν Θεοῦ, <sup>9</sup>τοῦ σώσαντος ἡμᾶς  
power of God, of the one having saved us  
καὶ καλέσαντος κλήσει ἁγία, οὐ κα-

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, by the Will of God, on account of the Promise of THAT Life which is by Christ Jesus,  
2 to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our Lord.

3 I am thankful to God, (to whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 longing to see Thee, (being mindful of Thy TEARS) so that I may be filled with Joy;

5 having a Recollection also of the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee to kindle up the FREE GIFT of GOD, which is in thee, through the IMPOSITION of my HANDS.

7 For GOD did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore be not ashamed of the TESTIMONY of our LORD, nor of me his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 who SAVED us, and called us with a holy Invitation, not according to our WORKS, but according

\* ALEXANDRIAN MANUSCRIPT.—Title—THE SECOND TO TIMOTHY. 6. the ANOINTED.

† 1. 2 Cor. i. 1. † 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. † 2. 1 Tim. i. 2. † 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. † 4. 2 Tim. iv. 9, 21. † 5. 1 Tim. i. 5. † 5. Acts xvi. 1. † 6. 1 Tim. iv. 14. † 7. Rom. viii. 15. † 8. Rom. i. 16. † 8. 1 Tim. ii. 6; Rev. i. 2. † 8. Eph. iii. 1; Phil. i. 7. † 9. 1 Tim. i. 1; Titus iii. 4. † 9. 1 Thess. iv. 7; Heb. iii. 1. † 9. Titus iii. 5.

τὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ'  
 cording to the works of us, but according to  
 ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν  
 own purpose and favor that having been given  
 ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰω-  
 to us in Anointed Jesus before times age-  
 νίων, <sup>10</sup>φανερωθεῖσαν δὲ νῦν διὰ  
 lasting, having been manifested but now through  
 τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ  
 the appearance of the savior of us Jesus  
 Χριστοῦ, καταργήσαντος μὲν τὸν  
 Anointed, having rendered powerless indeed the  
 θάνατον, φωτίσαντος δὲ ζωὴν καὶ  
 death, having illuminated but life and  
 ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,  
 incorruptibility by means of the glad tidings,  
<sup>11</sup>εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος  
 for which was appointed I a herald and an apostle  
 καὶ διδάσκαλος \* [ἐθνῶν.] <sup>12</sup>δι' ἣν  
 and a teacher [of nations;] through which  
 αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαι-  
 cause also these things I suffer, but not I am  
 σχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ  
 ashamed; I know for in whom I have believed, and  
 πέπεισμαι, ὅτι δυνατός ἐστι τὴν  
 I have confided in, because powerful he is the  
 παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν  
 trust of me to guard to that the  
 ἡμέραν.  
 day.

<sup>13</sup>Υποτύπωσιν ἔχε ὑγιαίνοντων λόγων,  
 An outline hold thou of sound words,  
 ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ  
 of which from me thou didst hear, in faith and  
 ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· <sup>14</sup>τὴν καλὴν  
 love in that in Anointed Jesus; the good  
 παραθήκην φύλαξον διὰ πνεύματος ἁγίου,  
 trust do thou guard through spirit holy,  
 τοῦ ἐνοικοῦντος ἐν ἡμῖν.  
 of that dwelling in us.

<sup>15</sup>Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με  
 Thou knowest this, that turned away from me  
 πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελος  
 all those in the Asia, of whom is Phygellus  
 καὶ Ἑρμογένης. <sup>16</sup>Δώη ἔλεος ὁ Κύριος τῷ  
 and Hermogenes. May grant mercy the Lord to the  
 Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέ-  
 of Onesiphorus house; because often me he  
 ψυξε, καὶ τὴν αἰσίν μου οὐκ ἐπσχύν-  
 re-freshed, and the chain of me not he was  
 θη, <sup>17</sup>ἀλλὰ γενόμενος ἐν Ρώμῃ, σπο-  
 ashamed, but having been in Rome, very  
 δαιότερον ἐζήτησέ με, καὶ εὔρε· <sup>18</sup>(δῶη  
 diligently he sought me, and found; (may grant  
 αὐτῷ ὁ Κύριος εὔρεϊν ἔλεος παρὰ Κυρίου  
 to him the Lord to find mercy from Lord  
 ἐν ἐκείνῃ τῇ ἡμέρᾳ) καὶ ὅσα ἐν Ἑ-  
 in that the day;) and what things in

to his Own Purpose, and  
 THAT FAVOR which was  
 BESTOWED on us in Christ  
 Jesus, ‡before the aionian  
 Times;

10 but ‡is now manifest-  
 ed through the APPEAR-  
 ANCE of our SAVIOR  
 \*Christ Jesus, ‡who has  
 indeed rendered DEATH  
 powerless, and who has il-  
 lustrated Life and Incor-  
 ruptibility by the GLAD  
 TIDINGS;

11 ‡for which I was ap-  
 pointed a Herald, and an  
 Apostle, and a Teacher of  
 Nations;

12 ‡for Which Cause I  
 also suffer These things;  
 but I am not ashamed;  
 and I know in whom I  
 have believed and have  
 confided, For he is able to  
 guard my ENTRUSTED  
 CHARGE till That DAY.

13 Retain ‡an Outline  
 of Wholesome Words,  
 which thou didst hear  
 from me, in THAT Faith  
 and Love which are in  
 Christ Jesus.

14 ‡Guard the GOOD  
 Entrusted charge, through  
 THAT holy Spirit which  
 DWELLS in us.

15 Thou knowest this,  
 That ALL THOSE in ASIA  
 ‡turned away from me; of  
 whom are Phygellus and  
 Hermogenes.

16 May the LORD grant  
 Mercy ‡to the FAMILY of  
 ONESIPHORUS. — Because  
 he often refreshed Me,  
 and ‡was not ashamed of  
 my CHAIN;

17 but being in Rome  
 he searched for me very  
 diligently, and found me.

18 (May the LORD grant  
 to him ‡to find Mercy from  
 the Lord in That DAY!)  
 and how many things he  
 served me in Ephesus,

\* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus. 11. of nations—omit.  
 ‡ 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. ‡ 10. Rom. xvi.  
 26; Eph. i. 9. ‡ 10. 1 Cor. xv. 54, 55; Heb. ii. 14. ‡ 11. Acts ix. 15; Eph.  
 iii. 7, 8; 1 Tim. ii. 7. ‡ 12. Eph. iii. 1; 2 Tim. ii. 9. ‡ 13. Rom. vi. 17.  
 ‡ 14. 1 Tim. vi. 20. ‡ 15. 2 Tim. iv. 10, 16. ‡ 2 Tim. iv. 19. ‡ 16.  
 Acts xxviii. 20; Eph. vi. 20. ‡ 18. Matt. xxv. 34-40.

φέσω διηκόνησε, βέλτιον σὺ γινώσκεις.  
Ephesus he served, very well thou knowest.

ΚΕΦ. 6'. 2.

<sup>1</sup>Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ  
Thou, therefore, child of me, be strong in the  
χάρτι τῇ ἐν Χριστῷ Ἰησοῦ. <sup>2</sup>καὶ ἃ  
favor in that in Anointed Jesus and the things  
ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύ-  
thou didst hear from me through many wit-  
ρων, ταῦτα παρὰ τοῦ πιστοῦς ἀν-  
nesses, these things entrust thou to faithful  
θρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους  
men, who competent shall be also others  
διδάξαι. <sup>3</sup>Σὺ οὖν κακοπάθησον ὡς καλὸς  
to teach. Thou therefore endure evil as good  
στρατιώτης Ἰησοῦ Χριστοῦ. <sup>4</sup>Οὐδεὶς στρατευ-  
a soldier of Jesus Anointed. No one serving as  
όμενος ἐμπλέκεται ταῖς τοῦ δίου  
a soldier involves himself with the of the life  
πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέ-  
occupations, so that the one having enlisted he  
ση. <sup>5</sup>Εάν δέ \* [καὶ] ἀθλή τις,  
may please. If but [also] may contend any one,  
οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλή-  
not is crowned, if not lawfully he may have  
ση. <sup>6</sup>Τὸν κοπιῶντα γεωργὸν δεῖ  
contended. The toiling husbandman it behooves  
πρῶτον τῶν καρπῶν μεταλαμβάνειν. <sup>7</sup>Νόει,  
first of the fruits to partake. Consider thou,  
ἃ λέγω· δώη γάρ σοι ὁ Κύριος  
the things I say; may give for to thee the Lord  
σύνησιν ἐν πᾶσι. <sup>8</sup>Μνημόνευε  
understanding in all things. Do thou remember  
Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νε-  
Jesus, Anointed having been raised out of dead  
κρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ  
ones, from seed of David, according to the  
εὐαγγέλιόν μου· ἐν ᾧ κακοπαθῶ μέχρι  
glad tidings of me; in which I suffer evil even to  
δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ  
chains, as an evil doer; but the word of the  
Θεοῦ οὐ δέδεται. <sup>10</sup>Διὰ τοῦτο πάντα  
God not is chained. On account of this all things  
ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα  
I undergo on account of the chosen ones, so that  
καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν  
also they salvation may obtain of that in  
Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. <sup>11</sup>Πι-  
Anointed Jesus, with glory age-lasting. True  
στὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συ-  
the word; if for we died with, also we  
ζήσομεν· <sup>12</sup>εἰ ὑπομένομεν, καὶ  
shall live with; if we endure patiently, also

thou knowest very well.  
CHAPTER II.

1 Thou, therefore, my Child, be Strong in **THAT** FAVOR which is in Christ Jesus.

2 ‡And the things which thou didst hear from me through Many Witnesses, These ‡entrust to Faithful Men, who will be ‡competent also to instruct others.

3 Do thou, therefore, \*endure with me hardship, ‡as a Good Soldier of Christ Jesus.

4 ‡No one serving as a soldier embarrasses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.

5 And if any one contend in the games, he is not crowned, unless he contend lawfully.

6 ‡The TOILING HUSBANDMAN ought first to partake of the FRUITS.

7 Think of what I say; \*for the LORD will give thee Understanding in all things.

8 Remember Jesus Christ of the ‡Seed of David, ‡has been raised from the Dead, according to my GLAD TIDINGS;

9 in which I endure hardship, ‡even to Chains, as a Malefactor; ‡but the word of GOD is not chained.

10 Therefore ‡I undergo All things on account of the CHOSEN people, so that they also may obtain **THAT** Salvation which is in Christ Jesus with Glory **ai**onian.

11 True is the word; ‡For if we died with him, we shall also live with him;

\* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—omit. 7. for the LORD will give thee.

‡ 2. 2 Tim. i. 13; iii. 10, 14. ‡ 2. 1 Tim. i. 18. ‡ 2. 1 Tim. iii. 2; Titus i. 9. ‡ 3. 1 Tim. i. 18. ‡ 4. 1 Cor. ix. 25. ‡ 6. 1 Cor. ix. 10. ‡ 8. Rom. i. 3, 4; Acts ii. 30; xiii. 23. ‡ 8. 1 Cor. xv. 1, 4, 20. ‡ 9. Phil. i. 7; Col. iv. 3, 18. ‡ 9. Acts xxviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14. ‡ 10. Eph. iii. 13; Col. i. 24. ‡ 11. 2 Cor. iv. 8.

σὺν βασιλεύσομεν· εἰ ἀρνούμεθα, καὶ ἐκεῖνος ἀρ-  
we shall reign with; if we deny also he will  
νήσεται ἡμᾶς· <sup>13</sup>εἰ ἀπιστοῦμεν, ἐκεῖνος πι-  
deny us; if faithless, he faith-  
στος μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.  
ful remains; to deny himself not he is able.

<sup>14</sup>Ταῦτα ὑπομίμνησκε, διαμαρτυ-  
These things do thou put in mind, earnestly  
ρόμενος ἐνώπιον τοῦ Κυρίου, μὴ λογο-  
testifying in presence of the Lord, not to dispute  
μαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστρο-  
about words, for nothing useful, to a sub-  
φῇ τῶν ἀκούοντων. <sup>15</sup>Σπουδασον σεαυ-  
version of those hearing. Be thou diligent thy-  
τὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην  
self approved to present to the God, a workman  
ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς  
unashamed, cutting straight the word of the  
ἀληθείας. <sup>16</sup>Τὰς δὲ βεβήλους κενοφωνίας  
truth. The but profane empty sounds do  
περιῦστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσε-  
thou avoid; to more for they will proceed im-  
θείας, <sup>17</sup>καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα  
piety, and the word of them as a mortifying sore  
νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ  
pasture will have; of whom is Hymeneus and  
Φιλητός, <sup>18</sup>οἵτινες περὶ τὴν ἀλήθειαν ἡστό-  
Philetus, who concerning the truth missed  
χησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγο-  
the mark, saying the resurrection already to have  
νέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.  
happened, and overturn the of some faith.

<sup>19</sup>Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ  
The however firm foundation of the God  
ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· Ἐγὼ  
stands, having the seal this; Knew  
Κύριος τοὺς ὄντας αὐτοῦ· καὶ Ἀποστήτω  
Lord the being of himself; and; Let depart  
ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα  
from injustice every one who is naming the name  
Κυρίου. <sup>20</sup>Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἐστὶ μόνον  
of Lord. In great but a house not is only  
σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύ-  
vessels golden and made of silver, but also  
λινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς  
wooden and earthen; and some indeed for  
τιμὴν, ἃ δὲ εἰς ἀτιμίαν. <sup>21</sup>Ἐὰν οὖν  
honor, some and for dishonor. If therefore

12 †If we endure pa-  
tiently, we shall also reign  
with him, if we disown  
him, he also will disown  
us;

13 †if we are faithless,  
he remains faithful; \*for  
†he cannot deny Himself.

14 Remind them of  
These things, †solemnly  
charging them in the pres-  
ence of the Lord, †not to  
contend about words, for  
Nothing Useful, to the  
Subversion of the HEAR-  
ERS.

15 Be diligent to pre-  
sent Thyself to \*God, an  
approved Workman, irre-  
proachable, rightly treat-  
ing the WORD OF TRUTH.

16 †But PROFANE,  
Empty Declarations re-  
sist; for they will further  
promote Impiety;

17 and the word of  
those [men] will eat like  
a Mortifying sore; of  
whom are †Hymenius and  
Philetus;

18 who †missed the  
mark with respect to the  
TRUTH, †saying that the  
RESURRECTION has al-  
ready happened; and they  
are perverting the FAITH  
of SOME.

19 However, the FIRM  
Foundation of God stands,  
having this †INSCRIPTION,  
"THE LORD †KNOWS THOSE  
who ARE HIS;" and, "Let  
EVERY ONE who NAMES  
the NAME of the Lord de-  
part from Iniquity."

20 But in a Great House  
there are not only golden  
and silver Vessels, but also  
wooden and earthen ones;  
‡some for Honor, and  
some for Dishonor.

21 If, then, any one en-

\* ALEXANDRIAN MANUSCRIPT.—13. for he cannot. 15. the ANOINTED one.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* re-  
marks, "The expression is here used with peculiar propriety, in allusion to the custom  
of engraving upon some stones laid in the foundations of buildings the names of the  
persons by whom, and the purposes for which, the structure is raised: and nothing can  
have greater tendency to encourage the hope, and at the same time to engage the obedience  
of Christians, than this double inscription."

‡ 12. Rom. viii. 17; 1 Pet. iv. 13. † 12. Matt. x. 33. † 13. Rom. iii. 3; ix. 6.  
† 13. Num. xxiii. 19. † 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. † 14. 1 Tim.  
i. 4; vi. 4; Titus iii. 9, 11. † 16. 1 Tim. iv. 7; vi. 20; Titus i. 14. † 17.  
1 Tim. i. 20. † 18. 1 Tim. vi. 21. † 18. 1 Cor. xv. 12, 19. † 19. John x.  
14, 27. See Num. xvi. 5. † 20. Rom. ix. 21.

τις ἑκαθάρη ἑαυτὸν ἀπὸ τούτων, any one should well cleanse himself from these, ἔστω σκεὺς εἰς τιμὴν, ἡγια- he will be a vessel for honor, having been σμένον, \* [καὶ] εὐχρηστον τῷ δεσπότη, εἰς cleansed, [and] of good use to the master, for πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. <sup>22</sup>Τὰς every work good having been prepared. The δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε now youthful desires flee thou; pursue thou δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ but righteousness, faith, love, peace with τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρὰς those calling on the Lord out of pure καρδίας. <sup>23</sup>Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους a heart. The but foolish and uninstructional ζητήσεις παραιτοῦ, εἰδὼς, ὅτι γεννώσι questions do thou avoid, knowing, that they beget μάχας· <sup>24</sup>δοῦλον δὲ Κυρίου οὐ δεῖ contests; a bondman but of Lord not it behooves μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, δι- to quarrel, but gentle to be to all, fit δακτικόν, ἀνεξίκακον, <sup>25</sup>ἐν πραότητι παιδεύ- to teach, enduring evil, in meekness admonish- οντα τοὺς ἀντιδιατιθεμένους· μήποτε δῶ ing those being opposed; perhaps may give αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν to them the God a change of mind to a knowledge ἀληθείας, <sup>26</sup>καὶ ἀνανήψωσιν ἐκ τῆς of truth, and they may be recovered from the τοῦ διαβόλου παγίδος ἐξωγρημένοι ὑπ' of the accuser snare having been taken alive by αὐτοῦ εἰς τὸ ἐκείνου θέλημα. him for the of him will.

## ΚΕΦ. γ'. 3.

<sup>1</sup>Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέ- This but know thou, that in latter days ραῖς ἐνστήσονται καιροὶ χαλεποί. <sup>2</sup>Ἔσονται will be present seasons trying. Will be γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλα- for the men self-lovers, money-lovers, ζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν boasters, haughty ones, revilers, to parents ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, <sup>3</sup>ἄστοχοι- disobedient, unthankful ones, unholy ones, void γοι, ἄσπονδοι, διάβολοι, ἀκρα- of natural affection, implacable, accusers, with- τεῖς, ἀνήμεροι, ἀφιλά- without self-control, fierce ones, without love to γαθοί, <sup>4</sup>προδόται, προπετεῖς, τετυφω- good men, betrayers, rash ones, having been μένοι, φιλήδονοι μᾶλλον ἢ φιλό- puffed up, pleasure-lovers rather than God- θεοί· <sup>5</sup>ἔχοντες μὴν φόβον εὐσεβείας, τὴν δὲ lovers; having a form of piety, the but δύναμιν αὐτῆς ἡρνημένοι. Καὶ τούτους ἀπο- power of her having denied. Also these turn

tirely purify himself from these things, he will be a Vessel for Honor, sanctified, of good use to the MASTER, †prepared for Every good Work.

<sup>22</sup> Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with \*ALL THOSE who †INVOKE the LORD from a Pure Heart.

<sup>23</sup> †Reject also FOOLISH and uninstructional Questions, knowing That they produce Contentions;

<sup>24</sup> and †a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

<sup>25</sup> †in meekness correcting the OPPOSERS; perhaps GOD may give them a change of mind in order \*to a Knowledge of the Truth;

<sup>26</sup> and that they may be recovered †from the SNARE of the ENEMY, who have been entrapped by him for HIS Pleasure.

## CHAPTER III.

1 But \*know This, †That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy.

3 Without natural affection, Implacable, Accusers, Without self-control, Ferocious Haters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, †but having denied its POWER; †from These also turn away.

\* ALEXANDRIAN MANUSCRIPT.—21. and—omit.

1. know you This.

† 21. 2 Tim. iii. 17; Titus iii. 1. † 22. Acts ix. 14; 1 Cor. i. 2. † 23. Titus iii. 9. † 24. 1 Tim. iii. 2, 3. † 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. † 26. 1 Tim. iii. 7. † 1. 1 Tim. iv. 1; 2 Tim. iv. 3; 2 Pet. iii. 3. † 5. 1 Tim. v. 8; Titus i. 16. † 5. 2 Thess. i. 6; 1 Tim. vi. 5.

τρέπου. <sup>6</sup>Ἐκ τούτων γὰρ εἰσιν οἱ ἐνδύνον-  
away from. Out of these for are those entering  
τες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυ-  
into the houses and leading captive little  
ναικάρια σεσωρευμένα ἁμαρτίαις, ἀγό-  
women having been laden with sins, being led  
μενα ἐπιθυμίαις ποικίλαις, πάντοτε  
away by inordinate desires various, always  
μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀλη-  
learning, and never into a knowledge of  
θείας ἐλθεῖν δυνάμενα. <sup>8</sup>Ὁν τρόπον δὲ Ἰαν-  
truth to come are able. Which way but Jan-  
νῆς καὶ Ἰαμβροῆς ἀντέστησαν Μωϋσεῖ, οὕτω  
nes and Jambres opposed Moses, so  
καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι  
also these are opposed to the truth, men  
κατεφθαρμένοι τὸν νοῦν, ἁδόκιμοι  
having corrupted the mind, disapproved ones  
περὶ τὴν πίστιν. <sup>9</sup>Ἄλλ' οὐ προκόψουσιν  
concerning the faith. But not they shall proceed  
ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλός  
to more; the for folly of them very plain  
ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.  
shall be to all, as also that of those became.

<sup>10</sup>Σὺ δὲ παρηκολούθηκάς μου τῇ  
Thou but hast closely followed of me the  
διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πί-  
teaching, the conduct, the purpose, the fi-  
στεῖ, τῇ μακροθυμίᾳ, \* [τῇ ἀγάπῃ,] τῇ ὑπο-  
delity, the forbearance, [the love,] the  
μονῇ, <sup>11</sup>τοῖς διωγμοῖς, τοῖς παθήμασιν,  
patience, the persecutions, the sufferings,  
οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν  
what things to me happened in Antioch, in  
Ἰκονίῳ, ἐν Λύστροις· οἷους διωγμούς ὑπῆ  
Iconium, in Lystra; what persecutions I en-  
νεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος.  
dured, and out of all me delivered the Lord.

<sup>12</sup>Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς  
Indeed all but those wishing piously  
ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται.  
to live in Anointed Jesus, will be persecuted.

<sup>13</sup>Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκό-  
Evil but men and jugglers will

ψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώ-  
progress to the worse, deceiving and being

μενοι. <sup>14</sup>Σὺ δὲ μένε ἐν οἷς ἔμα-  
deceived. Thou but abide in the things thou didst

θες καὶ ἐπιστώθης, εἰδὼς, παρὰ τίνος  
learn and wast convinced of, knowing, from whom

ἔμαθες, <sup>15</sup>καὶ ὅτι ἀπὸ θρόνου τὰ Ἱερὰ  
thou didst learn, and that from a babe the holy

γράμματα οἶδας, τὰ δυνάμενά σε σο-  
writings thou knowest, those being able thee to

φίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν  
make wise for salvation, through faith of that in

6 For †of these are  
THOSE ENTERING the  
HOUSES, and leading cap-  
tive SIMPLE WOMEN, laden  
with Sins, being led away  
by various \*Inordinate  
desires,

7 always learning, and  
never able †to come to  
a Knowledge of Truth.

8 Now in the manner  
that †Jannes and Jambres  
opposed Moses, so also  
are these opposed to the  
TRUTH; Men corrupted in  
MIND, disapproved con-  
cerning the FAITH.

9 But they shall not  
proceed further; for their  
\*FOOLISHNESS shall be  
very plain to all, †as  
THEIRS also became.

10 †But thou hast close-  
ly followed my TEACHING,  
my CONDUCT, my INTEN-  
TION, my FIDELITY, my  
FORBEARANCE, my LOVE,  
my PATIENCE,

11 my PERSECUTIONS,  
my SUFFERINGS; what  
happened to me †in Anti-  
och, †in Iconium, †in Lys-  
tra; What Persecutions I  
endured; and yet from all  
‡the LORD delivered Me.

12 And indeed †ALL  
who WISH to live piously  
in Christ Jesus will be  
persecuted.

13 †But Evil Men and  
Imposters will make pro-  
gress for the worse, de-  
ceiving and being deceived.

14 But †do thou con-  
tinue in the things which  
thou didst learn, and wast  
convinced of, knowing by  
whom thou hast been in-  
structed;

15 and That from a  
Child thou hast known  
‡THOSE HOLY Scriptures,  
which are ABLE to make  
Thee wise for Salvation,  
through THAT Faith  
which is in Christ Jesus.

\* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDER-  
STANDING. 10. LOVE—omit.

† 6. Matt. xxiii. 14; Titus i. 11. † 7. 1 Tim. ii. 4. † 8. Exod. vii. 11. † 9.  
Exod. vii. 12; viii. 18; ix. 11. † 10. Phil. ii. 22; 1 Tim. iv. 6. † 11. Acts  
xiii. 45, 50. † 11. Acts xiv. 2, 5. † 11. Acts xiv. 19. † 11. Psa. xxxiv. 19; 2  
Cor. i. 10. † 12. Acts xiv. 22. † 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim ii.  
16. † 14. 2 Tim. i. 13; ii. 2. † 15. John v. 39.



Χριστῷ Ἰησοῦ. <sup>10</sup> Πᾶσα γραφὴ θεόπνευστος  
Anointed Jesus. All writing inspired of God  
καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγ-  
anu profitable for teaching, for proof,  
γον, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν  
for correction, for turning up that in  
δικαιοσύνη· <sup>17</sup> ἵνα ἄρτιος ᾦ ὁ τοῦ  
righteousness; so that complete may be the of the  
Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν  
God man, for every work good  
ἔξηροτισμένος.  
having been thoroughly fitted.

## ΚΕΦ. δ'. 4.

<sup>1</sup> Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ  
I solemnly charge in presence of the God, and  
Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν  
Jesus Anointed of that one being about to judge  
ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν  
living ones and dead ones, and the appearing  
αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ· <sup>2</sup> κήρυ-  
of himself and the kingdom of himself; publish  
ξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαί-  
thou the word, be thou urgent seasonably un-  
ρως, ἔλεγξον, ἐπιτίμησον, παρα-  
seasonably, confute thou, rebuke thou, exhort  
κάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.  
thou with all long suffering and teaching.  
<sup>3</sup> Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαינוύσης  
Will be for a season, when of the wholesome  
διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ  
teaching not they will endure, but according to  
τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσι  
the own desires of themselves they will heap up  
διδασκάλους, κνηθόμενοι τὴν ἀκοήν· <sup>4</sup> καὶ ἀπὸ  
teachers, tickling the ear; and from  
μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέ-  
indeed of the truth the hearing they will  
φουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσου-  
turn away, to but the fables they will be turned  
ται. <sup>5</sup> Σὺ δὲ νῆφε ἐν πᾶσι, κακοπά-  
aside. Thou but be sober in all things, suffer thou  
θησον, ἔργον ποίησον εὐαγγελιστοῦ,  
evil, work do thou of a proclaimer of glad tidings,  
τὴν διακονίαν σου πληροφόρησον. <sup>6</sup> Ἐγὼ  
the service of thee do thou fully perform. I  
γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς  
for already and being poured out, and the season  
τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· <sup>7</sup> τὸν  
of the of my dissolution has come near; the  
ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον  
contest the good I have contested, the race  
τετέλεκα, τὴν πίστιν τετήρηκα· <sup>8</sup> λουπὸν  
I have finished, the faith I have guarded; remaining  
ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέ-  
is laid up for me the of the righteousness  
φανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν  
crown, which will give to me the Lord in

16 † All Scripture, di-  
vinely inspired, is indeed  
profitable for Teaching, for  
Conviction, for Correction,  
for THAT Discipline which  
is in Righteousness;

17 so that the MAN of  
GOD may be complete,  
† thoroughly fitted for  
Every good Work.

## CHAPTER IV.

1 I adjure thee before  
THAT God and \*Christ  
Jesus † who is ABOUT to  
judge the Living and the  
Dead, and by his APPEAR-  
ING and by his KINGDOM,

2 proclaim the word,  
be urgent seasonably, un-  
seasonably, confute, re-  
buke, exhort, with All  
Long-suffering and Teach-  
ing.

3 † For there will be a  
Time when they will not  
endure WHOLESOME In-  
struction, but will accu-  
mulate Teachers for  
Themselves, according to  
their own Inordinate de-  
sires, tickling their EAR,

4 and they will indeed  
turn away from the HEAR-  
ING of the TRUTH, and † be  
turned aside to FABLES.

5 But be thou sober in  
all things; † suffer \*bad  
treatment; perform † an  
Evangelist's Work; fully  
accomplish thy SERVICE.

6 For † I am already be-  
ing poured out, and the  
TIME of \*my DISSOLU-  
TION has come near.

7 † I have maintained  
\*the GOOD CONTEST. I  
have finished the RACE, I  
have guarded the FAITH;

8 it remains that there  
is laid up for me † the  
CROWN of RIGHTEOUSNESS  
which the LORD, the

\* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus. 5. bad treatment, as a Good Sol-  
dier of Christ Jesus; perform. 6. my DISSOLUTION. 7. the GOOD Contest.

† 16. 2 Pet. i. 20, 21. † 17. 2 Tim. ii. 21. † 1. Acts x. 42. † 3. 2 Tim. iii. 1.  
† 4. 1 Tim. i. 4; iv. 7; Titus i. 14. † 5. 2 Tim. i. 8; ii. 3. † 5. Acts xxi. 8;  
Eph. iv. 11. † 6. Phil. ii. 17. † 7. 1 Cor. ix. 24, 25; Phil. iii. 14. † 8. James  
i. 12; 1 Pet. v. 4; Rev. ii. 10.

ἐκείνη τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ  
that the day, the righteous judge, not  
μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγα-  
only but to me, but also to all to those hav-  
πηκόσι τὴν ἐπιφάνειαν αὐτοῦ.  
ing loved the appearance of him.

⁹Σπούδασον ἐλθεῖν πρὸς με ταχέως. ¹⁰Δη-  
Earnestly endeavor to come to me soon. De-

μᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν  
was for me forsook, having loved the present  
αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρη-  
age, and went to Thessalonica; Cres-  
σκῆς εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·  
ccus to Galatia, Titus to Dalmatia;

¹¹Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ· Μάρκον ἀνα-  
Luke is alone with me; Mark having  
λαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γὰρ  
taken up do thou bring with thyself; he is for  
μοι εὐχρηστος εἰς διακονίαν. ¹²Τυχικὸν δὲ  
to me very useful for service. Tychicus but

ἀπέστειλα εἰς Ἐφεσον. ¹³Τὸν Φελόνην, ὃν  
I sent to Ephesus. The cloak, which  
ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος  
I left in Troas with Carpus, coming

φέρε, καὶ τὰ διβλία, μάλιστα τὰς  
bring thou, and the written rolls, especially the

μεμβράνας. ¹⁴Ἀλέξανδρος ὁ χαλκεὺς πολλὰ  
parchments. Alexander the coppersmith many

μοι κακὰ ἐνεδείξατο· ἀποδῶν αὐτῷ  
to me evil things openly showed; may give to him

ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. ¹⁵ὃν  
the Lord according to the works of him; whom

καὶ σὺ φυλάσσω, λίαν γὰρ ἀνθέστηκε  
also thou beware, greatly for he has opposed

τοῖς ἡμετέροις λόγοις. ¹⁶Ἐν τῇ πρώτῃ μου  
tho our words. In the first of me

ἀπολογία οὐδεὶς μοι συμπαραγένετο, ἀλλὰ  
defence no one by me stood, but all

πάντες με ἐγκατέλιπον· (μὴ αὐτοῖς λογι-  
me forsook; (not to them may it be

σθεῖν·) ¹⁷ὁ δὲ Κύριός μοι παρέστη, καὶ  
imputed;) the but Lord by me stood, and

ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ  
strengthened me, so that through me the

κῆρυγμα πληροφορηθῇ, καὶ  
proclamation might be fully established, and

ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρυσθῇν  
might hear all the nations; and I was delivered

ἐκ στόματος λέοντος· ¹⁸\*<sup>[καὶ]</sup> οὖσεταί με ὁ  
out of mouth of a lion; [and] will deliver me the

Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώ-  
Lord from every work evil, and will

σει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνι-  
save for the kingdom of himself the heavenly;

RIGHTEOUS Judge, will  
give me <sup>†</sup>in That DAY,  
and not only to me, but  
also to All THOSE who  
have LOVED his APPEAR-  
ANCE.

9 Do thy best to come  
to me soon;

10 for <sup>†</sup>Demas forsook  
Me, <sup>†</sup>having loved the  
PRESENT Age, and went to  
Thessalonica, Crescens to  
Galatia, Titus to \*Dalma-  
tia.

11 Luke alone is with  
me. Take up Mark, and  
bring him with thee; for  
he is very useful to Me  
for Service.

12 But I sent Tychicus  
to Ephesus.

13 When thou comest,  
bring the <sup>†</sup>BAG which I  
left at Troas with Carpus;  
also the BOOKS, and es-  
pecially the PARCHMENTS.

14 <sup>†</sup>Alexander the COP-  
PERSMITH, did many Evil  
things to Me; <sup>†</sup>the LORD  
\*will reward him accord-  
ing to his WORKS;

15 of whom do thou  
also beware, for he has  
very much opposed OUR  
Words.

16 In my FIRST Defence  
no one \*came to Me, but  
all forsook me; (<sup>†</sup>may it  
not to be imputed to  
them!)

17 <sup>†</sup>but the LORD \*was  
present, and strengthened  
me, <sup>†</sup>so that through me  
the PROCLAMATION might  
be fully established, and  
All the NATIONS might  
hear; and I was delivered  
<sup>†</sup>out of the Lion's Mouth.

18 The LORD will de-  
liver me from Every evil  
Work, and preserve me  
for his HEAVENLY KING-  
DOM; to \*whom be the

\* ALEXANDRIAN MANUSCRIPT.—10. Dermatia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—omit. 18. to him.

† 13. *Pheloneen* means either a *bag* or a *cloak*. According to the Syriac it is a *bag* or *wrapper* in which books were kept.

† 8. 2 Tim. i. 12. † 10. Col. iv. 15; Philemon 24. † 10. 1 John ii. 15. † 14. Acts xix. 33; 1 Tim. i. 20. † 14. 2 Sam. iii. 39; Ps. xxviii. 4; Rev. xviii. 6. † 16. 2 Tim. i. 15; Acts vii. 60. † 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. † 17. Acts ix. 15; xxvi. 17, 18; Eph. iii. 8. † 17. Ps. xxii. 21; 2 Pet. ii. 9.

ον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν  
to whom the glory for the ages of the  
αἰώνων· ἀμήν.  
ages; so be it.

19<sup>ν</sup> Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν  
Salute thou Prisca and Aquila, and the  
Ὀνησιφόρου οἶκον. 20<sup>ν</sup> Ἐραστός ἔμεινεν ἐν  
of Onesiphorus house. Erastus remained in  
Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ  
Corinth; Trophimus but I left in Miletus  
ἀσθενοῦντα. 21<sup>ν</sup> Σπούδασον πρὸ χειμῶνος  
being sick. Earnestly endeavor before winter  
ἔλθειν. Ἀσπάζεται σε Εὐβούλος, καὶ Πού-  
to come. Salutes thee Eubulus, and Pudens,  
δης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ  
and Linus, and Claudia, and the brethren  
πάντες. 22<sup>ν</sup> Ὁ Κύριος Ἰησοῦς \* [Χριστός] μετὰ  
all. The Lord Jesus [Anointed] with  
τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν.  
the spirit of thee. The favor with you.

glory for the AGES of the  
AGES. Amen.

19 Salute †Prisca and  
Aquila, and †the FAMILY  
of ONESIPHORUS.

20 Erastus remained at  
Corinth, but I left †Tro-  
phimus sick at \*Miletus.

21 †Do thy best to come  
before Winter. Eubulus,  
and Pudens, and Linus,  
and Claudia, and all the  
BRETHREN salute thee.

22 †The LORD Jesus be  
with thy SPIRIT. FAVOR  
be with thee. \*

\* ALEXANDRIAN MANUSCRIPT.—20. Melotus. 22. Anointed—omit. Subscription—  
SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

† 19. Acts xviii. 2; Rom. xvi. 3. † 19. 2 Tim. i. 16. † 20. Acts xix. 23; Rom.  
xvi. 23. † 20. Acts xx. 4; xxi. 29. † 21. verse 9. † 22. Gal. vi. 18; Philemon 25.

\*TO TITUS.

ΚΕΦ. α'. 1.

<sup>1</sup> Παῦλος δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰη-  
Paul a bondman of God, an apostle but of  
σοῦ Χριστοῦ, (κατὰ πίστιν ἐκλεκτῶν  
Jesus Anointed, (according to faith of chosen ones  
Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'  
of God and knowledge of truth of that according to  
εὐσέβειαν, <sup>2</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν  
piety, in hope of life age-lasting, which  
ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων  
promised the not false God before times  
αἰώνιων, <sup>3</sup> ἐφάνερωσε δὲ καιροῖς ἰδίους τὸν  
age-lasting, manifested but in seasons own the  
λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπι-  
word of himself, by a proclamation which was  
στεύθην ἐγὼ κατ' ἐπιταγὴν  
entrusted with I according to an appointment  
τοῦ σωτῆρος ἡμῶν Θεοῦ,) Ἱτίῳ γνησίῳ  
of the savior of us God,) to Titus a genuine  
τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος,  
child according to common faith; favor, mercy,  
εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου Ἰη-  
peace from God a Father, and Lord Je-  
σοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.  
sus Anointed the savior of us.

<sup>5</sup> Τοῦτου χάριν κατέλιπόν σε ἐν Κρήτῃ ἵνα  
Of this cause I left thee in Crete so that  
τὰ λείποντα ἐπιδιορθώσῃ, καὶ κατα-  
the things wanting thou mightest rectify, and thou  
στήσῃς κατὰ πόλιν πρεσβυτέρους,  
mightest constitute in each city elders,  
ὥς ἐγὼ σοι διέταξαί μιν· <sup>6</sup> εἴ τις ἐστίν  
as I to thee gave orders; if any one is  
ἀνέγκλητος, μὴς γυναικὸς ἀνὴρ, τέκνα  
irreproachable, of one wife a husband, children  
ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσω-  
having believing, not under an accusation of  
τίας, ἢ ἀνυπότακτα. <sup>7</sup> Δεῖ γὰρ  
profligacy, or of insubordination. It behooves for  
τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὥς Θεοῦ  
the overseer irreproachable to be, as of God  
οἰκονόμον· μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ  
a steward; not self-indulgent, not passionate, not  
πάροινον, μὴ πλήκτην, μὴ αἰσχροκερ-  
a wine drinker, not a striker, not eager for base  
δῆ, ἀλλὰ φιλόξενον, φιλάγα-  
gains, but a friend to strangers, a friend to good-  
θον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,  
ness, prudent, just, holy, self-governed,  
<sup>9</sup> ἀντὶ τοῦτο τοῦ κατὰ τὴν διδασχὴν  
holding fast of the according to the teaching  
πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ πα-  
true word, so that able he may be both to

CHAPTER I.

1 Paul, a Servant of  
God, and an Apostle of  
\*Christ Jesus, as to the  
Faith of God's Chosen  
ones, and ‡a Knowledge  
of THAT Truth which is  
according to Piety,

2 ‡in Hope of aionian  
Life, which God, ‡who is  
NEVER FALSE, announced  
‡before aionian Times,

3 ‡but manifested his  
word, at proper Seasons,  
by a Proclamation ‡with  
which I was entrusted,  
according to an Appoint-  
ment of God our SAVIOR;

4 to Titus, my Genuine  
Child ‡by a Common  
Faith; Favor, Mercy,  
Peace, from God the Fa-  
ther, and from \*Christ Je-  
sus our SAVIOR.

5 For this purpose I left  
thee \*behind in Crete,  
that thou mightest ‡regu-  
late THINGS which are DE-  
FICIENT, and mightest  
‡appoint ELDERS in each  
City, as I directed thee;

6 ‡if any one is irre-  
proachable, a Husband  
of One Wife, having be-  
lieving Children, not under  
an Accusation of Profliga-  
cy, or of insubordination.

7 For it is necessary  
that the OVERSEER be ir-  
reproachable, ‡as God's  
Steward; not self-indul-  
gent, not passionate, ‡not  
a wine-drinker, not a  
Striker, ‡not eager for  
base gains;

8 but Hospitable, a  
Friend to goodness, pru-  
dent, just, holy, self-gov-  
erned;

9 ‡maintaining the TRUE  
Word in his TEACHING, so  
that he may be able \*both

\* ALEXANDRIAN MANUSCRIPT.—Title—TO TITUS. 1. Christ Jesus. 4. Christ Jesus our SAVIOR. 5. behind in Crete. 9. both to comfort THOSE who are in Any Affliction, and to confute the OPPOSERS.

‡ 1. 2 Tim. ii. 25. ‡ 2. 2 Tim. i. 1; iii. 7. ‡ 2. Num. xxiii. 19; 1 Tim. ii. 13. ‡ 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. ‡ 3. 2 Tim. i. 10. ‡ 3. 1 Tim. i. 11. ‡ 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. ‡ 5. 1 Cor. xi. 34. ‡ 5. 2 Tim. ii. 2. ‡ 6. 1 Tim. iii. 2. ‡ 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. ‡ 7. Lev. x. 9; Eph. v. 18; 1 Tim. iii. 3, 8. ‡ 7. 1 Pet. v. 2. ‡ 9. 2 Thess. ii. 15; 2 Tim. i. 13.

ρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ  
exhort by the teaching by that sound  
καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.  
and those speaking against to confute.

<sup>10</sup>Εἰσὶ γὰρ πολλοὶ \* [καὶ] ἀνυπότακτοι, μά-  
Are for many [and] unruly ones, fool-  
ταιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ  
ish talkers and deceivers, especially those of  
περιτομῆς, <sup>11</sup>οὓς δεῖ ἐπιστομίζειν.  
circumcision, whom it is necessary to muzzle;  
οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκον-  
who whole houses overturn, teaching  
τες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χά-  
the things not proper, of base gain of

ρίν. <sup>12</sup>Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν  
account. Said one from of them own of them  
προφήτης· Κρητες αἰεὶ ψεύσται, κακὰ θη-  
a prophet: Cretans always liars, evil wild  
ρία, γαστέρες ἀργαί. <sup>13</sup>Ἡ μαρτυρία αὕτη  
beasts, gluttons idle. The testimony this  
ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλεγχε αὐτοὺς  
is true; for which cause reprove them

ἀποτόμως, ἵνα ὑγιαίνωσι ἐν τῇ πίστει,  
severely, so that they may be sound in the faith,

<sup>14</sup>μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐν-  
not holding to Jewish fables, and com-  
τολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλή-  
mandments of men turning away from the truth.

θειαν. <sup>15</sup>Πάντα μὲν καθαρὰ τοῖς καθα-  
All things indeed pure to the pure

ροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπί-  
ones; to those but having been defiled and unfaith-

στοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται  
ful ones nothing pure, but has been defiled

αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. <sup>16</sup>Θεὸν  
of them both the mind and the conscience. God

ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις  
they profess to have known, by the but works

ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπει-  
they deny, abominable ones being and diso-

θεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδό-  
bedient ones, and as to every work good worth-

κιμοί.  
less ones.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Σὺ δὲ λάλει ἅ πρόκειται τῇ  
Thou but speak the things becoming to the

ὑγιαίνουσῃ διδασκαλίᾳ· <sup>2</sup>πρεσβύτας νηφαλί-  
wholesome teaching; aged men vigilant

ους εἶναι, σεμνοὺς, σώφρονας, ὑγίαι-  
ones to be, serious ones, prudent ones, sound

νοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·  
ones in the faith, in the love, in the patience;

<sup>3</sup>πρεσβυτίδας ὡσαύτως ἐν καταστάματι ἱε-  
aged-women in like manner in deportment be-

to exhort †by the SOUND  
INSTRUCTION, and to con-  
fute the OPPOSERS.

10 For †there are Many  
Unruly persons, Foolish  
talkers and †Deceivers,  
especially THOSE of †the  
Circumcision;

11 whom it is necessary  
to silence; who overturn  
Whole Families, teaching  
†for Sordid Gain what is  
not proper.

12 One of them, a  
†Prophet of their own,  
said, "Cretans always  
"Liars are, Savage Beasts,  
"with craving Maw."

13 This TESTIMONY is  
true; †therefore reprove  
them severely, so that  
they may be sound in the  
FAITH,

14 †not holding to Jew-  
ish Fables, and †Precepts  
of Men who turn away  
from the TRUTH.

15 †All things, indeed,  
are pure to those who are  
PURE; but to THOSE who  
are DEFILED and Unfaith-  
ful, nothing is pure; but  
both Their MIND and CON-  
SCIENCE are defiled.

16 They profess to have  
known God, but †by their  
WORKS they renounce him,  
being abominable and diso-  
bedient, and as to Every  
good Work worthless.

## CHAPTER II.

1 But do thou inculcate  
things proper for †WHOLE-  
SOME Instruction;—

2 that Aged men be vi-  
gilant, serious, prudent,  
†sound in the FAITH, in  
LOVE, in PATIENCE;

3 †that Aged women, in  
like manner, be in Depor-  
tment as becomes Sacred

\* ALEXANDRIAN MANUSCRIPT.—10. and—omit.

† 12. The poet *Epimenides*, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

‡ 9. 1 Tim. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. ‡ 10. 1 Tim. i. 6. ‡ 10. Rom. xvi. 18. ‡ 10. Acts xv. 1. ‡ 11. 1 Tim. vi. 5. ‡ 13. 2 Cor. xiii. 10; 2 Tim. iv. 2. ‡ 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. ‡ 14. Isa. xxix. 13; Matt. xv. 9; Col. ii. 22. ‡ 15. Luke xi. 39-41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. ‡ 16. 2 Tim. iii. 5. ‡ 1. Titus i. 9. ‡ 2. Titus i. 13. ‡ 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

ροπρεπείς, μὴ διαδόλους, μὴ οἶνω  
coming what is sacred, not accusers, not to wine  
πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἱ-  
much enslaved, good teachers, so  
να σωφρονίζωσι τὰς νέας,  
that they may wisely influence the young women,  
φιλάνδρους εἶναι, φιλοτέκνους, ὁσώφρο-  
husband-lovers to be, children-lovers, prudent  
νας, ἀγνάς, οἰκουροὺς, ἀγαθὰς, ὑπο-  
ones, pure ones, housekeepers, good ones, being  
τασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ  
submissive to the own husbands, that not the  
λόγος τοῦ Θεοῦ βλασημῇται. Ὁ τοὺς νεώ-  
word of the God may be evil spoken of. The young-  
τέρους ὡσαύτως παρακάλει σωφρονεῖν.  
ermen in like manner dothou exhort to be prudent  
Ἐπεὶ πάντα σεαυτὸν παρεχόμενος τύπον  
concerning all things thyself exhibiting a pattern  
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν,  
of good works, in the teaching incorruptness,  
σεμνότητα, ὁ λόγον ὑγιῆ, ἀκατάγνωστον.  
seriousness, speech sound, not to be condemned;  
ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ,  
so that he from of opposition may be ashamed,  
μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.  
nothing having concerning us to say evil.  
Ἰδούλους, ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν  
Slaves, to own masters to be submissive, in  
πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,  
all things well-pleasing to be, not contradicting,  
μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδει-  
not purloining, but fidelity entire show-  
κνυμένους ἀγαθῇ· ἵνα τὴν διδασκαλίαν  
ing good; so that the teaching  
τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶ-  
of the savior of us of God they may adorn in all  
σιν. Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ  
things. Shone forth for the favor of the God  
\* [ἡ] σωτήριος πᾶσιν ἀνθρώποις, παιδεύου-  
[that] saving for all men, admonishing  
σα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν  
us, so that having renounced the impiety  
καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ  
and the worldly desires, prudently and  
δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ  
righteously and piously we may live in the  
νῦν αἰῶνι· ἵνα προσδεχόμενοι τὴν μακαρίαν  
age; waiting for the blessed  
ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγά-  
hope and appearing of the glory of the great  
λου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.  
God and savior of us Jesus Anointed;  
ὁς ἑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυ-  
who gave himself on behalf of us, so that he  
τρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ  
might redeem us from all lawlessness, and

persons; not Accusers,  
\*not enslaved by much  
Wine, Good instructors,

4 in order that they may  
wisely influence the YOUNG  
WOMEN ‡to be affectionate  
to their husbands and  
children;

5 prudent, chaste, do-  
mestic, good, ‡submissive  
to their own Husbands,  
so that the word of GOD  
may not be reviled.

6 The YOUNGER MEN,  
in like manner, exhort to  
be prudent;

7 ‡as to all things ex-  
hibiting Thyself a Pattern  
of Good Works, Uncor-  
ruptedness in the TEACH-  
ing, Seriousness,

8 ‡Sound Speech not to  
be condemned, ‡so that  
HE who is of the Opposi-  
tion may be ashamed,  
having Nothing evil to  
say concerning us.

9 Let ‡BOND-SERVANTS  
be submissive to their  
Own Masters; ‡in all  
things to be well-pleas-  
ing; not contradicting;

10 not secretly stealing,  
but showing All good Fi-  
delity; ‡so that they may  
adorn \*THAT DOCTRINE  
of GOD our SAVIOR in all  
things.

11 For ‡the Saving FA-  
VOR of GOD is manifested  
for All Men.

12 teaching us, ‡that  
renouncing IMPIETY and  
‡WORLDLY Desires, we  
should live prudently,  
righteously, and piously  
in the PRESENT Age,

13 ‡waiting for the  
BLESSED Hope, even the  
appearing of the GLORY  
of our GREAT GOD and  
Savior Jesus Christ;

14 who gave himself  
on our behalf, that he  
might redeem us from All

\* ALEXANDRIAN MANUSCRIPT.—3. and not. 10. THAT DOCTRINE of God. 11. that  
—omit.

‡ 4. 1 Tim. v. 14. ‡ 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11;  
1 Pet. iii. 1, 5. ‡ 7. 1 Tim. iv. 12; 1 Pet. v. 3. ‡ 8. 1 Tim. vi. 3. ‡ 8. 1 Tim.  
v. 14; 1 Pet. ii. 12. ‡ 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18.  
‡ 9. Eph. v. 24. ‡ 10. Matt. v. 16; Phil. ii. 15. ‡ 11. Rom. v. 15; Titus iii. 4,  
5; 1 Pet. v. 12. ‡ 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. ‡ 12.  
1 Pet. iv. 2; 1 John ii. 16. ‡ 13. 1 Cor. i. 7; Phil. iii. 20.

\* ALEXANDRIAN MANUSCRIPT.—3. and not. 10. THAT DOCTRINE of God. 11.  
that—omit.

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζη-  
might purify for himself a people peculiar,  
λωτὴν καλῶν ἔργων. <sup>15</sup>Ταῦτα λάλει καὶ  
zealous of good works. These speak thou and  
παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς;  
exhort thou and reprove thou with all strictness;  
μηδεὶς σου περιφρονεῖτω.  
no one of thee let disregard.

ΚΕΦ. γ'. 3.

<sup>1</sup>Υπομίνησκε αὐτοὺς ἀρχαῖς καὶ ἐξου-  
Do thou remind them to governments and au-  
σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς  
thorities to be submissive, to obey rulers, as to  
πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, <sup>2</sup>μηδένα  
every work good ready to be, no one  
βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς,  
to speak evil of, not quarrelsome to be, gentle,  
πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάν-  
all showing mildness to all  
τας ἀνθρώπους. <sup>3</sup>Ἡμεν γάρ ποτε καὶ ἡμεῖς  
men. Were for formerly also we,  
ἀνόητοι, ἀπειθεῖς, πλανώμενοι,  
senseless ones, disobedient ones, erring ones,  
δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς  
being enslaved to inordinate desires and pleasures  
ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες,  
various, in malice and envy passing through,  
στρυγητοί, μισοῦντες ἀλλήλους. <sup>4</sup>Ὅτε δὲ ἡ  
odious ones, hating each other. When but the  
χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ  
kindness and the love to man shone forth of the  
σωτῆρος ἡμῶν Θεοῦ, <sup>5</sup>οὗκ ἐξ ἔργων  
preserver of us of God, not from of works  
τῶν ἐν δικαιοσύνῃ ᾧ ἐποιήσαμεν ἡμεῖς,  
of those in righteousness which did we,  
ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν  
but according to of himself mercy he saved  
ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ  
us, through a bath of a new birth, and  
ἀνακαινώσεως πνεύματος ἁγίου, <sup>6</sup>οὗ ἐξέ-  
a renovation of spirit holy, of which he  
χρεὼν ἔφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ  
poured out on us richly, through Jesus  
Χριστοῦ τοῦ σωτῆρος ἡμῶν, ᾧνα δικαιω-  
Anointed the savior of us, so that having been  
θέντες τῇ ἐκείνου χάριτι, κληρονόμοι  
justified by the of him favor, heirs  
γενόμεθα κατ' ἐλπίδα ζωῆς αἰω-  
we might become according to a hope of life age-  
νίου. <sup>8</sup>Πιστὸς ὁ λόγος· καὶ περὶ τού-  
lasting. True the word; and respecting these  
των βούλομαί σε διαβεβαιουῖσθαι, ἵνα φρον-  
things I wish thee to affirm strongly, so that they  
τίζῃσι καλῶν ἔργων προϊστασθαι οἱ πεπι-  
may be careful of good works to excel those having

Lawlessness, and ‡cleanse  
for himself a peculiar  
People, devoted to Good  
Works.

<sup>15</sup> \*Teach these things,  
and ‡exhort and reprove  
with All Strictness; let no  
one disregard Thee.

CHAPTER III.

1 \*And remind them ‡to  
be submissive to Govern-  
ments and Authorities, to  
obey rulers, \*and to be  
‡ready for Every good  
Work;

2 ‡to revile No one,  
‡not to be quarrelsome;  
to be ‡mild, showing En-  
tire Gentleness to All  
Men;

3 For ‡we ourselves, al-  
so, were formerly sense-  
less, disobedient, erring,  
being in bondage to vari-  
ous Inordinate desires and  
Pleasures, living in Malice  
and Envy, detestable, hat-  
ing each other.

4 But when ‡the GOOD-  
NESS and the PHILAN-  
THROPY of God ‡our SA-  
VIOR, appeared,

5 he saved us, ‡not on  
account of THOSE Works  
in Righteousness which  
we did, but according to  
HIS OWN Mercy, ‡through  
\*the BATH of Regenera-  
tion, and a Renovation of  
the Holy Spirit,

6 ‡which he poured out  
on us richly through  
Jesus Christ our SAVIOR;

7 ‡so that having been  
justified by His FAVOR,  
‡we might become Heirs  
‡according to a Hope of  
aionian Life.

8 This DOCTRINE is  
True; and respecting  
these things I wish thee  
to fully establish them;  
so that THOSE HAVING

\* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready.  
5. the BATH of. 8. the—omit. 8. good and profitable.  
‡ 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6. ‡ 15. 1 Tim. iv. 12. ‡ 1. Rom.  
xiii. 1; 1 Pet. ii. 13. ‡ 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. ‡ 2. Eph. iv.  
31. ‡ 2. 2 Tim. ii. 24, 25. ‡ 2. Phil. iv. 5. ‡ 3. 1 Cor. vi. 11; Eph. ii. 1;  
Col. i. 21; iii. 7; 1 Pet. iv. 3. ‡ 4. Titus ii. 11. ‡ 4. 1 Tim. ii. 3. ‡ 5. Rom.  
iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. ‡ 5. John iii.  
3, 5; Eph. v. 26; 1 Pet. iii. 21. ‡ 6. Acts ii. 33; x. 45. ‡ 7. Rom. iii. 24; Gal.  
ii. 16. ‡ 7. Rom. viii. 23, 24. ‡ 7. Titus i. 2.

στευκότες \* [τῷ] Θεῷ. Ταῦτά ἐστι τὰ  
believed [in the] God. These is the things  
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· ἡμωρὰς δὲ  
good and profitable to the men; foolish but  
ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ  
questions and genealogies and strifes and  
μάχας νομικὰς περιῖστασο· εἰσὶ γὰρ ἀνω-  
fightings about law; they are for un-  
φελεῖς καὶ μάταιοι. <sup>10</sup> Αἰρετικὸν ἀνθρώπων  
profitable and vain. A factious man

μετὰ μίαν καὶ δευτέραν νουθεσίαν παραι-  
after a first and second admonition do thou

τοῦ· <sup>11</sup>εἰδὼς, ὅτι ἐξέστραπται ὁ τοι-  
reject; knowing, that has been perverted the such  
οὔτος, καὶ ἀμαρτάνει, ὢν αὐτοκατάκριτος.  
a one, and sins, being self-condemned.

<sup>12</sup> Ὄταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ  
When I shall send Artemas to thee or

Τυχικόν, σπούδαςον ἐλθεῖν πρὸς με εἰς  
Tychicus, earnestly endeavor to come to me to

Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμά-  
Nicopolis; there for I have decided to winter.

σαι. <sup>13</sup> Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπου-  
Zenas the lawyer and Apollos dili-

δαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς  
gently send on before, so that nothing to them

λείπη. <sup>14</sup> Μανθανέτωσαν δε καὶ οἱ ἡμέτεροι  
may be lacking. Let learn and also the ours

καλῶν ἔργων προῖστασθαι εἰς τὰς ἀναγκαίας  
of good works to excel for the pressing

χρείας, ἵνα μὴ ὦσιν ἄκαρποι. <sup>15</sup> Α-  
wants, so that not they may be unfruitful. Sa-

σπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπα-  
lute thee those with me all; sa-

σαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ  
lute thou those loving us in faith. The

χάρις μετὰ πάντων ὑμῶν.  
favor with all of you.

BELIEVED in God may be careful ‡to excel in Good Works. These things are THOSE which are \*good and profitable to MEN.

9 But avoid Foolish Questions, and ‡Genealogies, and Disputes, and Contentions about the Law; for they are ‡unprofitable and Vain.

10 ‡Reject a Factious Man, ‡after a First and Second Admonition;

11 knowing that SUCH A ONE has been perverted, and sins, ‡being self-condemned.

12 When I shall send Artemas to thee, or ‡Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and ‡Apollos, with careful attention, so that they may not lack anything;

14 and let OUR [brethren] also learn ‡to stand foremost in Good Works for these PRESSING Occasions, ‡that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

\* ALEXANDRIAN MANUSCRIPT.—*Suscription*—To TITUS—WRITTEN FROM NICOPOLIS.

‡ 8. verses 1, 14. ‡ 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. ‡ 9. 2 Tim. ii. 14. ‡ 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. ‡ 10. 2 Cor. xiii. 2. ‡ 11. Acts xiii. 46. ‡ 12. Acts xx. 4; 2 Tim. iv. 12. ‡ 13. Acts xviii. 24. ‡ 14. verse 8. ‡ 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.



# \*TO PHILEMON.

## ΚΕΦ. α'. 1.

<sup>1</sup>Παῦλος, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Paul, a prisoner of Anointed Jesus, and Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ Timothy the brother, to Philemon the beloved one καὶ συνεργῷ ἡμῶν, <sup>2</sup>καὶ Ἀπφία τῇ ἀγα- and fellow-worker of us, and to Apphia the be- πητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ loved one, and Archippus the fellow-soldier ἡμῶν, καὶ τῇ κατ' οἶκον σου ἐκκλησίᾳ. of us, and to the in house of thee congregation; <sup>3</sup>χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς favor to you and peace from God a Father ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. of us, and Lord Jesus Anointed.

<sup>4</sup>Εὐχαριστῶ τῷ Θεῷ μου πάντοτε, I give thanks to the God of me always, μνησίαν σου ποιούμενος ἐπὶ τῶν προσευ- a remembrance of thee making in the prayers χῶν μου, <sup>5</sup>ἀκούων σου τὴν ἀγάπην καὶ of me, hearing of thee the love and τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον the faith, which thou hast to the Lord Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους. <sup>6</sup>ὅπως Jesus and for all the holy ones; that ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένη- the fellowship of the faith of thee active may ται, ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν become, by a knowledge of every good of the in ὑμῖν, εἰς Χριστὸν [\*Ἰησοῦν.] Ἰχαράν us, in regard to Anointed [Jesus.] Joy γάρ ἔχομεν πολλὴν καὶ παρακλήσιν ἐπὶ τῇ for we have much and consolation in the ἀνάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων love of thee, because the bowels of the holy ones ἀναπέπνυται διὰ σοῦ, ἀδελφέ. has been refreshed through thee, O brother. <sup>8</sup>Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπι- Therefore much in Anointed boldness having to τίσσειν σοι τὸ ἀνήκον, <sup>9</sup>διὰ τὴν ἀγά- enjoin thee the becoming thing, through the love πην μᾶλλον παρακαλῶ τοιοῦτος ὢν, ὥς rather I beseech; such a one being, as Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Paul an old man, now but also a prisoner Ἰησοῦ Χριστοῦ. <sup>10</sup>παρακαλῶ σε περὶ of Jesus Anointed; I beseech thee concerning

## CHAPTER I.

1 Paul, ‡a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our ‡Fellow-laborer,—

2 and to Apphia, \*the SISTER, and to ‡Archip- pus, our FELLOW-SOLDIER, and to the ‡CONGREGA- TION in thy House;

3 ‡Favor to you, and Peace from God our Fa- ther, and from the Lord Jesus Christ;

4 ‡I give thanks to my GOD always, making Men- tion of thee in my PRAY- ERS,

5 (‡hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS,)

6 that the FELLOWSHIP of thy FAITH may become efficient, ‡by Knowledge of Every Good thing in us, in regard to Christ.

7 \*For we have much Joy and Consolation over Thy LOVE, O Brother! Be- cause the TENDER SYM- PATHIES of the SAINTS ‡have been refreshed through thee.

8 Therefore, ‡having much confidence in Christ to enjoin on thee WHAT is BECOMING,

9 on account of \*that LOVE I rather entreat; be- ing such a one, as Paul ‡an old man, and now also ‡a Prisoner for \*Christ Jesus,

10 I entreat thee res-

\* ALEXANDRIAN MANUSCRIPT.—Title—TO PHILEMON. 2. the SISTER, and to. 6. Jesus—omit. 7. For I have. 9. NECESSITY I rather entreat. 9. Christ Jesus.

† 9. Benson following Theophylact says, that presbuteres, translated an old man in this place, has the signification of presbuteres, an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—Macknight. Dr. Adam Clarke also inclines to the same view.

‡ 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. ‡ 1. Phil. ii. 25. ‡ 2. Col. iv. 17. ‡ 2. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 3. Eph. i. 2. ‡ 4. Eph. i. 16. ‡ 5. Eph. i. 15; Col. i. 4. ‡ 6. Phil. i. 9, 11. ‡ 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. ‡ 8. 1 Thess. ii. 6. ‡ 9. verse 1.

τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς  
of the of me child, whom I begot in the  
δεσμοῖς \* [μου,] Ὀνήσιμον, ἡτόν ποτέ  
bonds [of me,] Onesimus, that formerly  
σοι ἀχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ  
to thee unprofitable, now but to thee and to me  
εὐχρηστον, ὃν ἀνέπεμψα· <sup>12</sup>σὺ δὲ αὐτόν,  
profitable, whom I sent back; thou but him,  
τοῦτ' ἔστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ.  
that is the my bowels, do thou receive.  
<sup>15</sup>Ὁν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν,  
Whom I was wishing for myself to retain,  
ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν  
so that on behalf of thee to me he might serve in  
τοῖς δεσμοῖς τοῦ εὐαγγελίου· <sup>14</sup>χωρὶς δὲ  
the bonds of the glad tidings; without but  
τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι,  
of the thy consent nothing I wished to do,  
ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν  
so that not as according to constraint the good  
σου ᾖ, ἀλλὰ κατὰ ἐκούσιον.  
of thee might be, but according to willingness.  
<sup>15</sup>Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη  
Perhaps for on account of this he was separated  
πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέ-  
for an hour, so that an age him thou  
χῆς· <sup>16</sup>οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ  
mightest receive; no longer as a slave, but above  
δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί,  
a slave, a brother beloved, especially to me,  
πόσω δὲ μᾶλλον σοί, καὶ ἐν σαρκὶ καὶ  
by how much but more to thee, both in flesh and  
ἐν Κυρίῳ. <sup>17</sup>Εἰ οὖν με ἔχεις κοινωνόν,  
in Lord. If then me thou holdest a partner,  
προσλαβοῦ αὐτόν ὡς ἐμέ. <sup>18</sup>Εἰ δέ τι  
receive thou him as me. If but any thing  
ἠδίκησέ σε, ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλό-  
he wronged thee, or owes, this to me put thou  
γει. <sup>19</sup>Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ  
on account. I Paul wrote with the my  
χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω  
hand; I will pay off; so that not I may say  
σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις.  
to thee, that even thyself to me thou owest.  
<sup>20</sup>Ναί, ἀδελφέ, ἐγὼ σου ὀφειλόμενον ἐν  
Yes, O brother, I of thee should be profited in  
Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν  
Lord; refresh thou of me the bowels in  
Χριστῷ. <sup>21</sup>Πεποιθὼς τῇ ὑπακοῇ  
Anointed. Having confidence in the obedience  
σου ἔγραψά σοι, εἰδὼς, ὅτι καὶ  
of thee I wrote to thee, knowing, that even  
ὑπὲρ ὃ λέγω ποιήσεις.  
beyond what I may say thou wilt do.

<sup>22</sup>Ἀμα δὲ καὶ ἐτοίμαζέ μοι  
At the same time but also prepare thou for me

pecting MY Child, ‡whom  
I begot in my BONDS,  
THAT †Onesimus,

11 who formerly was  
UNPROFITABLE to Thee,  
but is now profitable to  
Thee and to Me;

12 whom I have sent  
\*back to thee; and do  
thou receive Him, that is,  
MYSELF.

13 whom I was wishing  
to retain for Myself. ‡so  
that on thy behalf he  
might serve me in these  
BONDS for the GLAD TID-  
INGS;

14 but I desired to do  
Nothing without THY Con-  
sent, †that thy good deed  
might not be as from Con-  
straint but Voluntary.

15 ‡For perhaps on this  
account he was separated  
for a little time, in order  
that thou mightest re-  
ceive Him for an Age;

16 no longer as a Bond-  
man, but above a Bond-  
man,—‡a beloved Brother,  
especially to me, but how  
much more to thee, †both  
in the Flesh, and in the  
Lord!

17 If, then, thou re-  
gardest Me as ‡a Partner,  
receive him as me.

18 But if he injured thee  
in anything, or is indebted,  
place this to my account;

19 (I Paul write with  
MY OWN hand,) I will pay  
it off; that I may not  
say to thee, That to me  
thou owest even thyself.

20 Yes, Brother, may I  
derive profit from Thee  
in the Lord; ‡refresh My  
TENDER SYMPATHIES in  
Christ.

21 ‡Having confidence  
in thy COMPLIANCE, I  
write to thee, being assured  
That thou wilt even do  
beyond what I request.

22 But at the same time,  
also, prepare for me a

\* ALEXANDRIAN MANUSCRIPT.—10. of me—omit. 12. again to thee. Receive Him, that is.  
‡ 10. 1 Cor. iv. 15; Gal. iv. 19. † 10. Col. iv. 9. † 13. 1 Cor. xvi. 17; Phil. ii. 30.  
‡ 14. 2 Cor. ix. 7. † 15. See Gen. xlv. 5, 8. † 16. Matt. xxiii. 8; 1 Tim. vi. 2. † 16. Col. iii. 22. † 17. 2 Cor. viii. 23. † 20. verse 7. † 21. 2 Cor. vii. 16.

ξενίαν· ἐλπίζω γάρ, ὅτι διὰ τῶν προσευ-  
a lodging; I hope for, that through the prayers  
χῶν ὑμῶν χαρισθήσομαι ὑμῖν. <sup>23</sup>Ἀσπάζεται  
of you I shall be imparted to you. Salutes

σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν  
the Epaphras, the fellow-captive of me in  
Χριστῷ Ἰησοῦ, <sup>24</sup>Μάρκος, Ἀρίσταρχος, Δη-  
Anointed Jesus, Mark, Aristarchus, Demas,  
μᾶς, Λουκᾶς, οἱ συνεργοί μου. <sup>25</sup>Ἡ  
Luke, the fellow-workers of me. The  
χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
favor of the Lord of us Jesus Anointed  
μετὰ τοῦ πνεύματος ὑμῶν.  
with the spirit of you.

Lodging, for †I hope That  
†through your PRAYERS I  
shall be imparted to you.

23 †Epaphras, my FEL-  
LOW-CAPTIVE in Christ Je-  
sus, salutes thee;

24 also †Mark, †Aristar-  
chus, †Demas, †Luke, my  
FELLOW-LABORERS.

25 †The FAVOR of our  
LORD Jesus Christ be with  
your SPIRIT.

\* ALEXANDRIAN MANUSCRIPT.—*The Subscription to this Epistle has been cut off.*  
† 22. Phil. i. 25; ii. 24. † 22. 2 Cor. i. 11. † 23. Col. i. 7; iv. 12. † 24.  
Acts xii. 12, 25. † 24. Acts xix. 29; xxvii. 2; Col. iv. 10. † 24. Col. iv. 14.  
† 24. 2 Tim. iv. 11. † 25. 2 Tim. iv. 22.

\*TO THE HEBREWS.

ΚΕΦ. α'. 1.

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ  
In many parts and in many ways long ago the  
Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφή-  
God having spoken to the fathers by the proph-  
τοῖς, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλη-  
ets, in last of the days of these spoke  
σεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκε κληρονόμον  
to us by a son, whom he appointed an heir  
πάντων, (δι' οὗ καὶ τοὺς αἰῶνας  
of all things, (on account of whom also the ages  
ἐποίησεν,) ὃς (ὢν ἀπαύγασμα τῆς δόξης  
he made,) who (being an effulgence of the glory  
καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ,  
and an exact impress of the substance of him,  
φέρων τε τὰ πάντα τῷ ῥήματι τῆς  
sustaining and the things all by the word of the  
δυνάμεως αὐτοῦ,) \* [δι' ἑαυτοῦ] καθα-  
power of himself,) [through himself] a puri-  
ρισμὸν ποιησάμενος τῶν ἁμαρτιῶν \* [τῶν  
fication have made of the sins [of us,]  
μῶν,] ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης  
sat down at right of the majesty  
ἐν ὑψηλοῖς· ὅσοις τῶν κρείττων γενόμενος  
in high places; by so much greater having become  
\* [τῶν] ἀγγέλων, ὅσω διαφορώτερον  
[of them] messengers, by so much more excellent  
παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. ὅτι  
beyond them he has inherited a name. To  
νι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός  
which for did he say ever of the messengers; A son  
μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε;  
of me art thou, I to-day have begotten thee?  
καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα,  
and again; I will be to him for a Father,  
καὶ αὐτὸς ἔσται μοι εἰς υἱόν; ὅταν δὲ  
and he shall be to me for a son? when but  
πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν  
again he may lead in the first born into the  
οἰκουμένην, λέγει· Καὶ προσκυνήσάτωσαν αὐ-  
habitable, he says: And let worship him  
τῷ πάντες ἄγγελοι Θεοῦ. Ἐκὼς μὲν  
all messengers of God. And concerning indeed  
τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἁγ-  
the messengers he says: He making the mes-  
γέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουρ-  
sengers of himself spirits, and the public  
γοὺς αὐτοῦ πυρὸς φλόγα· ὁπρὸς δὲ  
servants of himself of fire a flame; concerning but  
τὸν υἱόν· Ὁ θρόνος σου ὁ θεὸς εἰς τὸν  
the son: The throne of thee the god for the

CHAPTER I.

1 God having anciently spoken, †in many portions and by various methods, to the FATHERS by the PROPHETS,

2 in the last of these DAYS †spoke to us by a Son, †whom he appointed Heir of all things, on account of whom also he constituted the AGES;

3 †who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and \*making manifest ALL things by the WORD of his POWER, †having made a Purification for SINS, †sat down at the Right hand of the MAJESTY in high places;

4 having become as much superior to Angels, †as he has inherited a more Excellent Name than they.

5 For to which of the ANGELS did he ever say, †“Thou art my Son, To-day I have begotten thee?” And again, †“I will be to him for a Father, and he shall be to me for a Son?”

6 And when again he shall introduce †the FIRST BORN into the HABITABLE, he says, †“And let All “God’s Angels worship “him.”

7 And with respect to the ANGELS, indeed he says, †“It is HE who “MAKES his ANGELS “Winds, and his MINIS- “TERING SERVANTS a “Flame of Fire.”

8 But to the SON, †“Thy THRONE, O GOD,

\* VATICAN MANUSCRIPT.—Title—TO THE HEBREWS. 3. making manifest ALL things by. 3. through himself—omit. 3. of us—omit. 4. of the—omit.

† 1. Num. xii. 6, 8. † 2. John i. 17; xv. 15; Heb. ii. 3. † 2. Psal. ii. 8; Matt. xxi. 38; John iii. 35; Rom. viii. 17. † 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. † 3. Heb. vii. 27; ix. 12, 14, 17. † 3. Psal. cxv. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. † 4. Eph. i. 21; Phil. ii. 9, 10. † 5. Psal. ii. 7; Acts xiii. 33; Heb. v. 5. † 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psal. lxxxix. 26, 27. † 6. Rom. viii. 29; Col. i. 18; Rev. i. 5. † 6. Psal. xlvii. 7. † 7. Psal. civ. 4. † 8. Psal. xlv. 6, 7.

αἰῶνα \* [τοῦ αἰῶνος·] ράβδος εὐθύτητος ἡ  
age [of the ages:] a sceptre of rectitude the  
ράβδος τῆς βασιλείας σου. <sup>9</sup>Ἠγάπησας  
sceptre of the kingdom of thee. Thou didst love

δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν·  
righteousness, and thou didst hate lawlessness;

διὰ τοῦτο ἔχρισέ σε ὁ Θεός σου  
on account of this anointed thee the God of thee,

ἐλαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους  
oil of extreme joy beyond the associates

σου. <sup>10</sup>Καί· Σὺ κατ' ἀρχάς, Κύριε, τὴν  
of thee. And; Thou in a beginning, O Lord, the

γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου  
earth didst form, and works of the hands of thee

εἰσιν οἱ οὐρανοί. <sup>11</sup>Αὐτοὶ ἀπολοῦνται, σὺ δὲ  
are the heavens. They shall perish, thou but

διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθή-  
remainest; and all as a garment shall become

σονται, <sup>12</sup>καὶ ὥσει περιβόλαιον ἐλίξεις  
old, and like an upper garment thou wilt fold

αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ  
them, and they shall be changed; thou but the

αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλεί-  
same art, and the years of thee not will

ψουσι. <sup>13</sup>Πρὸς τίνα δὲ τῶν ἀγγέλων εἶρη-  
fail. To which but of the messengers did he

κέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν  
say ever; Do thou sit at right of me, till I may

θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν  
place the enemies of thee footstool for the

ποδῶν σου; <sup>14</sup>Οὐχὶ πάντες εἰσὶ λειτουργικά  
feet of thee? Not all are public serving

πνεύματα, εἰς διακονίαν ἀποστελλόμενα  
spirits, for service being sent forth

διὰ τοὺς μέλλοντας κληρονομεῖν σωτη-  
on account of those being about to inherit sal-

ρίαν; ΚΕΦ. 6'. 2. <sup>1</sup>Διὰ τοῦτο  
vation? On account of this

δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς  
it behooves more earnestly us to attend to the

ἀκουσθεῖσι, μήποτε παραρρῶ-  
things having been heard, lest perhaps we should

μεν. <sup>2</sup>Εἰ γὰρ ὁ δι' ἀγγέλων λα-  
glide away. If for the through messengers hav-

ληθεῖς λόγος ἐγένετο δέβαιος, καὶ πᾶσα  
ing been spoken word was firm, and every

παράβασις καὶ παρακοή ἔλαβεν ἔνδικον  
deviation and imperfect hearing received a just

μισθαποδοσίαν· <sup>3</sup>πῶς ἡμεῖς ἐκφευξόμεθα τη-  
retribution; how we shall escape so

"is for the AGE; \*and  
"the SCEPTRE of RECTI-  
"TUDE is the Sceptre of  
"thy KINGDOM.

9 "Thou didst love  
"Righteousness, and hate  
"Lawlessness; therefore,  
"thy GOD ‡anointed thee,  
"O GOD, with the oil of  
"Exultation beyond thy  
"ASSOCIATES."

10 Also, ‡"Thou, O  
"Lord, at First didst lay  
"the foundation of the  
"EARTH; and the HEA-  
"VENS are Works of thy  
"HANDS;

11 ‡"they shall perish,  
"but thou remainest;  
"and they all shall be-  
"come old like a Garment;

12 "and like a Mantle  
"thou wilt fold them up;  
"like a Garment also  
"they shall be changed;  
"but thou art the SAME,  
"and thy YEARS shall not  
"fail."

13 But to which of the  
ANGELS did he ever say,  
‡"Sit thou at my Right  
"hand, till I put thine  
"ENEMIES underneath thy  
"FEET?"

14 ‡Are they not all  
Ministering Spirits sent  
forth for Service, on ac-  
count of ‡THOSE BEING  
ABOUT to inherit Salva-  
tion?

## CHAPTER II.

1 On this account it be-  
hooves us to attend more  
earnestly to the THINGS  
HEARD, lest we should  
ever let them glide away.

2 For if the WORD  
‡spoken through Angels  
was firm, and ‡Every De-  
viation and Disobedience  
received a Just Retribu-  
tion;

3 how shall we escape,

\* VATICAN MANUSCRIPT.—8. of the AGE—omit. 8. and the SCEPTRE of RECTITUDE is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

‡ 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. ‡ 10. Psa. cii. 25. ‡ 11. Isa. xxxiv. 4; Hag. ii. 6; Matt. xxiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. ‡ 13. Psa. cx. 1; Matt. xxii. 44; Acts ii. 31, 35; Heb. x. 12. ‡ 14. Psa. xxxiv. 7; xci. 11; ciii. 20, 21. ‡ 14. James ii. 5. ‡ 2. Deut. xxxiii. 2; Acts vii. 53. ‡ 2. Num. xv. 30, 31; Deut. v. 3; xvii. 2, 5, 12; xxvii. 26. ‡ 3. Heb. x. 28, 29; xii. 35.

λικαύτης ἀμελήσαντες σωτηρίας; ἥτις  
great having disregarded a salvation? which  
ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ  
a beginning having received to be spoken through  
τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς  
the Lord, by those having heard for us  
ἐβεβαιώθη, <sup>4</sup>συνεπιμαρτυροῦντος τοῦ Θεοῦ  
was confirmed, co-attesting the God  
σημείοις τε καὶ τέρασι, καὶ ποικίλαις  
by signs both and by prodigies, and by various  
δυνάμεσι, καὶ πνεύματος ἁγίου, μερισμοῖς,  
powers, and of spirit holy by distributions,  
κατὰ τὴν αὐτοῦ θέλησιν. <sup>5</sup>Οὐ γὰρ  
according to the of himself will. Not for  
ἄγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν  
to messengers he did subject the habitable that  
μέλλουσαν, περὶ ἧς λαλοῦμεν. <sup>6</sup>Δι-  
about coming, concerning which we speak. Testi-  
μαρτύρατο δέ πού τις, λέγων· Τί  
fied but somewhere one, saying: What  
ἐστὶν ἄνθρωπος, ὅτι μνησθήσεται αὐτοῦ·  
is man, that thou dost remember him;  
ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη αὐτόν;  
or a son of man, that thou dost observe him?  
<sup>7</sup>Ἡλάττωσας αὐτόν βραχύ τι παρ'  
Thou didst make less him a little while than  
ἄγγέλους· δόξῃ καὶ τιμῇ ἐστεφά-  
messengers; with glory and with honor thou didst  
νωσας αὐτόν· <sup>8</sup>πάντα ὑπέταξας ὑποκάτω  
crown him; all things thou didst place under  
τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι  
the feet of him. In for the to be subjected  
\*[αὐτῷ] τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ  
[to him] the things all, nothing is left to him  
ἀνυπότακτον· νῦν δὲ οὐπω ὁρώμεν αὐτῷ  
unsubdued; now but not yet we see to him  
τὰ πάντα ὑποτεταγμένα. <sup>9</sup>Τὸν δὲ βρα-  
the things all having been placed. The but a short  
χύ τι παρ' ἀγγέλους ἡλαττωμένον βλέ-  
time than messengers having been made less we  
πομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ  
see Jesus on account of the suffering of the  
θανάτου δόξῃ καὶ τιμῇ ἐστεφανω-  
death with glory and with honor having been  
μένον· ὅπως χάριτι Θεοῦ ὑπὲρ παν-  
crowned; so that by favor of God on behalf of  
τοῦ γεύσεται θανάτου. <sup>10</sup>Ἐπρεπε  
all he might taste of death. It was fitting  
γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ  
besides for him, for whom the things all and  
δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς  
through whom the things all, many sons  
εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτη-  
into glory leading the prince of the sal-  
ρίας αὐτῶν διὰ παθημάτων τελειῶσαι.  
vation of them through sufferings to perfect.

having disregarded So great a Salvation? which  
beginning to be spoken by the LORD, was confirmed for Us by THOSE who HEARD him;

4 God co-attesting both by Signs and Wonders and various Mighty works, and Distributions of holy Spirit, according to HIS Will?

5 For to Angels he did not subject the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, "What 'is a Man That thou dost 'remember him? or a 'Son of Man, That thou 'dost regard him?"

7 "Thou didst make 'him for a little while in-  
'ferior to Angels; thou  
'didst crown him with  
'Glory and Honor;

8 "thou didst subject  
'All things under his  
'FEET;"—for in SUB-  
JECTING ALL THINGS, he  
left Nothing unsubjected  
to Him; but, at present,  
we do not see that ALL  
things have actually been  
placed under Him.

9 But we behold JESUS, on account of the SUFFER-  
ING of DEATH crowned  
with Glory and Honor,  
HAVING BEEN MADE for  
a little while INFERIOR to  
Angels, so that, by God's  
Favor, he might taste of  
Death on behalf of every  
one.

10 For it was becoming  
him, on account of whom  
are ALL things, and  
through whom are ALL  
things, in conducting  
Many Sons to Glory, to  
perfect the PRINCE of  
their SALVATION through  
Sufferings.

\* VATICAN MANUSCRIPT.—8. to him—omit.

† 3. Matt. iv. 17; Mark i. 14. † 3. Luke i. 2. † 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. † 4. Acts ii. 22, 43. † 4. 1 Cor. xii. 4, 7, 11. † 5. Heb. vi. 5; 2 Pet. iii. 13. † 6. Ps. viii. 4. † 9. Acts ii. 33. † 9. Phil. ii. 7-9. † 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. † 10. Rom. xi. 36. † 10. Luke xiii. 32; Heb. v. 9. † 10. Acts iii. 15; v. 31; Heb. xii. 2.

11<sup>ο</sup> τε γὰρ ἀγιάζων καὶ οἱ ἅγιοι  
He both for sanctifying and those being  
ζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν  
sanctified, out of one all; for which cause  
οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν,  
not he is ashamed brethren them to call,

12 λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς  
saying; I will announce the name of thee to the  
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνῆ-  
brethren of me, in midst of a congregation I will

σω σε. 13 Καὶ πάλιν· Ἐγὼ ἔσομαι πεποι-  
praise thee. And again: I will be having  
θῶς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγώ, καὶ  
trusted in him; and again: Lo I, and

τὰ παιδιά ἃ μοι ἔδωκεν ὁ Θεός. 14 Ἐπεὶ  
the children which to me gave the God. Since  
οὖν τὰ παιδιά κεκοινωνήκε σαρκὸς καὶ  
then the children have been sharers of flesh and

αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε  
blood, also he in like manner partook  
τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου  
of the of them, so that by means of the death

καταργήσῃ τὸν τὸ κράτος ἔχοντα  
he might make powerless him the strength having  
τοῦ θανάτου, τοῦτ' ἐστὶ τὸν διάβολον, 15 καὶ  
of the death, that is the accuser, and

ἀπαλλάξῃ τοὺς ὅσους φόβῳ θανάτου  
might set free them as many as by fear of death  
διὰ παντός τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.  
through all of the life held in were slavery.

16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνε-  
Not for in any manner of messengers he takes  
ται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.  
hold, but of seed of Abraham he takes hold.

17 Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελ-  
Hence he was obliged in all things to the breth-  
φοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένη-  
ren to be made like, so that merciful he might

ται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν  
be and faithful high-priest the things as to the  
Θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρ-  
God, in order to the to expiate the sins

τίας τοῦ λαοῦ. 18 Ἐν ᾧ γὰρ πέπον-  
of the people. By what for he has  
θεν αὐτὸς πειρασθεὶς, δύναται  
suffered himself having been tried, he is able

τοῖς πειραζομένοις βοηθῆσαι.  
to those being tried to render aid.

### ΚΕΦ. γ'. 3.

1<sup>ο</sup> Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρα-  
Whence, brethren holy, of a calling heaven-

νίου μέτοχοι κατανοήσατε τὸν ἀπό-  
ly partakers do you attentively regard the

11 For both the SANC-  
TIFIER and the SANCTI-  
FIED are from one; for  
Which Cause he is not  
ashamed to call Them  
Brethren;

12 saying, †“I will  
“announce thy NAME to  
“my BRETHREN; in the  
“Midst of the Congre-  
“gation I will praise thee.”

13 And again, †“I will  
“confide in him.” And  
again, †“Behold, I and  
“the CHILDREN whom  
†“God gave Me.”

14 Since, then, the  
CHILDREN have one com-  
mon nature of \*Blood and  
Flesh, he †also, in like  
manner, partook of these;  
†in order that, by means  
of his DEATH, he might  
vanquish HIM POSSESSING  
the POWER of DEATH—  
that is, the ENEMY—

15 and might liberate  
THOSE who, †by Fear of  
Death, were throughout  
their Whole LIFE held in  
Slavery.

16 Besides, he does not  
in any way take hold of  
Angels, but he takes hold  
of the Seed of Abraham;

17 hence, he was obliged  
to be assimilated to his  
BRETHREN in all things,  
so that he might be †a  
Merciful and Faithful  
High priest as to things  
relating to GOD, in order  
to EXPIATE the SINS of  
the PEOPLE.

18 For by what he has  
suffered, having been  
tried, †he is able to as-  
sist THOSE who are TRIED.

### CHAPTER III.

1 Therefore, holy Breth-  
ren, Associates of a heav-  
enly †Calling, attentively  
regard Jesus, †the APOS-

\* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, “For truly it,” i. e. the fear of death, or death itself, “does not lay hold of” or seize on “angels, but of the seed of Abraham it does lay hold.”—*Theolog. Rep.* and *Kneeland*.

† 11. Heb. x. 10, 14. † 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 29. † 12. Ps. xxii. 22, 25. † 13. Ps. xviii. 2; Isa. xii. 2. † 13. Isa. viii. 18. † 13. John x. 29; xvii. 6, 9, 11, 12. † 14. John i. 14; Rom. viii. 3; Phil. ii. 7. † 14. 1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. † 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. † 17. Heb. iv. 15; v. 1, 2. † 18. Heb. vii. 25. † 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv. 1; Phil. iii. 14; 2 Thess i. 11; 2 Tim. i. 9; 2 Pet. i. 10. † 1. Rom. xv. 8; Heb. ii. 17, etc.

στολον και ἀρχιερέα τῆς ὁμολογίας ἡμῶν,  
 apostle and high-priest of the profession of us,  
 Ἰησοῦν· <sup>2</sup>πιστὸν ὄντα τῷ ποιήσαν-  
 Jesus; faithful being to the one having ap-  
 τι αὐτόν, ὥς και Μωϋσῆς ἐν \* [ὅλῳ]  
 pointed him, as even Moses in [whole]  
 τῷ οἴκῳ αὐτοῦ. <sup>3</sup>Πλείονος γὰρ οὗτος δόξης  
 the house of him. Of more for this glory  
 παρὰ Μωϋσῆν ἡξιῶται, καθ' ὅσον  
 than Moses has been esteemed worthy, so far as  
 πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κα-  
 more honor he has of the house the one  
 τασκευάσας αὐτόν. <sup>4</sup>(Πᾶς γὰρ οἶκος κα-  
 having built itself. (Every for house is  
 τασκευάζεται ὑπὸ τινος· ὁ δὲ \* [τὰ]  
 built by some one; he but [the things]  
 πάντα κατασκευάσας, Θεός.) <sup>5</sup>Καὶ Μωϋσῆς  
 all having built, God.) And Moses  
 μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὥς  
 indeed faithful in whole to the house of him, as  
 θεράπων, εἰς μαρτύριον τῶν λαληθη-  
 a servant, for a testimony of the things going  
 σομένων· <sup>6</sup>Χριστὸς δέ, ὥς υἱὸς ἐπὶ τὸν  
 to be spoken; Anointed but, as a son over the  
 οἶκον αὐτοῦ· οὗ οἶκος ἐσμέν ἡμεῖς, ἐάν-  
 house of him; of whom a house are we, if  
 περ τὴν παρησίαν και τὸ καύχημα τῆς  
 indeed the confidence and the boasting of the  
 ἐλπίδος \* [μέχρι τέλους δεβαίαν] κατάσχω-  
 hope [till end firm] we should  
 μεν. <sup>7</sup>Διό, καθὼς λέγει τὸ πνεῦμα  
 hold fast. Therefore, as says the spirit  
 τὸ ἅγιον· Σήμερον, ἐάν τῆς φωνῆς αὐτοῦ  
 the holy; To-day, if the voice of him  
 ἀκούσητε, <sup>8</sup>μὴ σκληρύνητε τὰς καρδίας  
 you will hear, not you should harden the hearts  
 ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ, κατὰ τὴν  
 of you, as in the bitter provocation, in the  
 ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, <sup>9</sup>οὐ  
 day of the temptation in the desert, not  
 ἐπειρασάν \* [με] οἱ πατέρες ὑμῶν, ἐδοκίμα-  
 tempted [me] the fathers of you, proved  
 σάν \* [με,] και εἶδον τὰ ἔργα μου, τες-  
 [me,] and saw the works of me, tes-  
 σαράκοντα ἔτη. <sup>10</sup>διὸ προσώχθισα  
 forty years; therefore I was provoked  
 τῇ γενεᾷ ἐκείνῃ, και εἶπον· Ἄει  
 with the generation that, and said; Always  
 πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ  
 they wander in the heart; they but not  
 ἔγνωσαν τὰς ὁδοὺς μου· <sup>11</sup>ὥς ὥμοσα  
 they acknowledged the ways me; so I swore  
 ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν  
 in the wrath of me; If they shall enter into the  
 κατάπανσίν μου. <sup>12</sup>Βλέπετε, ἀδελφοί, μή πο-  
 rest of me. Take you heed, brethren, lest  
 τε ἔσται ἐν τινι ὑμῶν καρδία πονηρὰ  
 ever shall be in any one of you a heart evil

THE and High-priest of  
 our CONFESSION;

2 who is Faithful to  
 HIM who APPOINTED  
 him, even as †Moses was  
 in his HOUSE.

3 For he has been es-  
 teemed worthy of More  
 Glory than Moses, as  
 much as the BUILDER has  
 More Honor than the  
 HOUSE itself.

4 (For every House is  
 built by some one; but  
 †THE HAVING BUILT all  
 things is God.)

5 And Moses, indeed,  
 was faithful in his Whole  
 HOUSE, as †a Servant,  
 †for a Testimony of the  
 THINGS to be SPOKEN;

6 but Christ as a Son  
 over his HOUSE, †Whose  
 House we are, if we should  
 hold fast †the CONF-  
 DENCE and the EXULTA-  
 TION of the HOPE.

7 Therefore, as the  
 HOLY SPIRIT says, †“To-  
 day, if you will hear his  
 “VOICE,

8 “harden not your  
 “HEARTS, as in the BIT-  
 “TER PROVOCATION, in  
 “the DAY of the TRIAL  
 “in the DESERT;

9 “where your FA-  
 “THERS tried, proved, and  
 “saw my WORKS Forty  
 “Years.

10 “Therefore, I was  
 “provoked with \*that  
 “GENERATION, and said,  
 “‘They always err in  
 “‘HEART;’ but they did  
 “not acknowledge my  
 “WAYS;

11 “so I swore in my  
 “INDIGNATION—‘If they  
 “‘shall enter my REST!’”

12 Beware, Brethren,  
 lest there should ever  
 be in any one of you an  
 evil, Disbelieving Heart,  
 by APOSTATIZING from the  
 living God;

\* VATICAN MANUSCRIPT.—2. Whole—omit. 4. the things—omit. 6. Firm to the  
 End—omit. 9. me—omit twice. 10. this GENERATION.

† 2. Num. xii. 7; verse 5. † 4. Eph. ii. 10; iii. 9. † 5. Exod. xiv. 31; Num.  
 xii. 7; Deut. iii. 24; Josh. i. 2; viii. 31. † 5. Deut. xviii. 15, 18, 19. † 6. 1  
 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5.  
 † 6. Rom. v. 2; Col. i. 23; Heb. x. 35. † 7. Ps. xc. 7-11.



ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζώντος·  
of unbelief, in the to fall away from God living:

<sup>13</sup>ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην  
but do you exhort yourselves in each

ἡμέραν, ἀχοῖς οὗ τὸ σήμερον καλεῖται,  
day, till of which the to-day it is called,

ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις  
so that not may be hardened from of you any one

ἀπάτη τῆς ἀμαρτίας. <sup>14</sup>Μέτοχοι γὰρ  
by a delusion of the sin. Partakers for

τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν  
of the Anointed we have become, if perhaps the

ἀρχὴν τῆς ὑποστάσεως μέχοι τέλος δε-  
beginning of the confidence till an end firm

βαίαν κατάσχωμεν. <sup>15</sup>Ἐν τῷ λέγεσθαι·  
we hold fast. In respect to the to be said;

Σήμερον, ἐάν τῆς φωνῆς αὐτοῦ ἀκούσῃτε·  
To-day, if the voice of him you may hear;

μὴ σκληρόνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ  
not harden you the hearts of you, as in the

παραπικρασμῷ. <sup>16</sup>Τινες γὰρ ἀκούσαντες πα-  
bitter provocation. Some for having heard did

ρεπίζωσαν; ἀλλ' οὐ πάντες οἱ ἐξελθόν-  
provoke? but not all those having come

τες ἐξ Αἰγύπτου διὰ Μωϋσέως; <sup>17</sup>Τί-  
out from Egypt by means of Moses? With

σι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ  
whom but was he vexed forty years? not

τοῖς ἀμαρτήσασιν; ὧν τὰ ζῶλα  
with those having sinned? of whom the members

ἔπεσεν ἐν τῇ ἐρήμῳ. <sup>18</sup>Τίσι δὲ ὤμοσε  
fell in the desert. To whom but did he swear

μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐ-  
not to enter into the rest of

τοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; <sup>19</sup>Καὶ  
himself, if not to those having disbelieved? And

δύναμεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν  
we see, that not they were able to enter

δι' ἀπιστίαν. ΚΕΦ. δ'. 4. <sup>1</sup>Φο-  
because of unbelief. We

βηθῶμεν οὖν, μήποτε, καταλειπομένης ἐπαγ-  
may fear then, lest ever, being left

γελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ,  
a promise to enter into the rest of him,

δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι.  
should seem any one from of you to have failed.

<sup>2</sup>Καὶ γὰρ ἔσμεν εὐηγγελισμέ-  
Also for we are having been addressed with glad

νοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέ-  
tidings, even as also they; but not did

λῆσεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγ-  
profit the word of the hearing them, not hav-

κεχραμένος τῇ πίστει τοῖς ἀκούσασιν  
ing been mixed with the faith to those hearing.

<sup>3</sup>Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ  
We enter for into the rest those

πιστεύσαντες, καθὼς εἶρηκεν· Ὡς ὥμοσα  
having believed, as he has said; So I swore

ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν  
in the wrath of me; If they shall enter into the

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, ‡if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION — ‡“To-day, ‘if you should hear his ‘voice, harden not your ‘HEARTS, as in the BIT-TER PROVOCATION;’—

16 ‡for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Moses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?— ‡Whose CORPSES fell in the DESERT?

18 And ‡to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 ‡And we see That they were not able to enter because of Unbelief.

#### CHAPTER IV.

1 Therefore, ‡we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEARERS.

3 ‡We, however, HAVING BELIEVED, enter the REST; according as he has said, ‡“So I swore in my ‘INDIGNATION — ‘If they ‘shall enter my REST;’”

‡ 14. verse 6. ‡ 15. verse 7. ‡ 16. Num. xiv. 2, 4, 11, 30, 34; Deut. i. 34, 36, 38. ‡ 17. Num. xiv. 22, 29, etc.; xxvi. 65; Ps. cvi. 26; 1 Cor. x. 5; Jude 5. ‡ 18. Num. xiv. 30; Deut. i. 34, 35. ‡ 19. Heb. iv. 6. ‡ 1. Heb. xii. 15. ‡ 3. Heb. iii. 14. ‡ 3. Ps. xc. 11; Heb. iii. 11.

κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ  
rest of me; namely from the works from  
καταβολῆς κόσμου γεννηθέντων. Ἐῖ-  
a laying down of a world having been done. It has  
ρηκε γὰρ που περὶ τῆς ἐβδόμης  
been spoken for somewhere concerning the seventh  
οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ  
thus; And rested the God in the day  
τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·  
the seventh from all of the works of himself;  
καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς  
and in this again; If they shall enter into  
τὴν κατάπαυσίν μου. Ὅτι οὖν ἀπολείπε-  
the rest of me. Since then it is left  
ταί τινες εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρό-  
some to enter into her, and those  
τερον εὐαγγελισθέντες οὐκ εἰς-  
formerly having received glad tidings not  
ἦλθον δι' ἀπειθείαν· Ἰπάλιν τινὰ  
entered on account of unbelief; again certain  
ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ, λέ-  
he defines a day, To-day, by David, say-  
γων, μετὰ τοσοῦτον χρόνον· (καθὼς εἶρη-  
ing, after so long a time; (as it has  
ται·) Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ  
been said;) To-day, if the voice of him  
ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑ-  
you may hear, not harden you the hearts of  
μῶν. Ὅτι γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν,  
you. If for them Jesus caused to rest,  
οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ  
not would concerning another have spoken after  
ταῦτα ἡμέρας. Ἄρα ἀπολείπεται σαβ-  
these of a day. Therefore remains a keep-  
βατισμὸς τῷ λαῷ τοῦ Θεοῦ. Ὁ  
ing of a sabbath for the people of the God. 'The  
γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐ-  
for one having entered into the rest of  
τοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων  
him, also himself caused to rest from the works  
αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.  
of himself, like as from the own the God.  
Ἰσπουδάσωμεν οὖν εἰσελθεῖν  
We should earnestly endeavor therefore to enter  
εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ  
into that the rest, so that not by the  
αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπει-  
same any one example may fall of the un-  
θείας. Ὁ ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ,  
belief. Living for the word of the God,  
καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν  
and energetic, and more cutting beyond every  
μάχαιραν δίστομον, καὶ διῃκνούμενος ἄχρι  
sword two-mouthed, even cutting through to  
μερισμοῦ ψυχῆς \* [τε] καὶ πνεύματος, ὁρμῶν  
a division of life [both] and of breath, of joints  
τε καὶ μυελῶν, καὶ κριτικὸς ἐν-  
both and of marrows, and able to judge of

namely, from the works done at the Foundation of the World.

4 For it has been somewhere spoken concerning the SEVENTH day, thus, ‡“And GOD rested on the “SEVENTH day from all “his works.”

5 And again, in this manner, “If they shall “enter my REST.”

6 Since, then, it is left for some to enter, ‡and THOSE who formerly received glad tidings did not enter on account of Unbelief,—

7 he again defines a certain Day, “To-day,” saying by David, after So long a Time, (as \*it has been said before,) ‡“To- “day, if you will hear his “VOICE, harden not your “HEARTS.”

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLE of GOD.

10 For HE HAVING ENTERED his REST, will also himself rest from his WORKS, like as GOD from HIS OWN.

11 Let us earnestly endeavor, therefore, to enter That REST, that no one may fall ‡by the SAME Example of UNBELIEF.

12 For the word of GOD is ‡living, and energetic, and ‡more cutting than Any ‡two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, ‡and able to judge the Thoughts and Intentions of the Heart;

\* VATICAN MANUSCRIPT.—7. it has been said before. 12. both—omit.

‡ 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. ‡ 6. Heb. iii. 19. ‡ 7. Ps. xcv. 7; Heb. iii. 7. ‡ 11. Heb. iii. 12, 18, 19. ‡ 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x. 4, 5; 1 Pet. i. 23. ‡ 12. Prov. v. 4. ‡ 12. Eph. vi. 17; Rev. i. 16; ii. 16. ‡ 12. 1 Cor. xiv. 24, 25.

θυμήσεων καὶ ἐννοιῶν καρδίας· <sup>13</sup>καὶ οὐκ  
thoughts and of intentions of heart; and not  
ἐστὶ κτίσις ἀφανὴς ἐνώπιον αὐτοῦ,  
is a creature out of sight in presence of him.  
πάντα δὲ γυμνά καὶ τετραχλισμένα  
all things but naked and having been laid open  
τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ  
to the eyes of him, with whom for us the  
λόγος.  
word.

<sup>14</sup>Ἐχοντες οὖν ἀρχιερέα μέγαν, διελη-  
Having therefore a high-priest great, having  
λυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ  
passed through the heavens, Jesus the son of the  
Θεοῦ, κρατῶμεν τῆς ὁμολογίας. <sup>15</sup>Οὐ  
God, we should lay hold of the profession. Not  
γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπα-  
for we have a high-priest not being able to suffer  
θῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρα-  
with the weaknesses of us, having been  
σμένον δὲ κατὰ πάντα καθ' ὁμοιό-  
tempted but in all things according to a like-  
τητα, χωρὶς ἁμαρτίας. <sup>16</sup>Προσερχώμεθα  
ness, apart from sin. We should come  
οὖν μετὰ παρορησίας τῷ θρόνῳ τῆς  
therefore with confidence to the throne of the  
χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν  
favor, so that we may receive mercy, and favor  
\* [εὐρωμεν] εἰς εὐκαιρον δοῆθαιαν. ΚΕΦ.  
[we may find] for seasonable help.

ε'. 5. <sup>1</sup>Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώ-  
Every for high priest from men  
πων λαμβανόμενος, ὑπὲρ ἀνθρώπων  
having been taken, on behalf of men  
καθίσταται τὰ πρὸς τὸν Θεόν,  
is placed over the things relating to the God,  
ἵνα προσφέρῃ δῶρά τε καὶ θυσίας  
so that he may offer gifts both and sacrifices  
ὑπὲρ ἁμαρτιῶν. Ἐμετριοπαθεῖν δυνά-  
on behalf of sins; to suffer a measure being  
μενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις,  
able with the ignorant ones and erring ones,  
ἐπεὶ καὶ αὐτὸς περικείται ἀσθενείαν· <sup>3</sup>καὶ  
since also himself surrounds weakness; and  
διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ  
on account of this it is fitting, as concerning the  
λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέ-  
people, so also concerning himself to offer  
ρεῖν ὑπὲρ ἁμαρτιῶν. <sup>4</sup>Καὶ οὐχ ἑαυτῷ τις  
on behalf of sins. And not to himself any one  
λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ  
takes the honor, but he being called by  
τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. <sup>5</sup>Οὕτω καὶ  
the God, as even Aaron. Thus and  
ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι  
the Anointed not himself did glorify to become

13 and no Creature is  
concealed in his sight,  
but all things are naked  
and exposed to his EYES,  
whose word is addressed  
to us.

14 Having, therefore, a  
great High-priest, who  
has passed through the  
HEAVENS, Jesus, the SON  
of GOD, we should firmly  
retain the CONFESSION.

15 For we have not  
a High-priest unable to  
sympathize with our  
WEAKNESSES; but one  
having been tried in all  
respects like ourselves,  
apart from Sin.

16 We should there-  
fore, approach with Con-  
fidence to the THRONE of  
FAVOR, that we may re-  
ceive Mercy and Favor  
for seasonable help.

#### CHAPTER V.

1 For Every High-priest  
having been taken from  
Men is appointed in behalf  
of Men, over THINGS re-  
lating to God, that he  
may offer both Gifts and  
Sacrifices for Sins,

2 being able to deal  
gently with the IGNORANT  
and Erring, since he him-  
self is also surrounded by  
Infirmity;

3 and on this account,  
as for the PEOPLE, so  
also for himself, he is  
obliged to offer for Sins.

4 And no one takes  
the HONOR on Himself,  
but he BEING CALLED by  
God, even as Aaron was.

5 And thus the  
ANOINTED one did not  
glorify himself to become  
a High-priest; but HE  
who SPOKE concerning  
him, "Thou art my Son,  
"To-day have I begotten  
"thee."

\* VATICAN MANUSCRIPT.—16. we may find—omit.

† 13. Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.  
Prov. xv. 11. † 14. Heb. iii. 1. † 14. Heb. vii. 26;  
† 15. Heb. ii. 18. † 15. Luke xxii. 28. † 21. 2 Cor. v. 21; Heb. vii. 26; 1 Pet.  
ii. 22; 1 John iii. 5. † 16. Eph. ii. 18; iii. 12; Heb. x. 19, 21, 22. † 1. Heb.  
viii. 3, 4; ix. 9; x. 11. † 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. † 4. 2  
Chron. xxvi. 18; John iii. 27. † 4. Exod. xxviii. 1; Num. xvi. 5, 40; 1 Chron.  
xiii. 13. † 5. John viii. 54. † 5. Psa. ii. 7; Heb. i. 5.

ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν·  
a high priest, but the one having spoken to him;  
Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά  
A son of me art thou, I to-day have begotten  
σε· ὡσαύτως καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς  
thee; as also in another he says; Thou a priest  
εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελ-  
for the age, according to the order of  
χισεδέκ. Ὡς ἐν ταῖς ἡμέραις τῆς σαρκὸς  
Melchizedek. Who in the days of the flesh  
αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν  
of himself, prayers both and supplications to him  
δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ  
being able to deliver him out of death, with  
κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας,  
a cry strong and tears having offered,  
καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,  
and having been heard from the piety,  
<sup>8</sup>(καίπερ ὢν υἱός,) ἔμαθεν, ἀφ' ὧν  
(though being a son,) learned, from what things  
ἔπαθε, τὴν ὑπακοήν· <sup>9</sup>καὶ τελειω-  
he suffered, the obedience; and having been  
θεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ  
perfected he became to those obeying him  
πᾶσιν αἴτιος σωτηρίας αἰωνίου, <sup>10</sup>προσα-  
to all a cause of salvation age-lasting, having  
γορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ  
been declared by the God a high-priest according to  
τὴν τάξιν Μελχισεδέκ. <sup>11</sup>Περὶ οὗ  
the order of Melchizedek. Concerning whom  
πολὺς ἡμῖν ὁ λόγος καὶ δυσσεμήνευτος  
great to us the word and hard to be explained  
λέγειν, ἐπεὶ νωθροὶ γεγόνατε  
to say, since sluggish ones you have become  
ταῖς ἀκοαῖς. <sup>12</sup>Καὶ γὰρ ὀφείλοντες εἶναι  
in the hearing. Even for being obligated to be  
διδάσκαλοι διὰ τὸν χρόνον, πάλιν  
teachers on account of the time, again  
χορεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ  
need you have of the to teach you, certain the  
στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ  
elements of the beginning of the oracles of the  
Θεοῦ· καὶ γεγόνατε χορεῖαν ἔχοντες γά-  
God; and you have become need having  
λακτος, καὶ οὐ στερεᾶς τροφῆς. <sup>13</sup>Πᾶς γὰρ  
of milk, and not of solid food. Every one for  
ὁ μετέχων γάλακτος, ἄπειρος λόγου δι-  
the partaking of milk, unskilled of a word of  
καισύνης· νήπιος γὰρ ἔστι· <sup>14</sup>τελείων  
righteousness; a babe for he is; for perfect ones  
δὲ ἔστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν  
but is the solid food, for those by the  
ἔξιν τὰ αἰσθητήρια γεγυμνασμένα  
habit the perceptions having been exercised  
ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ  
having for a discrimination of good both and  
κακοῦ. ΚΕΦ. στ'. 6. <sup>1</sup>Διὸ ἀφέντες  
evil. Therefore leaving

6 as also in another place he says, †“Thou art a Priest for the AGE, “according to the ORDER “of Melchizedek.”

7 He (who in the DAYS of his FLESH, having †offer- ed up both Prayers and Supplications, †Crying a- loud with Tears to HIM who was ABLE to deliver him out of Death, and was heard for his DEVOTION,)

8 †though, being a Son, learned †OBEDIENCE from what he suffered;

9 and †having been per- fected, became a Cause of aionian Salvation to all THOSE who OBEY him;

10 having been declared by God, a High-priest, †according to the ORDER of Melchizedek;

11 concerning whom in Our DISCOURSE †we have Much to say, and of dif- ficult interpretation, since you have become sluggish HEARERS.

12 For even when you ought, by this TIME, to be Teachers, you again have Need of one to TEACH you certain †FIRST ELEMENTS of the ORACLES of GOD; and have become such as have Need of †Milk, and not of Solid Food.

13 EVERY ONE, how- ever, PARTAKING of Milk, is unskilled in the Word of Righteousness; for he is †an Infant;

14 but the SOLID Food is for Adults—for THOSE possessing FACULTIES HA- BITUALLY EXERCISED †for the discrimination both of Good and Evil.

## CHAPTER VI.

1 Therefore, †leaving

† 6. Psa. cx. 4; Heb. vii. 17, 21. † 7. Matt. xxvi. 39, 42, 44; Mark xiv. 36, 39; John xvii. 1. † 8. Phil. ii. 8. † 9. Heb. ii. 10; xi. 40. † 10. verse 6; Heb. vi. 20. † 11. John xvi. 12; 2 Pet. iii. 16. † 12. Heb. vi. 1. † 12. 1 Cor. iii. 1-3. † 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14; 1 Pet. ii. 2. † 14. Isa. vii. 15; 1 Cor. ii. 14, 15. † 1. Phil. iii. 12-14; Heb. v. 12.

τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον,  
 the of the beginning of the Anointed word,  
 ἐπὶ τὴν τελειότητα φερώμεθα μὴ  
 towards the perfection we should progress; not  
 πάλιν θεμέλιον καταβαλλόμενοι μετανοίας  
 again a foundation laying down for reformation  
 ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεόν,  
 from dead works, and of faith in God,  
 ὁ βαπτισμῶν διδασχῆς, ἐπιθέσεως τε χειρῶν,  
 of dippings teaching, of laying on and of hands,  
 ἀναστάσεως τε νεκρῶν, καὶ κρίμα-  
 of a resurrection and of dead ones, and of a judg-  
 τος αἰωνίου. <sup>3</sup>Καὶ ταῦτο ποιήσομεν, ἐάνπερ  
 ment age-lasting. And this we will do, if  
 ἐπιτρέπῃ ὁ Θεός. <sup>4</sup>Ἀδύνατον γὰρ, τοὺς  
 may permit the God. Impossible for, those  
 ἅπασι φωτισθέντας, γευσάμενους τε  
 once having been enlightened, having tasted and  
 τῆς δωρεᾶς τῆς πνευματικῆς, καὶ μετόχους  
 of the gift of the heavenly, and partakers  
 γεννηθέντας πνεύματος ἁγίου, <sup>5</sup>καὶ καλὸν  
 having become of spirit holy, and good  
 γευσάμενους Θεοῦ ῥήματος, δυνάμεις τε μέλ-  
 having tasted of God word, powers and about  
 λοντος αἰῶνος, <sup>6</sup>καὶ παραπεσόντας, πάλιν  
 coming of an age, and having fallen away, again  
 ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυρώσυν-  
 to renew for reformation, having crucified  
 τας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ  
 again for themselves the son of the God and  
 παραδειγματίζοντας. Ἡ γὰρ ἡ ποιοῦσα  
 exposing to shame. Earth for that having drunk  
 τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετόν,  
 the on her often coming rain,  
 καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις, δι'  
 and producing herbage useful to them, for  
 οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας  
 whom also it is tilled, receives a blessing  
 ἀπὸ τοῦ Θεοῦ. <sup>8</sup>ἐκφέρουσα δὲ ἀκάνθας καὶ  
 from the God; producing but thorns and  
 τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς,  
 thistles, rejected and a curse near,  
 ἥς τὸ τέλος εἰς καῦσιν.  
 of which the end for burning.

<sup>9</sup>Πεπεισμεθα δὲ περὶ ὑμῶν,  
 Having been persuaded but concerning you,  
 ἀγαπητοί, τὰ κρείττονα καὶ ἐχό-  
 beloved ones, the things better and being  
 μενα σωτηρίας, εἰ καὶ οὕτω λα-  
 possessed of salvation, though even thus we  
 λούμεν. <sup>10</sup>Οὐ γὰρ ἄδικος ὁ Θεός, ἐπιλαθέ-  
 speak. Not for unjust the God, to be forget-  
 σθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης, ἥς  
 ful of the work of you and of the love, which  
 ἐνεδειξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονή-  
 you manifested for the name of him, having

the FIRST principles of the  
 DOCTRINE of the ANOINTED  
 one, we should progress  
 towards MATURITY; not  
 again laying down a Founda-  
 tion for Reformation  
 from †Works causing  
 Death, and of Faith in  
 God;

2 \*of the †Doctrine of  
 Immersions, and of the  
 †Imposition of Hands,  
 and of †the Resurrection  
 of the Dead, and of †the  
 aionian Judgment.

3 And This we will do,  
 †if God should permit.

4 For THOSE †once EN-  
 LIGHTENED, and having  
 tasted the HEAVENLY  
 GIFT, and †become Par-  
 takers of holy Spirit,

5 and having tasted the  
 Good Word of God and  
 the Powers of †the Com-  
 ing Age,

6 and having fallen  
 away, †it is impossible to  
 renew again to Reforma-  
 tion, †they having re-cru-  
 cified and are exposing to  
 contempt the SON of GOD.

7 For That Land HAV-  
 ING IMBIBED the RAIN  
 frequently FALLING on it,  
 and producing Vegetation  
 useful to those for whom  
 also it is cultivated, re-  
 ceives a Blessing from  
 GOD;

8 †but that yielding  
 Thorns and Thistles is  
 disapproved, and near to  
 a Curse; the END of  
 which is for burning.

9 But respecting you,  
 Beloved, we confidently  
 hope for BETTER things,  
 even those connected with  
 Salvation, though even  
 thus we speak.

10 For GOD is not un-  
 just, so as to be forgetful  
 of †your WORK, and the  
 LOVE which you man-

\* VATICAN MANUSCRIPT.—2. of—omit.

† 1. Heb. ix. 14. † 2. Acts xix. 4, 5. † 2. Acts viii. 14-17; xix. 6. † 2. Acts xvii. 31, 32. † 2. Acts xxiv. 25; Rom. ii. 16. † 3. Acts xviii. 11; 1 Cor. iv. 10. † 4. Heb. x. 32. † 4. Gal. iii. 2, 5; Heb. ii. 4. † 5. Heb. ii. 5. † 6. Matt. xii. 31, 32; Heb. x. 26; 2 Pet. ii. 20, 21; 1 John v. 16. † 6. Heb. x. 29. † 8. Isa. v. 6. † 10. 1 Thess. i. 3. † 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18.

σαντες τοῖς ἁγίοις καὶ διακονοῦντες.  
ministered to the holy ones and are ministering.

11 Ἐπιθυμοῦμεν δέ, ἕκαστον ὑμῶν τὴν αὐτὴν  
We desire but, each of you the same

ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν  
to show diligence for the full assurance

τῆς ἐλπίδος ἄχρι τέλους· 12 ἵνα μὴ νω-  
of the hope till an end; so that not slug-

θοὶ γένησθε, μιμηταὶ δὲ τῶν  
gish ones you may become, imitators but of those

διὰ πίστεως καὶ μακροθυμίας κληρονομούν-  
through faith and long endurance are inheriting

των τὰς ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραάμ  
the promises. To the for Abraam

ἐπαγγειλάμενος ὁ Θεός, ἐπεὶ κατ' οὐδενός  
having promised the God, since by no one

εἶχε μείζονος ὁμόσαι, ὥμοσε καθ' ἑαυτοῦ,  
he had greater to swear, he swore by himself,

14 λέγων· Ἡ μὲν εὐλογῶν εὐλογῆσά σε, καὶ  
saying: Surely blessing I will bless thee,

καὶ πληθύνων πληθύνω σε. 15 Καὶ οὕτω  
and multiplying I will multiply thee. And so

μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.  
having waited long he obtained the promise.

16 Ἄνθρωποι \* [μὲν] γὰρ κατὰ τοῦ μείζονος  
Men [indeed] for by the greater

ὁμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέ-  
swear, and all to them contradiction an-

ρας εἰς δεβαίωσιν ὁ ὅρκος. 17 Ἐν ᾧ περισ-  
end for confirmation the oath. In which more

σότερον βουλόμενος ὁ Θεός ἐπιδείξει τοῖς  
abundantly wishing the God to show to the

κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθε-  
heirs of the promise the unchangeable-

τον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρ-  
ness of the purpose of himself, interposed with

κω, 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέ-  
an oath, so that by two transactions unalter-

των, ἐν οἷς ἀδύνατον ψεῦσασθαι Θεόν,  
able, in which impossible to deceive God,

ἰσχυρὰν παράκλησιν ἔχωμεν οἱ κα-  
strong consolation we might have those having

ταφυγόντες κρατῆσαι τῆς προκειμένης  
fled away to lay hold of the being placed before

ἐλπίδος· 19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς  
hope; which as an anchor we have of the life

ἀσφαλῆ τε καὶ δεβαίαν, καὶ εἰσερχομένην  
sure both and firm, and entering

εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, 20 ὅπου  
into the within the vail, where

προδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,  
a forerunner on behalf of us entered Jesus,

κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιε-  
according to the order of Melchizedek a high-

ρεῦς γενόμενος εἰς τὸν αἰῶνα. ΚΕΦ.  
priest having become for the age. KEΦ.

11 But we earnestly desire each one of you to show the SAME Diligence for the FULL COMPLETION of the HOPE to the End;

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, he swore by himself,

14 saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee; And so having waited long he obtained the promise."

16 For MEN swear by the GREATER, and the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to the HEIRS of the PROMISE the IMMUTABILITY of his PURPOSE, interposed with an OATH;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and entering the place WITHIN the VAIL,

20 where Jesus, a Forerunner on our behalf, entered, having become a High-priest for the AGE, according to the ORDER of Melchizedek.

11 But we earnestly desire each one of you to show the SAME Diligence for the FULL COMPLETION of the HOPE to the End;

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, he swore by himself,

14 saying, "Surely, blessing I will bless thee, and multiplying I will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For MEN swear by the GREATER, and the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to the HEIRS of the PROMISE the IMMUTABILITY of his PURPOSE, interposed with an OATH;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, we might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and entering the place WITHIN the VAIL,

20 where Jesus, a Forerunner on our behalf, entered, having become a High-priest for the AGE, according to the ORDER of Melchizedek.

\* VATICAN MANUSCRIPT.—16. indeed—omit.

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

‡ 11. Col. ii. 2. ‡ 13. Gen. xxii. 16, 17; Psal. cv. 9; Luke i. 73. 16. Exod. xxii. 11. ‡ 17. Heb. xi. 9. ‡ 17. Rom. xi. 29. ‡ 19. Lev. xvi. 2, 15; Heb. ix. 7. ‡ 20. Heb. iv. 14; viii. 1; ix. 24. ‡ 20. Heb. iii. 1; v. 6, 10; vii. 17.

ζ'. 7. <sup>1</sup>Οὗτος γὰρ ὁ Μελχισεδέκ, βασι-  
This for the Melchizedek, king  
 λεὺς Σαλήμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψί-  
of Salem, priest of the God of the most  
 στου, (ὁ συναντήσας Ἀβραάμ ὑποστρέ-  
high, (the one having met Abraam returning  
 φοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐ-  
from the smiting of the kings and hav-  
 λογήσας αὐτόν, <sup>2</sup>ᾧ καὶ δεκάτην ἀπὸ πάν-  
logically blessed him, to whom also a tenth from of  
 των ἐμέρισεν Ἀβραάμ,) πρῶτον μὲν ἐρμη-  
all divided Abraam,) first indeed being  
 νευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ  
translated a king of righteousness, then and  
 καὶ βασιλεὺς Σαλήμ, (ὃ ἐστὶ, βασιλεὺς ει-  
also a king of Salem, (which is, a king of  
 ρήνης,) <sup>3</sup>ἄπατωρ, ἀμήτωρ, ἀγε-  
peace,) without a father, without a mother, with-  
 νεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε  
out a genealogy, neither a beginning of days nor  
 ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ  
of life an end having, having been made like but  
 τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ  
to the son of the God, remains a priest for the  
 διηνεχές. <sup>4</sup>Θεωρεῖτε δέ, πηλίκος οὗτος,  
continuance. Consider you but, how great this,  
 ὃ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν  
to whom even a tenth Abraam gave out of the  
 ἀκροθινίων, ὁ πατριάρχης. <sup>5</sup>Καὶ οἱ μὲν  
choico spoils, the patriarch. And those indeed  
 ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνον-  
from the sons of Levi the priesthood receiving,  
 τες, ἐντολὴν ἔχουσι ἀποδεκατοῦν τὸν  
a commandment have to tithe the  
 λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶ,  
people according to the law, this is,  
 τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότες  
the brethren of them, though having come  
 ἐκ τῆς ὀσφίος Ἀβραάμ· ὃ δὲ μὴ  
out of the loins of Abraam; he but not  
 γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε  
deriving an origin from them, has tithed  
 \* [τὸν] Ἀβραάμ, καὶ τὸν ἔχοντα τὰς  
[the] Abraam, and the one having the  
 ἐπαγγελίας εὐλόγηκε. <sup>7</sup>Χωρὶς δὲ πάσης ἀντι-  
promises he has blessed. Without but all contra-  
 λογίας, τὸ ἕλαττον ὑπὸ τοῦ κρείττονος εὐ-  
logias, the less by the greater is  
 λογείται. <sup>8</sup>Καὶ ὧδε μὲν δεκάτας ἀποθνή-  
blessed. And here indeed tithes dying  
 σκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δέ,  
men receives; there but,  
 μαρτυρούμενος ὅτι ζῇ. <sup>9</sup>Καί, ὥς ἔπος  
being testified that he lives. And so a word  
 εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ  
to speak, through Abraam even Levi the  
 δεκάτας λαμβάνων δεδεκάτωται· <sup>10</sup>ἔτι γὰρ  
tithes receiving has been tithed; yet for

CHAPTER VII.

1 For This person, †MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE who MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

2 to whom also Abra- ham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 †Without father, with- out mother, without gene- alogy, having neither a Beginning of Days, nor an End of Life; but hav- ing been made like to the SON of GOD, remains a Priest PERPETUALLY.

4 But consider how great this person was, †to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed †THOSE of the SONS of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOP- LE, that is, their BRETH- REN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, †and has blessed †HIM who HAD the PROMISES.

7 And, beyond All Dis- pute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who re- ceives Tithes, has been tithed through Abraham; 10 for he was yet in

\* VATICAN MANUSCRIPT.—6. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—Wakefield; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—Improved Version.

‡ 1. Gen. xiv. 18, &c. ‡ 4. Gen. xiv. 20. ‡ 5. Num. xviii. 21, 26. ‡ 6. Gen. xiv. 19. ‡ 6. Rom. iv. 13; Gal. iii. 16.

ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήν-  
in the loins of the father he was, when met  
τησεν αὐτῷ ὁ Μελχισεδέκ. <sup>11</sup>Εἰ μὲν οὖν  
him the Melchizedek. If indeed then  
τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν·  
perfection through the Levitical priesthood was;  
(ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο·) τίς  
(the people for with her law had received;) what  
ἔτι χρεία, κατὰ τὴν τάξιν Μελχισε-  
yet need, according to the order of Melchi-  
δέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ  
zedek another to arise a priest, and not  
κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; <sup>12</sup>Με-  
according to the order of Aaron to be named?  
τατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγ-  
being changed for the priesthood, from neces-  
κης \* [καὶ νόμου] μετὰθεσις γίνεται. <sup>13</sup>Ἐφ'  
ty [also of law] a change occurs. Concerning  
ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέ-  
whom for is spoken these things, of a tribe an-  
ρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς  
other has been a partaker, from which no one  
προσέσχηκε τῷ θυσιαστηρίῳ. <sup>14</sup>Πρόδηλον γάρ,  
has attended to the altar; evident for,  
ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν,  
that from Juda has sprung the Lord of us,  
εἰς ἣν φυλὴν οὐδὲν περὶ ἱερω-  
respecting which tribe nothing concerning priest-  
σύνης Μωϋσῆς ἐλάλησε. <sup>15</sup>Καὶ περισσότερον  
hood Moses spoke. And more  
ἔτι κατάδηλόν ἐστιν, εἰ κατὰ \* [τὴν]  
yet evident it is, if according to [the]  
ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτε-  
likeness of Melchizedek arises a priest an-  
ρος, <sup>16</sup>ὃς οὐ κατὰ νόμον ἐντο-  
other, who not according to a law of a com-  
λῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ  
mandment fleshly has become, but according to  
δύναμιν ζωῆς ἀκαταλύτου. <sup>17</sup>Μαρτυρεῖ γάρ·  
a power of life enduring. It testifies for;  
Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν  
That thou a priest for the age according to the  
τάξιν Μελχισεδέκ. <sup>18</sup>Ἀθέτησις μὲν γὰρ  
order of Melchizedek. An abrogation indeed for  
γίνεται προαγούσης ἐντολῆς,  
takes place of a preceding commandment,  
διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφε-  
on account of the her weakness and unprofit-  
λές·  
ableness;

<sup>19</sup>(οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος·) ἐπει-  
(nothing for perfected the law;) after  
σαγωγή δὲ κρείττονος ἐλπίδος, δι' ἧς  
introduction but of a better hope, through which  
ἐγγίζομεν τῷ Θεῷ. <sup>20</sup>Καὶ καθ' ὅσον οὐ  
we draw near to the God. And in as much as not  
χωρὶς ὁρκωμοσίας· (οἱ μὲν γὰρ χωρὶς  
without swearing; (they indeed for without  
ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες· <sup>21</sup>ὁ δὲ  
swearing are priests having become; he but

the LOINS of his FATHER; when MELCHIZEDEK met him.

11 †If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 for it is very plain That ‡our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For \*it is testified, †“Thou art a Priest for “the AGE, according to the “ORDER of Melchizedek.”

18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its ‡being WEAK and Unavailing;

19 for the ‡LAW perfected Nothing; but is an Introduction of ‡a Better Hope, through which we draw near to God.

20 And inasmuch as it was not without an Oath,—

21 for they, indeed,

\* VATICAN MANUSCRIPT.—12. also of Law—omit. 15. the—omit. 17. it is testified.

† 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7. ‡ 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5. † 17. Ps. cx. 4; Heb. v. 6, 10; vi. 20. ‡ 18. Rom. viii. 3; Gal. iv. 9. † 10. Acts xiii. 39; Rom. iii. 20, 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9. ‡ 19. Heb. vi. 18; viii. 6.



μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὡμοσε Κύριος, καὶ οὐ μεταμεληθήσεται. Σὺ ἱερεὺς εἰς τὸν αἰῶνα

with swearing through the one saying to him; Swore a Lord, and not will change; Thou a priest for the age [according to the order of Melchizedek;] by so much 22 κατὰ τοσούτον καεῖπτονος διαθήκης γέγονεν ἑγγυος Ἰησοῦς.

23 Καὶ οἱ μὲν, πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παρμένειν· 24 δέ, διὰ τὸ μένειν αὐ-

And they indeed, many are having become priests, on account of the death to be hindered to continue; he but, on account of the to continue τὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱεροσύνην· 25 ὅθεν καὶ σώζειν εἰς τὸ παν-

him for the age, unchangeable he has the priesthood; hence and to save for the completely is able those drawing near through him

τοῦ τῷ Θεῷ, πάντοτε ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. 26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμί-

to the God, always living, in order to the interpose in behalf of them. Such for to us was proper a high-priest, holy, free from sin, un-

αὐτος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· 27 ὅς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα

stained, having been separated from the sinners, and more exalted of the heavens having become; who not has every day necessity, as the high-priests, first on behalf of the own sins sacrifices to offer, then

τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθενίαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς

for those of the people; this for he did at once, himself offered. The law for men appoints high-priests, having weakness; the word but of the swearing of that

μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. ΚΕΦ. η'. 8. 1 κεφάλαιον

after the law, a son for to the age having been perfected. A head thing δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, 2 τῶν

have become Priests, without an Oath; but HE with an Oath, through HIM who says to him, †“The Lord “swore, and will not “change, “Thou art a “‘Priest for the AGE.’”—

22 but by so much has Jesus become a Pledge of a Better Covenant.

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

25 and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to God through him, always living †to INTERPOSE on their behalf.

26 For such a High-priest \*also was proper for Us,—†holy, harmless, undefiled, separated from SINNERS, and having become †more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIEST, †first, to offer Sacrifices for their OWN SINS, †then for THOSE of the PEOPLE; for †This he did once for all, having offered Himself.

28 For the LAW appoints †Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, †who has been perfected for the AGE.

## CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, †who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

\* VATICAN MANUSCRIPT.—2. and—omit. 4. If then. 4. the PRIESTS—omit. also was proper.

† 21. Psal. cx. 4. † 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. † 26. Heb. iv. 15. † 26. Eph. i. 20; iv. 10; Heb. viii. 1. † 27. Lev. ix. 7; xvi. 6; Heb. v. 3; ix. 7. † 27. Lev. xvi. 15. † 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. † 28. Heb. v. 1. 2. † 28. Heb. ii. 10; v. 9. † 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2.

ἁγίων λειτουργός, καὶ τῆς σκηνῆς  
 holy things a public servant, and of the tabernacle  
 τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, \* [καὶ]  
 of the true, which fixed the Lord, [and]  
 οὐκ ἄνθρωπος. <sup>3</sup> Πᾶς γὰρ ἀρχιερεὺς εἰς  
 not man. Every for high-priest in order to  
 τὸ προσφέρειν δῶρά τε καὶ θυσίας καθί-  
 the to offer gifts both and sacrifices is ap-  
 σταται· ὅθεν ἀναγκαῖον, ἔχειν τι καὶ  
 pointed; hence necessary, to have something also  
 τοῦτον ὃ προσενέγκη. <sup>4</sup> Εἰ μὲν γὰρ ἦν  
 this which he might offer. If indeed for he was  
 ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων  
 on earth, not even could he be a priest, being  
 \* [τῶν ἱερέων] τῶν προσφερόντων κατὰ τὸν  
 [of the priests] those offering according to the  
 νόμον τὰ δῶρα. <sup>5</sup> (οἵτινες ὑποδείγματι καὶ  
 law the gifts; who in an example and  
 σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κε-  
 in a shadow serve of the heavenlies, even as had  
 χορημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν  
 been divinely warned Moses, being about to finish  
 τὴν σκηνήν· Ὅρα γὰρ, φησί, ποιή-  
 the tabernacle; See thou for, he says, thou  
 σης πάντα κατὰ τὸν τύπον  
 mayest make all things according to the pattern  
 τὸν δειχθέντα σοι ἐν τῷ ὄρει.)  
 that having been shown to thee in the mount.)  
 Ὡνὺ δὲ διαφορωτέρας τετενεχε λειτουρ-  
 now but more excellent he has obtained a service  
 γίας, ὅσω καὶ κρείττονός ἐστι διαθή-  
 by as much also of a better he is cove-  
 κης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελί-  
 nant a mediator, which on better promises  
 αἰς νενομοθέτηται. <sup>7</sup> Εἰ γὰρ ἡ πρώτη  
 has been instituted. If for the first  
 ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐξη-  
 that was faultless, not would a second be  
 τεῖτο τόπος. <sup>8</sup> Μεμφόμενος γὰρ αὐτοῖς λέ-  
 seeking a place. Finding fault for to them he  
 γει· Ἰδού, ἡμέραι ἔρχονται, λέγει Κύριος,  
 says; Lo, days are coming, says a Lord,  
 καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ  
 and I will finish with the house Israel and  
 ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν·  
 with the house of Judah a covenant new;  
 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα  
 not according to the covenant which I made  
 τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομέ-  
 with the fathers of them, in a day having laid  
 νου μου τῆς χειρὸς αὐτῶν, ἕξαγαγεῖν  
 hold of me of the hand of them, to lead out  
 αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέ-  
 them out of land of Egypt; because they not did  
 μειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα  
 abide in the covenant of me, and I cared not

2 a Minister of †the  
 HOLIES, and of †the TRUE  
 TABERNACLE, which the  
 LORD fixed, not Man.

3 For †Every High-  
 priest is appointed to OF-  
 FER both Gifts and Sacri-  
 fices; hence †it was neces-  
 sary for this one also to  
 have something which he  
 might offer.

4 \*If then, indeed, he  
 were on Earth, he could  
 not be a Priest, there be-  
 ing THOSE who OFFER  
 GIFTS according to the  
 LAW;

5 (who perform divine  
 service for a Symbol and  
 †Shadow of the HEAVEN-  
 LIES; even as Moses,  
 when about to construct  
 the tabernacle, was divine-  
 ly admonished; for, †“See.”  
 says he, “that thou make  
 “all things according to  
 “THAT PATTERN shown to  
 “thee on the MOUNT;”)

6 but now †he has ob-  
 tained a Superior Service,  
 even by so much as he is  
 the Mediator of a Better  
 Covenant, which has been  
 instituted on Better  
 Promises.

7 †For if that FIRST  
 one were faultless, a Place  
 would not be sought for  
 a Second.

8 But finding fault, he  
 says to them, †“Behold!  
 “Days are coming, says  
 “the Lord, when I will  
 “complete a new Cove-  
 “nant with the HOUSE of  
 “Israel and the HOUSE of  
 “Judah;

9 “not according to the  
 “COVENANT which I  
 “made with their FATH-  
 “ERS, in the Day when I  
 “took them by the HAND  
 “to lead them out of the  
 “Land of Egypt;—Be-  
 “cause they did not abide  
 “in my COVENANT, I

\* VATICAN MANUSCRIPT.—2. and—omit 4. If then. 4. the PRIESTS—omit.

† 2. Heb. ix. 8, 12, 24. † 2. Heb. ix. 11. † 3. Eph. v. 2; Heb. ix. 14. † 5. Col. ii. 17; Heb. ix. 23; x. 1. † 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii. 4; Acts vii. 44. † 6. 2 Cor. iii. 6, 8, 9; Heb. vii. 22. † 7. Heb. vii. 11, 18. † 8. Jer. xxxi. 31-34.

αὐτῶν, λέγει Κύριος. <sup>10</sup> Ὅτι αὕτη ἡ διαθήκη  
for them, says a Lord. For this the covenant  
ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ  
which I will covenant with the house of Israel

μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, δι-  
after the days those, says Lord, giv-  
δούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καί  
ing laws of me into the mind of them, and  
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ  
on hearts of them I will write them; and  
ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται  
I will be to them for a God, and they shall be

μοι εἰς λαόν. <sup>11</sup> Καὶ οὐ μὴ διδάξωσιν  
to me for a people. And not not they may teach  
ἐκαστος τὸν πολίτην αὐτοῦ, καὶ ἐκα-  
each one the fellow-citizen of himself, and each  
στος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινῶθι  
one the brother of himself, saying; Know you  
τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ  
the Lord; because all shall know me, from  
μικροῦ \* [αὐτῶν] ἕως μεγάλου αὐτῶν.  
least [of them] even to greatest of them.

<sup>12</sup> Ὅτι ἡλεως ἔσομαι ταῖς ἀδικί-  
Because merciful I will be to the unrighteous-  
αῖς αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν \* [καὶ  
nesses of them, and of the sins of them [and

τῶν ἀνομιῶν αὐτῶν] οὐ μὴ μνη-  
of the iniquities of them] not not I will re-  
σθῶ ἔτι. <sup>13</sup> Ἐν τῷ λέγειν ~~καινὴν~~, πεπα-  
member more. By the to say new, he has

λαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον  
declared old the first; that but becoming old  
καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ. ΚΕΦ.  
and advancing in age, near disappearing.

θ'. (9.) <sup>1</sup> Εἶχε μὲν οὖν \* [καὶ] ἡ πρώτη  
Had indeed then [both] the first

δικαιώματα λατρείας, τό, τε ἅγιον κοσμικόν.  
ordinances of service, the, and holy furniture.

<sup>2</sup> Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη ἐν  
A tabernacle for was prepared the first, in  
ἣ ἡ τε λυχνία καὶ ἡ τράπεζα  
which indeed both a lamp stand and the table

καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέ-  
and the setting forth of the loaves, which is

γεται ἅγια· <sup>3</sup> μετὰ δὲ τὸ δεύτερον καταπέ-  
named holies; behind but the second veil

τασμα σκηνῆς, ἡ λεγομένη ἅγια ἁγί-  
a tabernacle, that being named holies of

"also slighted them, says  
"the Lord.

10 "For †this is the  
"COVENANT which I will  
"covenant with the HOUSE  
"of Israel; After those  
"DAYS, says the LORD, I  
"will put my Laws into  
"their MIND, and on their  
"Heart will I inscribe  
"them; and †I will be  
"to them for a God, and  
"they shall be to me for a  
"People.

11 "And †they shall  
"not teach each one his  
"FELLOW-CITIZEN, and  
"each one his BROTHER,  
"saying, 'Know you the  
"LORD;' Because all  
"shall know me, from the  
"least even to the great-  
"est of them.

12 "For I will be merci-  
"ful to their UNRIGHT-  
"EOUSNESS, and †their  
"SINS will I remember no  
"more."

13 † By SAYING "New,"  
he has rendered the FIRST  
one old; now, THAT which  
is DECAYING and growing  
old is near vanishing away.

#### CHAPTER IX.

1 Then, indeed, the  
FIRST one had Ordinances  
of Worship, and †the  
SANCTUARY furnished;

2 †for a Tabernacle was  
prepared—the FIRST—in  
which were both †the  
LAMP-STAND and †the  
TABLE, and the LOAVES  
of the PRESENCE, \*†and  
†the GOLDEN Altar of in-  
cense; this is named,  
"The HOLY place."

3 †And behind the SEC-  
OND Vail, THAT Taber-  
nacle which is NAMED,  
\* "The HOLY of the HO-  
LIES;"

\* VATICAN MANUSCRIPT.—10. Heart. 11. of them—omit. 12. and their INIQUITIES—omit. 3. both—omit. 2. and the GOLDEN Altar of incense. 3 The HOLY of the HOLIES.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknowledged difficulty, and as perfectly harmonizing with the Mosaic account.

‡ 10. Heb. x. 16. ‡ 10. Zech. viii. 8. ‡ 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. ‡ 12. Rom. xi. 27; Heb. x. 17. ‡ 13. 2 Cor. v. 17. ‡ 1. Exod. xxv. 8. ‡ 2. Exod. xxvi. 1. ‡ 2. Exod. xxvi. 35; xl. 4. ‡ 2. Exod. xxv. 31. ‡ 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. ‡ 2. Exod. xxx. 1-10. ‡ 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 10.

ὡν· 4\* [χρυσούην] ἔχουσα \* [θυμιατήριον, καὶ]  
holies; [a golden] having [censer, and]

τὴν κιβωτὸν τῆς διαθήκης περιεκαλυμμένην  
the ark of the covenant having been covered

πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ  
on all sides with gold, in which a pot golden

ἔχουσα τὸ μάννα, καὶ ἡ ράβδος Ἀαρὼν  
having the manna, and the rod of Aaron

ἣ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·  
that having budded, and the tables of the covenant:

ὑπεράνω δὲ αὐτῆς χερουβὶμ δόξης κατα-  
above but her cherubim of glory overshadow-

σκιάζοντα τὸ ἱλαστήριον· περὶ ὧν  
ing the mercy-seat; concerning which things

οὐκ ἔστι νῦν λέγειν κατὰ μέρος. Ὁτούτων  
not it is now to speak in part. Of these

δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν  
now thus having been prepared, into indeed the

πρώτην σκηνὴν διαπαντός εἰσίσαιν οἱ ἱερεῖς,  
first tabernacle always goes into the priests,

τὰς λατρείας ἐπιτελοῦντες· ἵεις δὲ τὴν δευτέ-  
the services performing; into but the second

ραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς,  
once of the year alone the high-priest,

οὐ χωρὶς αἱματος, ὃ προσφέρει ὑπὲρ  
not without blood, which he offers on behalf of

ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·  
himself and for the of the people ignorances:

(ἵτοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου,  
this showing of the spirit of the holy,

μήπω πεφανερῶσθαι τὴν τῶν ἁγίων  
not yet to have been manifested the of the holies

ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στά-  
way, while of the first tabernacle having a stand-

σιν· ἣτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνε-  
ing; which a parable for the season that hav-

στηκότα, καθ' ὃν δῶρά τε  
ing been present, according to which gifts both

καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κα-  
and sacrifices are offered not being able ac-

τὰ συνειδήσιν τελειῶσαι τὸν λατρεύ-  
cording to conscience to perfect the one serv-

οντα, <sup>10</sup>μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ  
ing, only as to foods and drinks, and

διαφόροις βαπτισμοῖς, δικαιώμασι σαρκός,  
various dippings, righteousnesses of flesh,

μέχρι καιροῦ διορθώσεως ἐπικείμενα.  
till a season of correction is being imposed.

<sup>11</sup>Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς  
Anointed but being come, a high-priest

τῶν μελλόντων ἀγαθῶν, διὰ τῆς μεί-  
of the future good things, by means of the

ζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιή-  
greater and more perfect tabernacle, not made by

του, (τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,)  
hand, (that is, not of this the creation,)

4 having †the ARK of the COVENANT, covered on all sides with Gold, in which was †a golden Vase containing the MANNA, and †the ROD of Aaron which BLOSSOMED, and †the TAB-LETS of the COVENANT;

5 and †above it were the Cherubs of Glory, over-shadowing the MERCY-SEAT; concerning which things it is not necessary now to speak particularly.

6 Now these things having been thus prepared, †the PRIESTS performing SERVICES enter the FIRST Tabernacle, at all times;

7 but into the SECOND, the HIGH-PRIEST alone, once †ANNUALLY,—not without Blood, which †he offers on behalf of himself, and the SINS OF IGNORANCE of the PEOPLE;

8 †the HOLY SPIRIT showing This, that the WAY into the HOLIES has not yet been brought to view, while the FIRST Tabernacle has a Standing;

9 (which was a Figurative representation for THAT SEASON which was then PRESENT;) according to which both Gifts and Sacrifices are offered, †which are not able to perfect the WORSHIPPER as to the Conscience;

10 being imposed (together with †Meats and Drinks and †Various Im-mersions,—\*fleshly †Ordi-nances,) only till a Period of Emendation.

11 But Christ having become a High priest of †the FUTURE GOOD things, by means of the GREATER and More perfect Tabernacle, not made by hands, that is, not of This CREA-TION;

\* VATICAN MANUSCRIPT.—4. and GOLDEN Censer—omit. 10. and.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

† 4. Exod. xxv. 10; xxvi. 33. † 4. Exod. xvi. 33, 34. † 4. Num. xvii. 10.

† 4. Exod. xxv. 16, 21; xxxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21;

2 Chron. v. 10. † 5. Exod. xxv. 18, 22; Lev. xvi. 2; 1 Kings viii. 6, 7.

† 6. Num. xxviii. 3; Dan. viii. 11. † 7. Heb. v. 3; vii. 27. † 8. Heb. x. 19, 20.

† 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. † 10. Lev. xl. 2; Col. ii. 16. † 10.

Num. xix. 7. † 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. † 11. Heb. x. 1. † 11.

Heb. viii. 2.

12 οὐδὲ δι' αἵματος τράγων καὶ μό-  
not indeed by means of blood of goats and young  
σχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰς-  
bullocks, by means of but of the own blood  
ἦλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰώνιαν  
entered once for all into the holies, age-lasting  
λύτρωσιν εὐράμενος. 13 Εἰ γὰρ τὸ αἷμα ταύ-  
redemption having found. If for the blood of  
ρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντί-  
bills and of goats, and ashes of a heifer sprin-  
ζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν  
kling the polluted ones, cleanses for the  
τῆς σαρκὸς καθαρότητα. 14 Πόσω μᾶλλον τὸ  
of the flesh purification; how much more the  
αἷμα τοῦ Χριστοῦ, ὃς διὰ  
blood of the Anointed one, who by means of  
πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμω-  
a spirit age-lasting himself offered spot-  
μον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν  
less to the God, shall cleanse the conscience  
ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεῖν  
of you from of death works, for the to serve  
Θεῷ ζῶντι. 15 Καὶ διὰ τοῦτο δια-  
God living. And on account of this of a  
θήκης καινῆς μεσίτης ἐστίν, ὅπως θα-  
covenant new a mediator he is, so that of a  
νάτου γενομένου, εἰς ἀπολύτρωσιν  
death having taken place, for a redemption  
τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων,  
of the under the first covenant transgressions,  
τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημέ-  
the promise might receive those having been  
νοι τῆς αἰωνίου κληρονομίας. 16 Ὅπου  
called of the age-lasting inheritance. Where  
γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι  
for a covenant, death necessary to be produced  
τοῦ διαθεμένου. 17 Διαθήκη γὰρ ἐπὶ  
of that having been appointed; a covenant for over  
νεκροῖς δεδαία, ἐπεὶ μήποτε ἰσχύει ὅτε  
dead ones firm, since never it is strong when  
ζῇ ὁ διαθέμενος. 18 Ὅθεν οὐδ'  
lives that having been appointed. Hence not even  
ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται.  
the first without blood has been dedicated.  
19 Λαλήθεισης γὰρ πάσης ἐντολῆς κατὰ  
Having spoken for every commandment according to  
νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λα-  
law by Moses to all the people, having  
δὼν τὸ αἷμα τῶν μόσχων καὶ τρά-  
taken the blood of the young bullocks and of  
γων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ  
goats with water and wool scarlet and

12 he entered, once for all, into the HOLY places, not indeed by means of †the Blood of Goats and of Bullocks, but †by means of his OWN Blood, †having found Aionian Redemption.

13 For if †the BLOOD of \*Goats and of Bulls, and †the ASHES of a Heifer, sprinkling the POLLUTED, cleanses for the PURIFICA-TION of the FLESH;

14 how much more †shall the BLOOD of the ANOINTED one, †who, through an aionian Spirit, offered Himself spotless to God, †cleanse \*your CON-SCIENCE from WORKS of Death, for the SERVICE of the living \*God?†

15 And on this account, †he is Mediator of a new Covenant, †so that Death having taken place for a Redemption of the TRANS-GRESSIONS against the FIRST Covenant, TIHOSE having been INVITED might receive the PROM-ISE of the AIONIAN In-heritance.

16 For where a Cove-nant exists, the Death of that which has RATIFIED it is necessary to be pro-duced;

17 because †a Covenant is firm over dead victims, since it is never valid when that which RATIFIES it is alive.

18 †Hence not even the FIRST as been instituted without Blood.

19 For Every Command-ment in \*the LAW having been spoken by Moses to All the PEOPLE, taking the BLOOD of †BULLOCKS and of \*GOATS, †with Water,

\* VATICAN MANUSCRIPT.—13. Goats and of Bulls.

\* ALEXANDRIAN MANUSCRIPT.—14. our. 14. and true GOD. 19. the LAW. 19. GOATS.

† 14. From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.

† 12. Heb. x. 4. † 12. Acts xx. 28. † 12. Eph. i. 7; Col. i. 14; 1 Pet. i. 19. † 13. Lev. xvi. 14, 16. † 13. Num. xix. 2. 17. † 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. † 14. Rom. i. 4; 1 Pet. iii. 18. † 14. Heb. i. 3; x. 22. † 15. Heb. vii. 22; viii. 6; xii. 24. † 15. Rom. iii. 25; v. 6; 1 Pet. iii. 18. † 17. Gal. iii. 15. † 18. Exod. xxiv. 6. † 19. Exod. xxiv. 5, 6, 8; Lev. xvi. 14, 15, 18. † 19. Lev. xiv. 4, 7, 49, 41, 52.

ὑσσώπου, αὐτό τε τὸ διβλίον καὶ πάντα  
hyssop, itself both the book and all  
τὸν λαὸν ἐρρόαντισε, <sup>20</sup>λέγων· Τοῦτο τὸ αἷμα  
the people he sprinkled, saying; This the blood  
τῆς διαθήκης, ἥς ἐνετείλατο πρὸς ὑμᾶς ὁ  
of the covenant, which enjoined on you the  
Θεός· <sup>21</sup>καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ  
God; also the tabernacle and and all the  
σκεύη τῆς λειτουργίας τῷ αἵματι  
vessels of the public service with the blood  
ὁμοίως ἐρρόαντισε. <sup>22</sup>Καὶ σχεδὸν ἐν  
in like manner he sprinkled. And almost by  
αἵματι πάντα καθαρίζεται κατὰ τὸν  
blood all things are cleansed according to the  
νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται  
law, and without blood-shedding not takes place  
ἄφεσις. <sup>23</sup>Ἀνάγκη οὖν τὰ μὲν ὑπο-  
forgiveness. A necessity then the indeed copies  
δείγματα τῶν ἐν τοῖς οὐρανοῖς, τοῦτοις κα-  
of those in the heavens, by these to  
θαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια  
be cleansed; themselves but the things heavenly  
κρείττοσι θυσίαις παρὰ ταύτας. <sup>24</sup>Οὐ γὰρ εἰς  
with better sacrifices than these. Not for into  
χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστός, ἀν-  
made by hands holies entered the Anointed, re-  
τίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν  
presentations of the true ones, but into itself  
τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ  
the heaven, now to appear in the presence  
τοῦ Θεοῦ ὑπὲρ ἡμῶν. <sup>25</sup>Οὐδ' ἵνα  
of the God on behalf of us. Not indeed, that  
πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιε-  
often he should offer himself, even as the high-  
ρεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν  
priest goes into the holies every year  
ἐν αἵματι ἄλλοτριῷ· <sup>26</sup>(ἐπεὶ ἔδει  
with blood other; (since it was necessary  
αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς  
him often to have suffered from a laying down  
κόσμου·) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν  
of a world;) now but once for all at an end of the  
αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς  
ages, for a removal of sin by means of the  
θυσίας αὐτοῦ πεφανέρωται. <sup>27</sup>Καὶ  
sacrifice of himself he has been manifested. And  
καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ  
as it awaits the men once  
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· <sup>28</sup>οὕτω  
to die, after but this a judgment; so  
καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς  
also the Anointed once for all having been offered  
εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευ-  
for the of many to carry away sins, a second

and scarlet Wool, and Hyssop, he sprinkled both the BOOK itself, and All the PEOPLE,

20 saying, †“This is the “BLOOD of the COVENANT “which God enjoined on “you.”

21 And he in like man- ner †sprinkled with the BLOOD, the TABERNACLE also, and All the UTENSILS of the PUBLIC SERVICE.

22 And, according to the LAW, almost all things are purified by Blood, and †without an Effusion of Blood no Forgiveness takes place.

23 It was necessary then, indeed, for †the COPIES of the THINGS in the HEAVENS to be cleansed by These, but the HEAVENLY things them- selves with Better Sacri- fices than these.

24 For †the ANOINTED one did not enter Holy places made by hands, the Antitypes of †the TRUE ones, but into HEAVEN it- self, †to appear now in the PRESENCE of GOD on our behalf.

25 Not indeed that he should present himself of- ten, even as the HIGH- PRIEST who enters the HOLY places Annually with Other Blood;

26 (since, in that case, he must have suffered of- ten from the Foundation of the World; but now †once for all, at a †Com- pletion of the AGES, he has been manifested for a Removal of \*Sin by the SACRIFICE of himself.

27 †And as it awaits MEN to die once, but after this †a Judgment;

28 so also the ANOINTED one, having been once for all offered for †the MANY,

\* ALEXANDRIAN MANUSCRIPT.—24. the—omit. 26. SIN.

† 20. Exod. xxiv. 8; Matt. xxvi. 28. † 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14-19. † 22. Lev. xvii. 11. † 23. Heb. viii. 5. † 24. Heb. vi. 20. † 24. Heb. viii. 2. † 24. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. † 26. Heb. vii. 27; verse 12; x. 10; 1 Pet. iii. 18. † 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. † 27. Gen. iii. 19; Eccl. iii. 20. † 27. 2 Cor. v. 10. † 28. Matt. xxvi. 28; Rom. v. 15.

τέρος χωρὶς ἁμαρτίας ὁφθήσεται, τοῖς  
time without sins will be seen, by those  
αὐτὸν ἀπεκδεχομένους εἰς σωτηρίαν. ΚΕΦ.  
him expecting for salvation.

ι'. 10. Ἰσκιὰν γὰρ ἔχων ὁ νόμος τῶν  
A shadow for having the law of the  
μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκό-  
about coming good things, not very the image  
να τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς  
of the things, every year by the same  
θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές,  
sacrifices which they offer for the continuance,  
οὐδέποτε δύναται τοὺς προσερχομένους τε-  
never is able the ones drawing near to  
λειώσαι. Ὅτι οὐκ ἂν ἐπαύσαντο προσ-  
perfect. Otherwise not would they cease to be  
φερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι  
offered, because that no one to have longer  
συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας,  
a consciousness of sins those publicly serving,  
ἅπασι κεκαθαρμένους; Ἄλλ' ἐν αὐταῖς  
once having been cleansed? but in these  
ἀνάμνησιν ἁμαρτιῶν κατ' ἐνιαυτόν. Ἀδύ-  
a remembrance of sins every year. Im-

νατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαι-  
possible for blood of bulls and of goats to take  
ρεῖν ἁμαρτίας. Διὸ εἰσερχόμενος εἰς τὸν  
away sins. Therefore coming into the

κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ  
world, he says; Sacrifice and offering not  
ἠθέλησας, σῶμα δὲ κατηρτίσω  
thou didst desire, a body but thou didst provide

μοι· ὁλοκαυτώματα καὶ περὶ ἁμαρ-  
for me; whole burnt offerings even for sin

τίας οὐκ εὐδόκησας. Τότε εἶπον· Ἴδου  
not thou didst delight in. Then I said; Lo

ἔγω, (ἐν κεφαλίδι βιβλίου γέγραπται  
I come, (in a head of a book it has been written

περὶ ἐμοῦ,) τοῦ ποιῆσαι, ὁ Θεός, τὸ  
concerning me,) of the to do, the God, the

θέλημά σου. Ἀνώτερον λέγων· Ὅτι θυσίαν  
will of thee. Above saying; That a sacrifice

καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ  
and offering and whole burnt offerings even for

ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκη-  
sin not thou didst desire, nor didst delight

σας· (αὗτινες κατὰ \*[τὸν] νόμον προσ-  
in; (which according to [the] law are

φέρονται·) ὅτε εἶρηκεν· Ἴδου, ἔγω τοῦ  
offered;) then he said; Lo, I come of the

ποιῆσαι τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον,  
to do the will of thee. He takes away the first,

ἵνα τὸ δεύτερον στήσῃ. Ἐν ᾧ θελήματι  
so that the second he may establish. By which will

to bear away Sin, will appear a Second time without a Sin-offering, to THOSE who are †EXPECTING Him, in order to \*Salvation.

## CHAPTER X.

1 Moreover, the LAW having †a Shadow of the †FUTURE GOOD things, not the VERY IMAGE of the THINGS, is by †no means able with the SAME Annual Sacrifices which they offer CONTINUALLY, †to perfect THOSE who DRAW NEAR.

2 Otherwise, would they not cease being offered? because THOSE SERVING, having been once cleansed, would no longer HAVE any Consciousness of Sins.

3 †But in these there is an Annual Remembrance of Sins;

4 for †it is impossible for the Blood of Bulls and of Goats to take away Sin.

5 Therefore, entering the WORLD, he says, †“Sacrifice and Offering †“thou didst not desire, †“but a Body didst thou †“provide for me;

6 “in Whole burnt of-ferings, even for Sin, †“thou didst not delight;

7 “then I said, ‘Behold, †“I come. O God, to PER- †“FORM thy WILL!’ In †“the volume of the Book †“it has been written con- †“cerning me.”

8 Having said above, †“Sacrifice and Offering †“and Wholeburnt offerings, †“even for Sin, thou didst †“not desire, nor didst de- †“light in,” (which are of-fered according to Law;)

9 then he said, “Behold, †“I come to PERFORM thy †“WILL!”—He takes away the FIRST, that he may establish the SECOND;

\* ALEXANDRIAN MANUSCRIPT.—28. Salvation by Faith. 8. Sacrifices and Offerings and. 8. the—omit.

† 28. Titus ii. 13; 2 Pet. v. 12. † 1. Col. ii. 17; Heb. viii. 5; ix. 23. † 1. Heb. ix. 11. † 1. Heb. ix. 9. † 1. verse 14. † 3. Lev. xvi. 21; Heb. ix. 7. † 4. Micah vi. 6, 7; Heb. ix. 13; verse 11. † 5. Psal. xl. 6; 1. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22.

ἡγιασμένοι ἔσμεν διὰ τῆς προσφορᾶς  
having been sanctified we are through the offering  
τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. <sup>11</sup>Καὶ  
of the body of Jesus Anointed once for all. And  
πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λει-  
every indeed priest has stood every day  
τουργῶν, καὶ τὰς αὐτὰς πολλάκις προσ-  
publicly serving, and the same often offer-  
φέρων θυσίας, αἵτινες οὐδέποτε δύνανται  
ing sacrifices, which never are able  
περιελεῖν ἁμαρτίας. <sup>12</sup>Αὐτὸς δὲ μίαν ὑπὲρ  
to take away sins. He but one on behalf  
ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνε-  
of sins having offered a sacrifice, for the con-  
κὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, <sup>13</sup>τὸ  
tinuance sat down at right of the God, thence-  
λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ  
forth waiting till may be placed the  
ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.  
enemies of him a footstool for the feet of him.  
<sup>14</sup>Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διη-  
By one for offering he has perfected for the con-  
νεκὲς τοὺς ἁγιαζομένους. <sup>15</sup>Μαρτυρεῖ δὲ  
tinuance those being sanctified. Testifies but  
ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον. Μετὰ γὰρ τὸ  
to us also the spirit the holy. After for that  
προειρηκέναι. <sup>16</sup>αὕτη ἡ διαθήκη, ἣν  
to have said before; this the covenant, which  
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας  
I will ratify to them after the days  
ἐκεῖνας· λέγει Κύριος· Δίδους νόμους μου  
those; says a Lord; Giving laws of me  
ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐ-  
in hearts of them, and on the minds of  
τῶν ἐπιγράψω αὐτούς, <sup>17</sup>καὶ τῶν ἁμαρτιῶν  
them I will write them, and of the sins  
αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ  
of them and of the iniquities of them not not  
μνησθῶ ἔτι. <sup>18</sup>Οπου δὲ ἄφεσις  
I may remember more. Where now forgiveness  
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.  
of these, no longer offering for sin.  
<sup>19</sup>Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς  
Having therefore, brethren, confidence for  
τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰη-  
the entrance of the holies by the blood of  
σοῦ, <sup>20</sup>ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφα-  
Jesus, which he consecrated for us a way recently  
τον καὶ ζῶσαν, διὰ τοῦ καταπετάσμα-  
killed and yet living, through the veil,  
τος, (τοῦτ' ἔστι, τῆς σαρκὸς αὐτοῦ,) <sup>21</sup>καὶ  
(that is, the flesh of himself,) and

10 ‡by Which Will we  
have been sanctified  
‡through the OFFERING  
of the BODY of Jesus  
Christ once for all.

11 And indeed every  
\*Priest has ‡daily stood  
publicly serving and offer-  
ing frequently the SAME  
Sacrifices, which are never  
able to take away Sin;

12 but ‡he, having of-  
fered One ENDURING Sac-  
rifice on behalf of Sins, sat  
down at the Right hand  
of GOD;

13 HENCEFORTH wait-  
ing ‡till his ENEMIES may  
be placed UNDERNEATH  
his FEET.

14 For by One Offering  
‡he has PERMANENTLY  
perfected THOSE BEING  
SANCTIFIED.

15 Moreover, the HOLY  
SPIRIT also testifies  
[this] to us, for after it  
HAD \*said,

16 ‡“This is the COVE-  
“NANT which I will cove-  
“nant with them; After  
“those DAYS, says the  
“Lord, I will put my  
“Laws in their Hearts,  
“and on their \*MINDS  
“will I inscribe them;”

17 [it adds,] “and their  
“SINS and INIQUITIES I  
“will remember no more.”

18 Now where there is  
a Forgiveness of these, an  
Offering for Sin is no  
longer needed.

19 Having, therefore,  
Brethren, ‡Confidence re-  
specting ‡the ENTRANCE  
of the HOLIES, by the  
BLOOD of Jesus,

20 which ‡Way he  
consecrated for us,  
through the VAIL, (that  
is, his FLESH, recently  
killed and yet is living;)

\* ALEXANDRIAN MANUSCRIPT.—11. High-priest. 15. SAID, This is. 16. MIND.

‡ 10. John xvii. 19; Heb. xiii. 12. ‡ 10. Heb. ix. 12. ‡ 11. Num. xxviii. 3;  
Heb. vii. 27. ‡ 12. Heb. i. 3; Col. iii. 1. ‡ 13. Psa. cx. 1; Acts ii. 35;  
1 Cor. xv. 25; Heb. i. 13. ‡ 16. Jer. xxxi. 33, 34; Heb. viii. 10, 12. ‡ 19. Rom.  
v. 2; Eph. ii. 18; iii. 22. ‡ 19. Heb. ix. 8, 12. ‡ 20. John x. 9; xiv. 6;  
Heb. ix. 8.



ιερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ· <sup>22</sup>προσ-  
a priest great over the house of the God; let  
ἐρχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πλη-  
us approach with a true heart in full  
ροφορίᾳ πίστεως, ἔρραντισμένοι τὰς  
conviction of faith, having been sprinkled the  
καρδίας ἀπὸ συνειδήσεως πονηρᾶς· <sup>23</sup>καὶ λε-  
hearts from a consciousness of evil; and hav-  
λουμένοι τὸ σῶμα ὕδατι καθαρῷ, κα-  
being bathed the body in water pure, we  
τέχουμεν τὴν ὁμολογίαν τῆς ἐλπίδος  
should hold fast the confession of the hope  
ἀκλινῇ· (πιστὸς γὰρ ὁ ἐπαγγειλά-  
without declining; (faithful for the one having  
μενος·) <sup>24</sup>καὶ κατανοῶμεν ἀλλήλους  
promised;) and we should bear in mind each other  
εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,  
for an excitement of love and of good works,  
<sup>25</sup>μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν  
not leaving off the assembling together  
ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ πα-  
of ourselves, as a custom with some, but  
ρακαλοῦντες· καὶ τοσούτω μᾶλλον, ὅσω  
exhorting; and by much more, by so much  
ὁλέπετε ἐγγίζουσιν τὴν ἡμέραν. <sup>26</sup>Ἐκουσίως  
you see drawing near the day. Voluntarily  
γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν  
for sinning of us after the to have received  
τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι πε-  
the knowledge of the truth, no longer respect-  
οὐ ἁμαρτιῶν ἀπολείπεται θυσία· <sup>27</sup>φοβερά  
ing sins is left a sacrifice; fearful  
δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζή-  
but some expectation of judgment, and of a fire of  
λος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.  
indignation, to eat up being about the opponents.  
<sup>28</sup>Ἀθετήσας τις νόμον Μωϋσέως, χω-  
Having violated any one a law of Moses, with-  
οὐς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν  
out mercies by two or three witnesses  
ἀποθνήσκει· <sup>29</sup>πόσω, δοκεῖτε, χείρονος ἀξιω-  
dies; by how much, think you, worse will  
θήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ  
he be deserving punishment he the son of the God  
καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης  
having trampled on, and the blood of the covenant  
κοινὸν ἡγησάμενος, \* [ἐν ᾧ ἡγια-  
a common thing having esteemed, [by which he was  
σθη,] καὶ τὸ πνεῦμα τῆς χάριτος ἐνυ-  
sanctified,] and the spirit of the favor having  
δρίσας; <sup>30</sup>Οἶδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ  
insulted? We know for the one saying; To me

21 and having †a great Priest over †the house of God;

22 †we should approach with a True Heart, †in full conviction of Faith, our HEARTS having been sprinkled †from a Conscience of evil.

23 †The BODY, also having been bathed in pure Water, †we should firmly hold the CONFES- sion of the HOPE, without declining; (for †HE is Faithful who PROMISED;)

24 and we should bear each other in mind, for an Incitement of Love and Good Works;

25 †not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and †so much the more as you see †the DAY drawing near.

26 For †if we should voluntarily sin †after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacri- fice left for Sins,

27 but some Terrible Expectation of Judgment, even of a †fiery Indigna- tion which is about to consume the OPPONENTS.

28 †Any one having violated a Law of Moses dies without Mercy, †by Two or Three Witnesses;

29 †how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED on the SON of GOD, †and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, †and insulted the SPIRIT of FA- VOR?

30 For we know HIM who says, †“Retribution

\* ALEXANDRIAN MANUSCRIPT.—29. by which he was sanctified—omit.

† 21. Heb. iv. 14. † 21. 1 Tim. iii. 15. † 22. Heb. iv. 16. † 22. Eph. iii. 12; James i. 6; 1 John iii. 21. † 22. Heb. ix. 14. † 23. Eph. v. 26; Titus iii. 5. † 23. Heb. iv. 14. † 23. 1 Cor. i. 9; x. 13; 1 Thess. v. 24; 2 Thess. iii. 2; Heb. xi. 11. † 25. Acts ii. 42; Jude 19. † 25. Rom. xiii. 11. † 25. 2 Pet. iii. 9, 11, 14. † 26. Num. xv. 30; Heb. vi. 4. † 26. 2 Pet. ii. 20, 21. † 27. 2 Thess. i. 8; Heb. xii. 29. † Heb. ii. 2. † 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. † 29. Heb. ii. 3; xii. 25. † 29. 1 Cor. xi. 29; Heb. xiii. 20. † 29. Matt. xii. 31, 32; Eph. iv. 30. † 30. Deut. xxxii. 35; Rom. xii. 19.

ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος·  
vengeance, I will repay, says Lord;

καὶ πάλιν· Κύριος κρίνει τὸν λαὸν αὐτοῦ.  
and again; Lord will judge the people of himself.

<sup>31</sup>Φοβερόν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ  
A fearful thing the to fall into hands of God

ζῶντος. <sup>32</sup>Ἀναμνήσκασθε δὲ τὰς πρότερον  
living. Remember you but the former

ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν  
days, in which having been enlightened a great

ἀθλήσιν ὑπεμείνατε παθημάτων· <sup>33</sup>τοῦτο μὲν,  
contest you endured of sufferings; this indeed,

ὀνειδισμοῖς τε καὶ θλίψεσι θεατροιζό-  
by reproaches both and by afflictions being made

μενοι· τοῦτο δέ, κοινωνοὶ τῶν οὕτως  
a spectacle; this but, partners of those thus

ἀναστρεφόμενων γενηθέντες. <sup>34</sup>Καὶ γὰρ τοῖς  
being overturned having become. And for with the

δεσμίῳ συνεπαθήσατε, καὶ τὴν ἀρπαγὴν  
prisoners you sympathized, and the seizure

τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσε-  
of the goods of you with joy you sub-

δέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς  
mitted to, knowing to have for yourselves

κρεῖττον ὑπαρξιν \* [ἐν οὐρανοῖς] καὶ μένου-  
better property [in heavens] and abiding.

σαν. <sup>35</sup>Μὴ ἀποβάλητε οὖν τὴν παρησίαν  
Not do you cast away therefore the confidence

ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην. <sup>36</sup>Υ-  
of you, which has a reward great. Of

πομονῆς γὰρ ἔχετε χρεῖαν· ἵνα τὸ θέλη-  
patience for you have need; so that the will

μα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν  
of the God having done, you may receive the

ἐπαγγελίαν. <sup>37</sup>Εἴ γὰρ μικρὸν ὅσον ὅσον,  
promise. Yet for a little while very very,

ὁ ἐρχόμενος ἥξει καὶ οὐ χρονεῖ.  
the the coming one will come and not will delay.

<sup>35</sup>Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐάν  
The but just one by faith shall live; and if

ὑποστείλῃται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου  
he should draw back, not delights the soul of me

ἐν αὐτῷ. <sup>39</sup>Ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς,  
in him. We but not are for shrinking back,

εἰς ἀπώλειαν· ἀλλὰ πίστεως, εἰς περιποίησιν  
to destruction; but for faith, to a saving

ψυχῆς.  
of life.

# ΚΕΦ. ια'. 11.

<sup>1</sup>Ἔστι δὲ πίστις, ἐλπιζομένων  
Is but faith, of things being hoped for

ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομέ-  
a basis, of things a conviction not being seen.

"is Mine; I will repay," says the Lord. And again, †"The Lord will "judge his PEOPLE."

<sup>31</sup> †It is a fearful thing to FALL into the HANDS of the living God.

<sup>32</sup> But remember the FORMER Days, in which †having been enlightened, you sustained †a Great Contest of Sufferings;

<sup>33</sup> partly, indeed, by being made †a public spectacle both to Reproaches and to Afflictions; and partly, by †having become Joint-participators with those who are similarly treated.

<sup>34</sup> For indeed you sympathized with \*the PRISONERS, †and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves a Better and an enduring Possession.

<sup>35</sup> Therefore, cast not away your CONFIDENCE, †which has a Great Reward.

<sup>36</sup> For you have Need of Patience, so that having done the WILL of God, †you may receive the PROMISE.

<sup>37</sup> For †yet a very little while indeed, †the COMING ONE will come and will not delay,

<sup>38</sup> but \*"my †JUST "one by Faith shall live; "and if he should shrink "back my SOUL does not "delight in him."

<sup>39</sup> But we are not of those †shrinking back into destruction; but of Faith in order to a Preservation of Life.

## CHAPTER XI.

1 But Faith is a Basis of things hoped for, a Conviction †of things unseen.

\* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS. 34. in Heavens—omit. 38. my RIGHTEOUS ONE.

‡ 30. Deut. xxxii. 36; Psal. l. 4; cxxxv. 14. ‡ 31. Luke xii. 5. ‡ 32. Heb. vi. 4. ‡ 32. Phil. i. 29, 30; Col. ii. 1. ‡ 33. 1 Cor. iv. 9. ‡ 33. Phil. i. 7; iv. 14; 1 Thess. ii. 14. ‡ 34. Acts v. 41. ‡ 35. Matt. v. 12. ‡ 36. Col. iii. 24; 1 Pet. i. 9. ‡ 37. Luke xviii. 8; 2 Pet. iii. 9. ‡ 37. Hab. ii. 3, 4. ‡ 38. Rom. i. 17; Gal. iii. 11. ‡ 39. 2 Pet. ii. 20, 21. ‡ 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7.

νων. <sup>2</sup>Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρε-  
By this for were attested the  
σβύτεροι. <sup>3</sup>Πίστει νοοῦμεν κατηρί-  
ancients. In faith we perceive to have been  
σθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς  
adjusted the ages by a word of God, in order  
τὸ μὴ ἐκ φαινομένων τὰ βλεπό-  
that not out of things appearing the things being  
μενα γεγονέναι. <sup>4</sup>Πίστει πλείονα θυσίαν  
seen to have happened. In faith more sacrifice  
ἤσ' Ἀβελ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι'  
Abel than Cain offered to the God, through  
ἣς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος  
which he was attested to be righteous, testifying  
ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ καὶ δι'  
on the gifts of him of the God; and through  
αὐτῆς ἀποθανῶν ἔτι λαλεῖ. <sup>5</sup>Πίστει Ἐνὼχ με-  
her having died yet speaks. In faith Enoch was  
τετέθη, τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ  
translated, of the not to see death; and not  
εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ  
he was found, because translated him the  
Θεός· πρὸ γὰρ τῆς μεταθέσεως \* [αὐτοῦ]  
God; before for the translation [of him]  
μεμαρτύρηται εὐηρεστικέναι τῷ  
he had obtained testimony to have well pleased the  
Θεῷ. <sup>6</sup>Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστή-  
God. Without but faith impossible to have  
σαι· πιστεῦσαι γὰρ δεῖ τὸν προσ-  
pleased; to believe for it is necessary the one  
ερχόμενον τῷ Θεῷ, ὅτι ἔστι, καὶ τοῖς  
coming near to the God, because he is, and to those  
ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται. <sup>7</sup>Πί-  
seeking him a rewarder he becomes. In  
στει χρηματισθεῖς Νῶε περὶ τῶν  
faith being divinely Noe concerning the  
μηδέπω βλεπομένων, εὐλαβηθεῖς  
not yet things being seen, having been piously afraid  
κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ  
built an ark for a preservation of the  
οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν  
house of himself; through which he condemned the  
κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύ-  
world, and of the according to faith righteous-  
νης ἐγένετο κληρονόμος. <sup>8</sup>Πίστει καλούμενος  
ness became an heir. In faith being called  
Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον,  
Abraam was obedient to go forth into the place,

2 For by this the AN-  
CIENTS were attested.

3 In Faith we perceive  
that the †AGES have been  
so thoroughly adjusted by  
God's Command, that not  
from THINGS then MANI-  
FEST \*the THINGS now  
SEEN have come to pass.

4 In faith †Abel offered  
to God a Better Sacrifice  
than Cain, by means of  
which he was attested to  
be righteous, God testify-  
ing on his GIFTS; and  
through it, having died,  
†he still speaks.

5 In Faith †Enoch was  
translated so as not to  
SEE Death; and he was  
not found, because God  
translated him; for, be-  
fore his TRANSLATION, he  
had been attested to have  
been well-pleasing to God.

6 But without Faith it  
is impossible to have  
pleased; for it is necessary  
for HIM who COMES NEAR  
to GOD to believe That he  
exists, and that to THOSE  
who SEEK him he becomes  
a Rewarder.

7 In Faith †Noah, hav-  
ing been divinely admon-  
ished concerning THINGS  
not then SEEN, moved  
with pious fear, †built an  
Ark for the Preservation  
of his FAMILY; through  
which he condemned the  
WORLD, and became an  
Heir of †the RIGHTEOUS-  
NESS according to Faith.

8 In Faith †Abraham  
was obedient, \*HE BEING

\* ALEXANDRIAN MANUSCRIPT.—3. THAT which is SEEN did not arise. 5. him—omit. 8. HE BEING CALLED to go out into a Place.

† 3. The original word has been literally rendered both in this place, and in Heb. i. 2. as best agreeing with the argument of the writer. In fact *aiōnes* properly signifies, *ages*, or *periods of time*, and as justly observed by Wakefield, Sykes, Kneeland, and Improved Version, "there is no instances in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *aiōnes*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

† 2. verse 39. † 4. Gen. iv. 4. † 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. † 5. Gen. v. 22, 24. † 7. Gen. vi. 13, 32. † 7. 1 Pet. iii. 20. † 7. Rom. iii. 22; iv. 13; Phil. iii. 9. † 8. Gen. xii. 1, 4; Acts vii. 2-4.

ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, which he was about to receive for an inheritance, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχε- and he went forth, not knowing where he was ται. <sup>9</sup>Πίστει παρώκνησεν εἰς \* [τὴν] γῆν τῆς going. In faith he sojourned in [the] land of the ἐπαγγελίας ὡς ἄλλοτριαν, ἐν σκηναῖς κατοι- promise as a stranger, in tents having κήσας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκλη- dwelt, with Isaac and Jacob of the joint- ρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. <sup>10</sup>ἐξε- heirs of the promise of the same; was δέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, waiting for that the foundations having city, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. of which a designer and architect the God; <sup>11</sup>Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς κατα- In faith also herself Sarah power for a lay- βολὴν σπέρματος ἔλαβε, καὶ παρὰ και- ing down of seed received, even beyond a proper ρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγ- time of life, since faithful she regarded the one γειλάμενον. <sup>12</sup>Διὸ καὶ ἀφ' ἐνὸς ἐγεννή- promising. Therefore even from one were born, θησαν, καὶ ταῦτα νεκροῦμένου, κα- and these things having been dead, like θὼς τὰ ἄστροα τοῦ οὐρανοῦ τῷ πλήθει, the stars of the heaven for the multitude, καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς and like the sand that by the shore of the θαλάσσης ἡ ἀναρίθμητος. <sup>13</sup>Κατὰ πίστιν ἀπέ- sea the innumerable. In faith died θανον οὗτοι πάντες, μὴ λαβόντες τὰς these all, not having received the ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες promises, but far distant them having seen καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες, ὅτι and having saluted, and having confessed, that ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. strangers and sojourners they are on the earth. <sup>14</sup>Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι Those for such things saying make known that πατρίδα ἐπιζητοῦσι. <sup>15</sup>Καὶ εἰ μὲν ἐκείνης a country they seek. And if indeed that ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, they remembered from which they came forth, εἶχον ἂν καιρὸν ἀνακάμψαι. <sup>16</sup>ἄν they would have had a season to have returned; now δὲ κρείττονος ὁρέγονται, τοῦτ' ἔστιν ἐπου- but a better they long after, this is, heaven- ρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, ly. Therefore not is ashamed of them the God,

called to go forth into the place which he was in future to receive for an inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents †with Isaac and Jacob, ‡the CO-HEIRS of the SAME PROMISE;

10 for he was expecting †that CITY having the FOUNDATIONS, ‡of which GOD is the Designer and Architect.

11 In Faith, also †Sarah herself received Power for Conception, even beyond the proper period of Life, since she regarded HIM †faithful who PROMISED.

12 Therefore also \*were born from †one, who even as to these things had become lifeless, [a posterity] †like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, †not having received the PROMISED blessings, but †having seen and saluted them from a Distance, and †having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who SAY Such things †make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore GOD is not

\* ALEXANDRIAN MANUSCRIPT.—9. the—omit. 12. were made.

† 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. † 9. Heb. vi. 17. † 10. Heb. xii. 22; xiii. 14. † 10. Heb. iii. 4. † 11. Gen. xvii. 19; xviii. 11, 14; xxi. 2. † 11. Rom. ix. 21; Heb. x. 23. † 12. Rom. iv. 19. † 12. Gen. xxii. 17; Rom. ix. 18. † 13. ver. 39. † 13. John viii. 56. † 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix. 15; Ps. cxix. 19; 1 Pet. i. 17; ii. 11. † 14. Heb. xiii. 14.

Θεός ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐ-  
 a God to be called of them; he prepared for for  
 τοῖς πόλιν. <sup>17</sup>Πίστει προσενήνοχεν Ἀβραάμ  
 them a city. In faith offered up Abraham  
 τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ  
 the Isaac being tried, and the only-begotten  
 προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,  
 was offering up he the promises having received,  
<sup>18</sup>πρὸς ὃν ἐλαλήθη· "Ὅτι ἐν Ἰσαὰκ κληθή-  
 to whom it was said; That in Isaac shall be  
 σεται σοι σπέρμα· <sup>19</sup>λογισάμενος, ὅτι καὶ  
 called to thee a seed; inferring, that even  
 ἐκ νεκρῶν ἐγερεῖν δυνατός ὁ Θεός·  
 out of dead ones to raise up is able the God;  
 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.  
 whence him also in a similitude he recovered.  
<sup>20</sup>Πίστει περὶ μελλόντων εὐλό-  
 In faith concerning things being to come blessed  
 γησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.  
 Isaac the Jacob and the Esau.  
<sup>21</sup>Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν  
 In faith Jacob dying each of the  
 υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ  
 sons of Joseph blessed; and bowed down on  
 τὸ ἄκρον τῆς ράβδου αὐτοῦ. <sup>22</sup>Πίστει  
 the top of the staff of himself. In faith  
 Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου  
 Joseph ending concerning the going out  
 τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ πε-  
 of the sons of Israel reminded, and con-  
 ρὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. <sup>23</sup>Πί-  
 concerning the bones of himself gave charge. In  
 στει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον  
 faith Moses being born was hidden three months  
 ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον  
 by the parents of himself, because they saw  
 ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ  
 beautiful the babe; and not they did fear the  
 διάταγμα τοῦ βασιλέως. <sup>24</sup>Πίστει Μωϋσῆς  
 mandate of the king. In faith Moses  
 μέγας γενόμενος ἡρνήσατο λέγεσθαι υἱὸς  
 great having become refused to be called a son  
 θυγατρὸς Φαραώ, <sup>25</sup>μᾶλλον ἐλόμενος  
 of a daughter of Pharaoh, rather choosing  
 συγκαταχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσ-  
 to suffer evil with the people of the God, than for  
 καιρὸν ἔχειν ἀμαρτίας ἀπόλαυσιν· <sup>26</sup>μείζονα  
 a season to have of sin enjoyment; greater

ashamed of them †to be called their God; for †he is preparing for them a City.

17 In Faith †Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES †was offering up his ONLY-LEGOTTEN,

18 to whom it was said, †"For in Isaac shall Thy "Seed be called;"

19 inferring that God †is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 \*In Faith also concerning future things, †Isaac blessed Jacob and Esau.

21 In Faith Jacob, dy- ing, †blessed each of the SONS of Joseph; †he bowed down also on the TOP of his STAFF.

22 In Faith †Joseph, at the close of life, re- minded the SONS of Israel concerning the DEPART- URE, †and gave orders about his BONES.

23 In Faith †Moses, be- ing born, was hidden three Months by his PARENTS, because they saw the CHILD was Beautiful; and they did not fear †the EDICT of the KING.

24 In Faith †Moses, having become mature, re- fused to be called a Son of Pharaoh's Daughter;

25 †choosing rather to suffer evil with the PEOPLE of GOD than to have a Transient Enjoyment of Sin;

\* ALEXANDRIAN MANUSCRIPT.—20. In Faith also.

† 21. Or, according to *Sampson*, this sentence may be translated "and rendered wor- ship (to God,) on account of the height of his (Joseph's) ensign." He contends that *rabdos*, a rod, also means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

† 16. Exod. iii. 6, 15; Matt. xxii. 32; Acts vii. 32. † 16. Phil. iii. 20; Heb. xiii. 14. † 17. Gen. xxii. 1, 9. † 17. James ii. 21. † 18. Gen. xxi. 12; Rom. ix. 7. † 19. Rom. iv. 17, 19, 21. † 20. Gen. xxvii. 27, 29. † 21. Gen. xlviii. 5, 16, 20. † 21. Gen. xlvii. 31. † 22. Gen. i. 24, 25; Exod. xiii. 19. † 23. Exod. ii. 2; Acts vii. 20. † 23. Exod. i. 10, 22. † 24. Exod. ii. 10, 11. † 25. Ps. lxxxiv. 10.

πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυ-  
 wealth having regarded of the Egypt treasures  
 ρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλε-  
 the reproach of the Anointed; he looked  
 πε γὰρ εἰς τὴν μισθαποδοσίαν. <sup>27</sup>Πί-  
 away for towards the reward. In  
 στει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν  
 faith he left Egypt, not fearing the  
 θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς  
 wrath of the king; the for unseen one as  
 ὁρῶν ἐκαρτέρησε. <sup>28</sup>Πίστει πεποίηκε τὸ  
 seeing he was strong. In faith he has made the  
 πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα  
 passover and the pouring on of the blood, so that  
 μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θί-  
 not the one destroying the first-borns, might  
 γῇ αὐτῶν. <sup>29</sup>Πίστει διέβησαν τὴν  
 touch of them. In faith they passed through the  
 ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς  
 red sea as through a dry place; which  
 πείραν λαβόντες οἱ Αἰγύπτιοι, κατεπόθη-  
 a trial attempting the Egyptians, were swal-  
 σαν. <sup>30</sup>Πίστει τὰ τεῖχη Ἱερικῶ ἔπεσε,  
 lowed up. In faith the walls of Jericho fell,  
 κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας. <sup>31</sup>Πί-  
 having been encompassed for seven days. In  
 στει Ραὰβ ἡ πόρνη οὐ συναπώλετο  
 faith Rahab the harlot not was destroyed  
 τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατα-  
 with those unbelieving, having received the spies  
 σκόπους μετ' εἰρήνης. <sup>32</sup>Καὶ τί ἔτι λέ-  
 with peace. And what further may  
 γω; Ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος  
 I say? Will fail for me relating the time  
 περὶ Γεδεών, Βαράκ \* [τε καὶ] Σαμ-  
 concerning Gideon, Barak [also and] Sam-  
 ψων, \* [καὶ] Ἰεφθάε, Δαυὶδ τε καὶ Σα-  
 son, [and] Jephthah, David also and Sa-  
 μουὴλ, καὶ τῶν προφητῶν· <sup>33</sup>οἱ δὲ διὰ  
 muel, and the prophets; who by means of  
 πίστεως κατήγωνίσαντο βασιλείας, εἰργάσαν-  
 faith subdued kingdoms, performed  
 το δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφρα-  
 righteousness, obtained promises, closed  
 ξαν στόματα λεόντων, <sup>34</sup>ἔσβεσαν δύναμιν πυ-  
 up, mouths of lions, quenched power of  
 ρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώ-  
 fire, escaped mouths of sword, were made  
 θησαν ἀπὸ ἀσθενείας, ἐγεννήθησαν ἰσχυροὶ ἐν  
 strong from weakness, became mighty ones in  
 πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· <sup>35</sup>ἐλα-  
 war, camps overturned of foreigners; re-  
 βον γυναῖκες ἐξ ἀναστάσεως τούτων νε-  
 ceived women from a resurrection the dead

26 having regarded the  
 REPROACH of the ANOINT-  
 ED Greater Wealth than  
 the TREASURES of EGYPT;  
 for he looked off toward  
 the REWARD.

27 In Faith the left  
 Egypt, not fearing the  
 WRATH of the KING; for  
 he was strong as seeing  
 the INVISIBLE one.

28 In Faith the ap-  
 pointed the PASSOVER, and  
 the ASPERSION of the  
 BLOOD, so that the DES-  
 TROYER of the FIRST-  
 BORN might not touch  
 them.

29 In Faith they  
 passed through the Red  
 Sea as through a dry  
 place; which the EGYP-  
 TIANS attempting, were  
 swallowed up.

30 In Faith the WALLS  
 of Jericho fell down, hav-  
 ing been encompassed  
 Seven Days.

31 In Faith the Harlot.  
 the HARLOT, did not per-  
 ish with the UNBELIEVERS,  
 having received the  
 SPIES in Peace.

32 And why should I  
 say more? for the TIME  
 will fail me to discourse  
 concerning Gideon, Barak,  
 Samson, Jephthah;  
 David also, and Samuel,  
 and the PROPHETS;

33 who by means of  
 Faith, subdued Kingdoms,  
 performed Righteousness.  
 obtained Promises, shut  
 Lions' Mouths,

34 quenched the Power  
 of Fire, escaped the  
 Edges of the Sword, from  
 Weakness were made  
 strong, overturned the  
 Camps of Foreigners.

35 Women received  
 their DEAD by a Resurrec-

\* ALEXANDRIAN MANUSCRIPT.—32. also and—omit. 32. and—omit.

† 35. For Women, is a reading of the Syriac.

‡ 26. Heb. xiii. 13. ‡ 26. Heb. x. 35. ‡ 27. Exod. x. 28, 29; xii. 37; xiii. 17, 18. ‡ 28. Exod. xii. 21. ‡ 29. Exod. xiv. 22, 29. ‡ 30. Josh. vi. 20. ‡ 31. Josh. vi. 23; James ii. 25. ‡ 31. Josh. i. 1. ‡ 32. Judges vi. 11. ‡ 32. Judges iv. 6. ‡ 32. Judges xiii. 26. ‡ 32. Judges xi. 1; xii. 7. ‡ 32. 1 Sam. xvi. 1, 13; xvii. 45. ‡ 32. 1 Sam. i. 20; xii. 20. ‡ 33. 2 Sam. vii. 11. ‡ 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. ‡ 34. Dan. iii. 25. ‡ 34. 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. ‡ 34. 2 Kings xx. 7. ‡ 34. Judges xv. 8, 15; 1 Sam. xiv. 13. ‡ 35. 1 Kings. xvii. 22; 2 Kings iv. 35.

κρούς αὐτῶν· ἄλλοι δὲ ἐτιμωρίσθη-  
 ones of themselves; others but were beaten to  
 σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα  
 death, not having accepted the redemption, so that  
 κρείττονος ἀναστάσεως τύχοιεν. <sup>36</sup> Ἐτε-  
 a better resurrection they might obtain. Others  
 ροὶ δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλα-  
 but of mockings and of scourges a trial re-  
 βον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·  
 ceived, further but of bonds and of imprisonment;  
<sup>37</sup> ἔτι θάσθησαν, ἐπρίσθησαν, ἐπει-  
 they were stoned, they were sawn asunder, they  
 ράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον·  
 were tempted, by slaughter of sword they died;  
 περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρ-  
 they went about in sheepskins, in goat skins,  
 μασιν, ὑστερούμενοι, θλιβόμενοι, κακουχού-  
 being in want, being afflicted, being ill-  
 μενοι, <sup>38</sup> (ὃν οὐκ ἦν ἄξιος ὁ κόσμος,)  
 treated, (of whom not was worthy the world,)  
 ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ  
 in deserts wandering and in mountains, and  
 σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. <sup>39</sup> Καὶ  
 in caves and in the holes of the earth. And  
 οὗτοι πάντες μαρτυρηθέντες διὰ τῆς  
 these all having been attested by means of the  
 πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,  
 faith, not did obtain the promise,  
<sup>40</sup> τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προ-  
 the God concerning us a better thing hav-  
 ὄλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειω-  
 ing foreseen, so that not apart from us they might  
 θῶσι.  
 be made perfect.

## ΚΕΦ. ιβ'. 12.

<sup>1</sup>Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες  
 Therefore also we, such having  
 περιζέμενον ἡμῖν νέφος μαρτύρων, ὄγ-  
 surrounding us a cloud of witnesses, εν-  
 κον ἀποθέμενοι πάντα, καὶ τὴν εὐπε-  
 cumbrance having laid aside every, and the close-  
 ρίστατον ἀμαρτίαν, δι' ὑπομο-  
 girding sin, by means of patient en-  
 νῆς τρέχοντες τὸν προκειμένον ἡμῖν  
 durance we should run the being laid out for us  
 ἀγῶνα· <sup>2</sup>ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρ-  
 course; looking away to the of the faith  
 χηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ  
 leader and perfecter Jesus, who in return  
 τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμει-  
 for the being placed before him joy, endured  
 νε σταυρόν, αἰσχύνῃς καταφρονήσας, ἐν  
 a cross, shame disregarding, at  
 δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθι-  
 right and of the throne of the God has sat  
 κεν. <sup>3</sup>Ἀναλογίσασθε γὰρ τὸν τοιαύτην  
 down. Attentively consider you for the such

tion; but others were  
 beaten to death, not ac-  
 cepting the DELIVERANCE  
 [offered,] in order that  
 they might obtain a Better  
 Resurrection.

36 And others received  
 a Trial of Mockings and  
 Scourges, and also of  
 Bonds and Imprisonment.

37 †They were stoned,  
 sawn asunder, †tempted;  
 they died by slaughter of  
 the Sword; they went  
 about in Sheep-skins and  
 in Goat-skins, being des-  
 titute, afflicted, ill-treated;

38 (of whom the WORLD  
 was not worthy;) wander-  
 ing in Deserts, and in  
 Mountains, †and in Cav-  
 erns, and in the HOLES of  
 the EARTH.

39 And all these having  
 been attested by means of  
 the FAITH, did not obtain  
 the PROMISED blessing.

40 God having foreseen  
 †something better concern-  
 ing Us, so that not  
 apart from Us †they might  
 be made perfect.

## CAPTER XII.

1 Therefore also we  
 having Such a Cloud of  
 Witnesses surrounding us,  
 †laying aside every En-  
 cumbrance, and the  
 CLOSE-GIRDING Sin, †should  
 run †with Patience the  
 Course MARKED OUT for us,

2 looking away to the  
 LEADER and Perfecter of  
 the FAITH, Jesus, †who  
 for the JOY set before him,  
 endured the Cross, disre-  
 garding the Shame, and  
 †has sat down at the  
 Right hand of the THRONE  
 of GOD.

3 †For consider HIM at-  
 tentively who has EN-  
 DURED Such Opposition

† 37. Some would read here *epēiratheesan*, pierced through, instead of the textual reading. See Wakefield and Newcome.

‡ 36. Jer. xx. 2; xxvii. 15. † 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. † 38. 1 Kings xviii. 4; xix. 9. † 40. Heb. vii. 22; viii. 6. † 40. Heb. v. 9; xii. 23; Rev. vi. 11. † 1. Col. iii. 8; 1 Pet. ii. 1. † 1. 1 Cor. ix. 24; Phil. iii. 13. 11. † 1. Rom. xii. 12; Heb. x. 36. † 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. † 2. Psal. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. † 3. Matt. x. 24, 25; John xv. 20.

ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐ-  
 one having endured from the sinners towards him-  
 τὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε  
 self opposition, no that not you may be wearied  
 ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. <sup>4</sup>Οὐ-  
 in the souls of you being discouraged. Not  
 πῶς μέχρ' αἵματος ἀντικατέστητε πρὸς τὴν  
 yet even to blood you resisted with the  
 ἁμαρτίαν ἀνταγωνιζόμενοι· <sup>5</sup>καὶ ἐκλέλη-  
 sin contending against; and you have for-  
 σθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς  
 gotten the exhortation, which with you as  
 υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγό-  
 with sons reasons; O son of me, not do not  
 ρεῖ παιδείας Κυρίου μηδὲ ἐκλύ-  
 slight discipline of Lord, neither be thou dis-  
 ον ὑπ' αὐτοῦ ἐλεγγόμενος· <sup>6</sup>ὃν γὰρ  
 encouraged by him being reproved; whom for  
 ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ  
 loves Lord, he disciplines; he scourges and  
 πάντα υἱὸν ὃν παραδέχεται. <sup>7</sup>Εἰ παιδεῖαν  
 every son whom he receives. If discipline  
 ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ  
 you endure, as with sons with you deals the  
 Θεός· τίς γὰρ ἐστὶν υἱός, ὃν οὐ παιδεύει  
 God; any for is son, whom not disciplines  
 πατήρ; <sup>8</sup>Εἰ δὲ χωρὶς ἐστε παιδείας,  
 a father? If but without you are discipline,  
 ἧς μέτοχοι γεγόνασι πάντες, ἅρα  
 of which partakers have become all, certainly  
 νόθοι ἐστε καὶ οὐχ υἱοί. <sup>9</sup>Εἴτα τοὺς μὲν  
 bastards you are and not sons. Then those indeed  
 τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδεύ-  
 of the flesh of us fathers we have disciplina-  
 τὰς, καὶ ἐνετροπέμεθα· οὐ πολλῷ μᾶλλον  
 rians, and we revered; not by much more  
 ὑποταγησόμεθα τῷ Πατρὶ τῶν  
 shall we be submissive to the Father of the  
 πνευμάτων, καὶ ζήσομεν; <sup>10</sup>Οἱ μὲν γὰρ  
 spirits, and we shall live? They indeed for  
 πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δο-  
 for a few days, according to that seem-  
 κοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ  
 ing right to them, disciplined; he but for that  
 συμφέρον, εἰς τὸ μεταλαβεῖν τῆς  
 being profitable, in order that to partake of the  
 ἀγιότητος αὐτοῦ. <sup>11</sup>Πᾶσα δὲ παιδεία πρὸς  
 holiness of him. All but discipline as to  
 μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶ-  
 indeed that being present not seems of joy to  
 ναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρη-  
 be but of grief; afterwards but fruit peace-  
 νικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις  
 ful to those through her having been trained  
 ἀποδίδωσι δικαιοσύνης. <sup>12</sup>Διὸ τὰς πα-  
 it returns of righteousness. Therefore the hav-  
 ρειμένας χεῖρας καὶ τὰ παραλελυμέ-  
 ing been wearied hands and the having been en-

from SINNERS, so that you may not be wearied, being discouraged in your SOULS.

4 ‡ You did not yet resist to Blood, contending against SIN.

5 And have you forgotten the EXHORTATION which reasons with you as with Sons? ‡ "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when re- "proved by him;

6 "for ‡ whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

7 ‡ If you endure Discipline, GOD deals with you as with Sons; for is there any Son whom a Father does not discipline?

8 But if you are without Discipline, ‡ of which all have become Partakers, then truly you are Spurious, and not Sons.

9 Have we then indeed received discipline from our NATURAL FATHERS, and we revered them; shall we not much rather be submissive to ‡ the FATHER of SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, ‡ in order that we may PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns ‡ the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, ‡ brace up the WEARIED HANDS, and the ENFEEBLED Knees;

‡ 4. Heb. x. 32-40. ‡ 5. Prov. iii. 11. ‡ 6. Psal. xciv. 12; cxix. 75; Prov. i. 12; James i. 12; Rev. iii. 19. ‡ 7. Prov. xiii. 24; xix. 18; xxiii. 13. ‡ 8. 1 Pet. v. 9. ‡ 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 10. Lev. xi. 44; xix. 2; 1 Pet. i. 15, 16. ‡ 11. James iii. 18. ‡ 12. Job iii. 4; Isa. xxxv. 3.



να γόνατα ἀνωρθώσατε· <sup>13</sup>καὶ τρο-  
 feeble'd knees do you brace up; and paths  
 χιᾶς ὁρθᾶς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα  
 level do you make for the feet of you, so that  
 μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ  
 not the lame may be turned out, may be healed  
 δὲ μᾶλλον. <sup>14</sup>Εἰρήνην διώκετε μετὰ πάν-  
 but rather. Peace do you pursue with all,  
 των, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς  
 and the holiness, which without no one  
 ὄψεται τὸν Κύριον. <sup>15</sup>Ἐπισκοποῦντες, μὴ  
 shall see the Lord. Looking carefully, lest  
 τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ  
 any one falling back from the favor of the  
 Θεοῦ· μὴ τις ρίζα πικρίας ἄνω φύου-  
 God; lest any root of bitterness upward spring-  
 σα ἐνοχλῇ, καὶ διὰ ταύτης μαν-  
 ing may disturb, and by means of this may  
 θῶσι πολλοί· <sup>16</sup>μὴ τις πόρνος, ἢ δέδη-  
 be polluted many; lest any fornicator, or pro-  
 λος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως  
 fane person like Esau, who on account of eating  
 μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. <sup>17</sup>Ἰ-  
 of one sold the birthrights of himself. You  
 στε γάρ, ὅτι καὶ μετέπειτα θέλων κλη-  
 know for, that even afterwards wishing to  
 ρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· με-  
 inherit the blessing, he was rejected; for  
 τανοίας γὰρ τόπον οὐχ εὔρε, καίπερ  
 a change of mind for a place not he found, though  
 μετὰ δακρῶν ἐκζητήσας αὐτήν. <sup>18</sup>Οὐ  
 with tears having earnestly sought her. Not  
 γὰρ προσεληλύθατε ψηλαφωμένῳ \* [ὄρει,]  
 for you have approached being touched [a mountain,]  
 καὶ κεκαυμένῳ πυρὶ, καὶ γνό-  
 and having been burnt with fire, and to a thick  
 φῳ, καὶ σκότῳ, καὶ θυέλλῃ, <sup>19</sup>καὶ σάλ-  
 cloud, and to darkness, and to tempest, and of  
 πύργῳ ἤχῳ, καὶ φωνῇ ῥημάτων  
 a trumpet to a sound, and to a voice of words  
 ἧς οἱ ἀκούσαντες παρητήσαντο, μὴ  
 of which those having heard entreated, not  
 προστεθῆναι αὐτοῖς λόγον· <sup>20</sup>(οὐκ ἔφερον  
 to be added to them a word; (not they endured  
 γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θί-  
 for that being enjoined; If even a wild-beast may  
 γῇ τοῦ ὄρους, λιθοβοληθήσεται· <sup>21</sup>καί,  
 touch the mountain, it shall be stoned; and,  
 [οὕτω φοβερὸν ἦν τὸ φανταζόμενον,] Μωϋ-  
 [so fearful was that being seen,] Moses  
 σῆς εἶπεν· Ἐκφοβός εἰμι καὶ ἔντρομος·)  
 said; Affrighted I am and tremble;)  
<sup>22</sup>ἀλλὰ προσεληλύθατε Σιών ὄρει· καὶ  
 but you have approached Zion a mountain; and  
 πόλει Θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ·  
 to a city of God living, Jerusalem heavenly;

13 †and make level  
 Paths for your FEET, so  
 that †the LAME may not  
 be turned aside, but  
 rather be healed.

14 †Pursue Peace with  
 all, and that HOLINESS  
 †without which no one  
 shall see the LORD;

15 †looking carefully,  
 lest any one fall back from  
 the FAVOR of God; †lest  
 any Root of Bitterness  
 springing up may distur-  
 b you, and through  
 it \*Many be poisoned;

16 †lest there be any  
 Fornicator, or Profane  
 person, like Esau, † who  
 for one Meal sold his  
 BIRTH-RIGHT.

17 For you know That  
 †when, afterwards, he  
 wished to inherit the  
 BLESSING, he was re-  
 fused; for he found no  
 Place for a Change of  
 mind, though he sought it  
 earnestly with Tears.

18 For you have not ap-  
 proached to a †Mountain,  
 touched and scorched with  
 Fire, and to a thick  
 Cloud, and to Darkness,  
 and to Tempest,

19 and to a Sound of a  
 Trumpet, and to a Voice  
 of Commands, the HEAR-  
 ERS of which †entreated  
 that not another Word  
 should be added to them;

20 (for they could not  
 endure the INJUNCTION,  
 †“If even a Beast should  
 “touch the MOUNTAIN it  
 “shall be stoned;”

21 †and so terrible was  
 the SCENE, that Moses  
 said, “I exceedingly fear  
 “and tremble.”)

22 But you have ap-  
 proached to Zion, a Moun-  
 tain and City of the living  
 God—†the heavenly Jeru-

\* ALEXANDRIAN MANUSCRIPT.—15. MANY. 18. a Mountain—omit.

† 13. Prov. iv. 26, 27. † 13. Gal. vi. 1. † 14. Ps. xxxiv. 14; Rom. xii. 18; xiv. 9; 2 Tim. ii. 22. † 14. Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. † 15. 2 Cor. vi. 1. † 15. Gal. v. 4. † 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. † 16. Gen. xxv. 33. † 17. Gen. xxvii. 34, 36, 38. † 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22. † 19. Exod. xx. 19; Deut. v. 5, 25; xviii. 16. † 20. Exod. xix. 13. † 21. Exod. xix. 16. † 22. Gal. iv. 26; Rev. iii. 12; xxi. 2, 10.

καὶ μυριάσιν, ἀγγέλων πανηγύρει·  
and to myriads, of messengers an entire assembly;  
23 καὶ ἐκκλησίᾳ πρωτοτόκων, ἀπογεγραμ-  
and to a congregation of first-borns, having been  
μένων ἐν οὐρανοῖς· καὶ κοιτῇ Θεῷ πάντων·  
enrolled in heavens; and to a Judge God of all;  
καὶ πνεύμασι δικαίων τετελειωμένων·  
and to spirits of just ones having been perfected;  
24 καὶ διαθήκῃς νέας μεσίτῃ, Ἰησοῦ·  
and of a covenant new to a mediator, Jesus;  
καὶ αἵματι ραντισμοῦ, κρεῖττον λα-  
and of blood of sprinkling, a better thing speak-  
λοῦντι παρὰ τοῦ Ἀβελ. 25 Βλέπετε, μὴ πα-  
than the Abel. Beware you, not you  
ραιτήσησθε τὸν λαλοῦντα. Εἰ γὰρ ἐκεῖνοι  
should refuse the one speaking. If for those  
οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησάμενοι  
now escaped, him on earth having refused  
χρηματίζοντα, πολλῶ μᾶλλον ἡμεῖς  
divinely admonishing, by how much more we  
οἱ τὸν ἅπ' οὐρανῶν ἀποστρεφόμενοι·  
who him from heavens are turning away from;  
26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε·  
of whom the voice the earth shook then;  
νῦν δὲ ἐπήγγελλται, λέγων· Ἐτι ἄ-  
now but it has been announced, saying: Yet once  
παῖς ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ  
for all I shake not only the earth, but  
καὶ τὸν οὐρανόν. 27 Τὸ δέ, ἔτι ἅπαῖς  
also the heavens. The but, yet once for all  
δηλοῖ τῶν σαλευομένων τὴν μετάρθε-  
denotes of the things being shaken the removal,  
σιν ὡς πεποιημένων, \* [ἵνα μεί-  
as of things having been made, [so that may  
νῇ τὰ μὴ σαλευόμενα.] 28 Διὸ  
remain the not things being shaken.] Therefore  
βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχω-  
a kingdom unshaken receiving, may  
μεν χάριν, δι' ἧς λατρεύω-  
we hold fast favor, by means of which we may  
μεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδούς καὶ  
serve acceptably to the God, with reverence and  
εὐλαβείας. 29 Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ  
piety. Even for the God of us a fire  
καταναλίσκον.  
consuming.

ΚΕΦ. ιγ'. 13.

1 Ἡ φιλαδελφία μενέτω. 2 Τῆς φιλο-  
The brotherly love let continue. Of the kind-  
ξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης  
to strangers not be you neglectful; through this  
γὰρ ἔλαθόν τινες ξενίσαντες  
for without knowing some having entertained  
ἀγγέλους. 3 Μυνήσκεσθε τῶν δεσμίων, ὡς  
messengers. Be you mindful of the prisoners, as

salem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of First-borns, †having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to †a Mediator of a new Covenant—Jesus; and to a †Blood of Sprinkling speaking something Better than †ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; †for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;

26 †whose VOICE then shook the EARTH; but now it has been announced, saying, †“Yet “once for all I \*will shake “not only the EARTH, but “the HEAVEN also.”

27 Now THIS, “Yet once “for all,” denotes the †REMOVAL of the THINGS SHAKEN, as of things made, so that the THINGS not SHAKEN may remain.

28 Therefore, receiving an unshaken Kingdom, may we hold fast the Fa- vor, through which we may serve God acceptably with Reverence and Piety.

29 For even †our God is a consuming Fire.

CHAPTER XIII.

1 Let †BROTHERLY- LOVE continue.

2 †Be not neglectful of HOSPITALITY; for through this †some unconsciously entertained Angels.

\* ALEXANDRIAN MANUSCRIPT.—26. will shake. 27. so that the THINGS not SHAKEN may remain—omit.

† 23. James i. 18; Rev. xiv. 4. † 23. Luke x. 20; Phil. iv. 3; Rev. xiii. 8. † 24. Heb. viii. 6; ix. 15. † 24. 1 Pet. i. 2. † 24. Gen. iv. 16; Heb. xi. 4. † 25. Heb. ii. 2, 3; iii. 17; x. 28, 29. † 26. Exod. xix. 18. † 26. Hag. ii. 6. † 27. Heb. i. 10-12; 2 Pet. iii. 10. † 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3; Psa. l. 3; xviii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. † 1. Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. i. 22; 2 Pet. i. 7. † 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9. † 2. Gen. xviii. 3; xix. 2.

συνδεδεμένοι· τῶν κακοχου-  
if having been bound together; of those being ill-  
μένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.  
treated, as also yourselves being in body.

Ἱτίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ  
Honorable the marriage among all, and the

κοίτη ἀμίαντος· πόρνους δὲ καὶ μοι-  
bed undefiled; fornicators but and adulter-

χοὺς κρίνει ὁ Θεός. Ὁ ἀφιλάργυρος  
ers will judge the God. Not a love of money

ὁ τρόπος· ἀρχοῦμενοι τοῖς  
the turn of mind; being satisfied with the things

παροῦσιν· αὐτὸς γὰρ εἶρηκεν· Οὐ μὴ σέ  
being present; he for has said; Not not thee

ἀνῶ, οὐδ' οὐ μὴ σέ ἐγκαταλίπω·  
may I leave, not even not thee may I forsake;

ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος  
so that being confident us to say; A Lord

ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιή-  
for me a helper, and not I will fear; what shall

σει μοι ἄνθρωπος; Ὑμνημονεύετε τῶν ἡγου-  
do to me a man? Remember you of those lead-

μένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον  
ing of you, who spoke to you the word

τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν  
of the God; of whom viewing attentively the

ἐκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.  
result of the mode of life, imitate you the faith.

Ἰησοῦς Χριστὸς χθές καὶ σήμερον ὁ  
Jesus Anointed yesterday and to-day the

αὐτός, καὶ εἰς τοὺς αἰῶνας. Ὁ διδασκαίς ποι-  
same, and for the ages. By teachings

κίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν  
various and strange not be you led away; good

γὰρ χάριτι θεβαιοῦσθαι τὴν καρδίαν,  
for by favor to be established the heart,

οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν  
not by provisions, by which not were profited

οἱ περιπατήσαντες. Ἐχομεν θυσιαστή-  
those having walked about. We have an altar,

ριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξου-  
from which to eat not they have autho-

σίαν οἱ τῇ σκηνῇ λατρεύοντες. Ὡν  
rity those in the tabernacle serving. Of whom

γὰρ εἰσφέρεται ζῶων τὸ αἷμα \* [περὶ  
for is brought animals the blood [concerning

ἀμαρτίας] εἰς τὰ ἅγια διὰ τοῦ ἀρχιε-  
sin] into the holies by means of the high-

ροῦ, τούτων τὰ σώματα κατακαίεται ἔξω  
priest, of these the bodies are burned outside

τῆς παρεμβολῆς. Διὸ καὶ Ἰησοῦς, ἵνα  
of the camp. Therefore also Jesus, so that

ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν  
he might sanctify through the own blood the

people through his

blood the

people through his

people through his

people through his

people through his

people through his

people through his

people through his

3 ‡Be mindful of the  
PRISONERS, as if bound  
with them; and of THOSE  
ILL-TREATED, as being  
yourselves also in the  
Body.

4 Let MARRIAGE be  
honorable among all, and  
the BED be unpolluted;  
‡\*for Fornicators and  
Adulterers God will judge.

5 Be not of an avari-  
cious DISPOSITION; ‡be  
satisfied with PRESENT  
THINGS, for he himself  
has said,—‡“No, I will  
“not leave Thee; no, no,  
“I will not forsake Thee.”

6 So that, taking cour-  
age, we may say, ‡“The  
“Lord is My Helper, and  
“I will not fear; what  
“can Man do to me?”

7 ‡Remember your  
LEADERS,—those who  
spoke to you the WORD of  
God; and viewing atten-  
tively the RESULT of their  
CONDUCT, imitate their  
FAITH.

8 Jesus Christ, Yester-  
day and To-day is ‡the  
SAME, and for the AGES.

9 ‡Be not you therefore  
led away by various and  
foreign Doctrines; for it  
is an Excellent thing for  
the HEART to be establish-  
ed by FAVOR; ‡not by  
Aliments, in which THOSE  
were not profited who  
WALKED in them.

10 ‡We have an Altar  
from which THOSE who  
SERVE in the TABERNACLE  
have no Right to eat.

11 For ‡the BODIES of  
those Animals, whose  
BLOOD is brought into the  
HOLY PLACES by the  
HIGH-PRIEST, are burned  
outside of the CAMP.

12 Therefore, Jesus al-  
so, that he might sanctify  
the PEOPLE through his

\* ALEXANDRIAN MANUSCRIPT.—4. for Fornicators. 11. concerning Sin—omit.  
‡ 3. Col. iv. 18. ‡ 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6. ‡ 5. Matt. vi.  
25, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. ‡ 5. Gen. xxviii. 15; Deut. xxxi. 6, 8;  
Josh. i. 5; Psa. xxxvii. 25. ‡ 6. Psa. xxvii. 1; lvi. 4, 11, 12; cxviii. 6. ‡ 7.  
verse 17. ‡ 8. John viii. 56; Heb. i. 12; Rev. i. 4. ‡ 9. Eph. iv. 15; v. 6; Col.  
ii. 4, 8; 1 John iv. 1. ‡ 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. ‡ 10. 1 Cor.  
ix. 13; x. 18. ‡ 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11;  
xvi. 27; Num. xix. 3.

λαόν, ἔξω τῆς πόλης ἔπαθε. <sup>13</sup>Τοίνυν  
people, outside of the gate suffered. Now then  
ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμ-  
let us go forth to him outside of the camp,  
βολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. <sup>14</sup>οὐ  
the reproach for him bearing; not  
γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν  
for we have here abiding a city, but the  
μέλλονσαν ἐπιζητοῦμεν. <sup>15</sup>Δι' αὐτοῦ  
one being about to come we seek. Through him  
οὖν ἀναφέρωμεν θυσίαν αἰνέσεως δια-  
therefore may we offer a sacrifice of praise con-  
παντὸς τῷ Θεῷ, τοῦτ' ἔστι, καρπὸν χει-  
tinually to the God, this is, fruit of  
λέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. <sup>16</sup>Τῆς  
lips ascribing praise to the name of him. Of the  
δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάν-  
but doing good and fellowship not be you neg-  
νεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται  
lectful; with such for sacrifices is well-pleased  
ὁ Θεός. <sup>17</sup>Πείθεσθε τοῖς ἡγουμένοις  
the God. Be you obedient to those leading  
ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυ-  
you, and be you subject; they for watch  
πνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λό-  
on behalf of the souls of you, as an  
γον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦ-  
account going to render; so that with joy this  
το ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσίτε-  
they may do, and not groanings; disastrous  
λές γὰρ ὑμῖν τοῦτο. <sup>18</sup>Προσεύχεσθε περὶ  
for to you this. Pray you for  
ἡμῶν· πεποίθαμεν γὰρ, ὅτι καλὴν  
us; we have confidence for, because a good  
συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλον-  
conscience we have, in all things well wish-  
τες ἀναστρέφειν. <sup>19</sup>περισσότερως δὲ  
ing to conduct ourselves; more earnestly but  
παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον  
I entreat this to do, so that more quickly  
ἀποκατασταθῶ ὑμῖν. <sup>20</sup>Ὁ δὲ Θεὸς τῆς  
I may be restored of you. The now God of the  
εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν  
peace, the one having led up out of dead ones  
τὸν ποιμένα τῶν προβάτων τὸν μέγαν  
the shepherd of the sheep the great  
ἐν αἱματι διαθήκης αἰωνίου, τὸν Κύρι-  
by blood of a covenant age-lasting, the Lord  
ον ἡμῶν Ἰησοῦν, <sup>21</sup>καταρτίσαι ὑμᾶς ἐν  
of us Jesus, knit together you in  
παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι  
every work good, in order the to do

OWN Blood, ‡suffered out-  
side of the GATE.

12 Let us, then, now go  
forth to him outside of  
the CAMP, ‡bearing RE-  
PROACH for him;

14 ‡for we have not  
here an Abiding City, but  
we are seeking for the  
FUTURE one.

15 ‡Through him, there-  
fore, let us offer ‡a Sacri-  
fice of Praise to God con-  
tinually, that is, the Fruit  
of Lips celebrating his  
NAME.

16 ‡But do not forget  
to be BENEFICENT and to  
Distribute; for ‡with  
Such Sacrifices God is  
well-pleased.

17 ‡Obey your LEAD-  
ERS, and be submissive;  
for ‡they keep watch on  
your behalf, as going to  
render an Account; so  
that they may do this  
with Joy, and not with  
groanings; for this would  
be unprofitable to you.

18 ‡Pray for us; for  
we have confidence, Be-  
cause we have ‡a Good  
Conscience, wishing to  
conduct ourselves well  
among all;

19 ‡but more especially  
I entreat you to do This,  
so that I may more speedi-  
ly be restored to you.

20 Now may ‡THAT  
GOD of PEACE, ‡who  
BROUGHT UP from the  
Dead ‡THAT SHEPHERD  
of the SHEEP, (become  
GREAT by ‡the Blood of  
an aionian Covenant,)  
even our LORD Jesus,

21 ‡knit you together  
in Every Good \*Work, in

\* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to do his WILL, producing in  
you by Him THAT.

‡ 12. John xix. 17, 18; Acts vii. 58. ‡ 13. Heb. xi. 26; 1 Pet. iv. 14. ‡ 14. Micah  
ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. ‡ 15. Eph. v. 20; 1 Pet. ii. 5.  
‡ 15. Lev. vii. 12; Psal. l. 14, 23; lxix. 30, 31; cvii. 22; cxvi. 17. ‡ 16. Rom. xii.  
13. ‡ 16. 2 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. ‡ 17. Phil. ii. 29; 1 Thess.  
v. 12; 1 Tim. v. 17; verse 7. ‡ 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28.  
‡ 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1.  
‡ 18. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12. ‡ 19. Philemon 22. ‡ 20. Rom. xv. 33;  
1 Thess. v. 23. ‡ 20. Acts ii. 24, 32; Rom. iv. 24; viii. 11; 1 Cor. vi. 14;  
xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. 20. Isa. xl. 11; Ezek. xxxiv. 23;  
xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. ‡ 20. Zech. ix. 11; Heb. x. 22. ‡ 21.  
2 Thess. ii. 17; 1 Pet. v. 10.

τὸ θέλημα αὐτοῦ· ποιών ἐν ὑμῖν τὸ εὐά-  
the will of him; doing in you the well-  
ρεστον ἐνώπιον αὐτοῦ, διὰ  
pleasing thing in presence of himself, through  
'Ιησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς  
Jesus Anointed; to whom the glory for the  
αἰῶνας τῶν αἰώνων· ἀμήν.  
ages of the ages; so be it.

<sup>22</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχε-  
I entreat now you, brethren, bear you  
σθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ  
with the word of the exhortation; indeed for  
διὰ βραχέων ἐπέστειλα ὑμῖν. <sup>23</sup> Γινώσκετε  
in few words I sent to you. You know

τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ'  
the brother Timothy having been sent away, with  
οὔ, ἐὰν τάχιον ἔρχεται, ὄψομαι ὑμᾶς.  
whom, if quickly he comes, I shall see you.

<sup>24</sup> Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν,  
Salute you all the leaders of you,

καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς  
and all the holy ones; Salute you

οἱ ἀπὸ τῆς Ἰταλίας. <sup>25</sup> Ἡ χάρις μετὰ  
those from the Italy. The favor with

πάντων ὑμῶν· ἀμήν.  
all of you; So be it.

order to DO his WILL;  
‡producing in you THAT  
which is WELL-PLEASING  
in his presence, through  
Jesus Christ; ‡to whom  
be the GLORY for the AGES  
of the AGES.

22 Now I entreat you,  
Brethren, bear the word  
of EXHORTATION; for in-  
deed, I sent it to you in  
brief.

23 You know that  
‡BROTHER Timothy has  
been sent away, with  
whom if he arrive soon,  
I shall see you.

24 Salute all your  
‡LEADERS, and All the  
SAINTS. THOSE from  
ITALY salute you.

25 ‡The FAVOR be with  
you all. Amen.

\* ALEXANDRIAN MANUSCRIPT.—*Subscription*—TO THE HEBREWS—WRITTEN FROM ROME.

‡ 21. Phil. ii. 13. ‡ 21. Gal. i. 5; 2 Tim. iv. 18; Rev. i. 6. ‡ 23. 1 Thess. iii. 2. ‡ 24. verse 7, 17. ‡ 25. Titus iii. 5.

# \*THE EPISTLE OF JAMES.

## ΚΕΦ. α'. 1.

1'Ιάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ  
James of God and of Lord Jesus Anointed  
δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν  
a bond-servant, to the twelve tribes to those in  
τῇ διασπορᾷ, χαίρειν. 2Πᾶσαν χαρὰν ἡγάθα-  
the dispersion, health. All joy do you  
σθε, ἀδελφοί μου, ὅταν πειρασμοῖς περι-  
esteem, brethren of me, when temptations you  
πέσητε ποικίλοις. 3γινώσκοντες, ὅτι τὸ δο-  
may fall into various; knowing, that the  
κίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπο-  
proof of you of the faith works out  
μονήν. 4Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέ-  
patience. The but patience work perfect let  
τω, ἵνα ᾖτε τέλειοι καὶ ὁλό-  
have, so that you may be perfect ones and com-  
κληροί, ἐν μηδενὶ λειπόμενοι. 5Εἰ δέ  
plete ones, in nothing being destitute. If but  
τις ὑμῶν λείπεται σοφίας, αἰτεί-  
any one of you is destitute of wisdom, let him  
τω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν  
ask from of the one giving of God to all  
ἀπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσε-  
liberally, and not censuring; and it will be  
ται αὐτῷ. 6Αἰτείτω δὲ ἐν πίστει, μηδὲν  
given to him. Let him ask but in faith, not  
διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε  
hesitating; the for one hesitating is like  
κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπι-  
to a wave of sea being wind-agitated and being  
ζομένῳ. 7Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκελ-  
tossed. Not for let think the man that,  
νος, ὅτι λήψεται τι παρὰ τοῦ Κυρίου  
that he shall receive anything from the Lord.  
ου. 8Ἀνὴρ δίψυχος, ἀκατάστατος ἐν  
A man of double-soul, unstable in  
πάσαις ταῖς ὁδοῖς αὐτοῦ. 9Καυχάσθω δὲ ὁ  
all the ways of himself. Let boast but the  
ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐ-  
brother the humble in the humiliation of him-  
τοῦ. 10ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐ-  
self; the but rich, in the humiliation of  
τοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύ-  
himself; because as a flower of grass he will  
σεται. 11Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ  
pass away. Rose for the sun with the  
καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ  
according heat, and withered the grass, and the  
ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ  
flower of it fell off, and the beauty of the  
προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλού-  
face of it perished; thus also the rich  
σιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.  
man in the ways of himself will fade away.

## CHAPTER I.

1 †James, †a Bond-servant of God and of the Lord Jesus Christ, †to THOSE TWELVE Tribes in †the DISPERSION, greet-  
ing.

2 †Esteem it All Joy, my Brethren, †when you fall into various Trials;

3 †knowing That the PROOF of your FAITH produces Patience.

4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 †And if any one of you be deficient in Wis-  
dom, let him †ask it from GOD, who IMPARTS liber-ally to all, and does not censure; and †it will be given to him.

6 †But let him ask in Faith, not hesitating; for HE who HESITATES is like a Wave of the Sea, agitat-  
ed and tossed by the wind.

7 For let not that MAN think That he shall receive anything from the LORD,—

8 †a Man of two-souls, unstable in All his WAYS.

9 But let the HUMBLE BROTHER glory in his EX-ALTATION;

10 and the RICH in his HUMILIATION; Because †as a Flower of Grass, he will pass away.

11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its AP-PEARANCE perished; thus also will the RICH man fade in his WAYS.

\* VATICAN MANUSCRIPT.—Title—THE EPISTLE OF JAMES.

† 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. † 1. Titus i. 1. † 1. Acts xvi. 7. † 1. Deut. xxxii. 26; John vii. 35; Acts ii. 5; 1 Pet. i. 1. † 2. Matt. v. 12; Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. † 2. 1 Pet. i. 6. † 3. Rom. v. 3. † 5. 1 Kings iii. 9, 11, 12; Prov. ii. 3. † 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 6; John xiv. 13; xv. 7; xvi. 23. † 5. 1 John v. 14. † 6. Mark xi. 24; 1 Tim. ii. 8. † 8. James iv. 8. † 10. Job xiv. 2; Psa. xxxvii. 7; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; 1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

<sup>12</sup>Μακάριος ἄνθρωπος, ὃς ὑπομένει πειρασμόν·  
Blessed man, who bears up under temptation;  
ὅτι δοκιμὸς γενόμενος λήψεται  
because approved having become he will receive  
τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο  
the crown of the life, which promised  
ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν. <sup>13</sup>Μηδεὶς πει-  
the Lord to those loving him. No one being  
ραζόμενος λεγέτω· "Ὅτι ἀπὸ Θεοῦ πειρά-  
tempted let say; That from of God I am  
ζομαι· ὁ γὰρ Θεὸς ἀπειραστός ἐστι κα-  
tempted; the for God not tempted is of  
ζῶν, πειράζει δὲ αὐτὸς οὐδένα. <sup>14</sup>Ἐκαστος  
evils, tempts and he no one. Each one  
δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας  
but is tempted, by the own inordinate desire  
ἐξελλόμενος καὶ δελεαζόμενος· <sup>15</sup>εἴτα ἡ  
being drawn out and being entrapped; then the  
ἐπιθυμία συλλαβοῦσα τίκει  
inordinate desire having conceived brings forth  
ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα  
sin; the but sin having been perfected  
ἀποκρίει θάνατον. <sup>16</sup>Μὴ πλανᾶσθε, ἀδελ-  
brings forth death. Not be you let astray, breth-  
φοί μου ἀγαπητοί. <sup>17</sup>Πᾶσα δόσις ἀγαθή,  
ren of me beloved ones. Every gift good,  
καὶ πᾶν δῶρημα τέλειον, ἀνωθέν ἐστι  
and every gift perfect, from above is  
καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων,  
coming down from of the Father of the lights,  
παρ' ᾧ οὐκ ἔνι παραλλαγή, ἢ τροπῆς  
with whom not one change, or of turning  
ἀποσχίσμα· <sup>18</sup>βοηθῆθεις ἀπεκύησεν ἡμᾶς λό-  
a shade; having willed he begot us by  
γῶ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς, ἀπαρ-  
a word of truth, in order that to be us, first-  
χὴν τινα τῶν αὐτοῦ κτισμάτων. <sup>19</sup>Ὡς  
fruit a kind of the of himself creatures. There-  
τε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς  
fore, brethren of me beloved ones, let be every  
ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι,  
man quick in order that to have heard,  
βραδύς εἰς τὸ λαλῆσαι, βραδύς  
slow in order that to have spoken, slow  
εἰς τὸ ὀργῆν. <sup>20</sup>Ὁργὴ γὰρ ἄνδρὸς δικαιο-  
in order to wrath. Wrath for of man righteous-  
σύνην Θεοῦ οὐ κατεργάζεται. <sup>21</sup>Διὸ ἀποθέ-  
ness of God not works out. Therefore putting  
μενοι πᾶσαν ρυπαρίαν καὶ περισσεῖαν κα-  
away all filthiness and superabundance of  
κίας, ἐν πραύτητι δέξασθε τὸν ἔμφυτον  
badness, in meekness receive you the implanted  
λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς  
word, that being able to save the lives  
ὑμῶν. <sup>22</sup>Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ  
of you. Become you but doers of word, and not

12 †Happy the Man who endures Trial; Because having become an approved person, he will receive †the CROWN of LIFE, †which \*the LORD promised to THOSE who LOVE him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 but each one is tempted by his own Inordinate desire, being drawn out and allured.

15 Then †INORDINATE DESIRE having conceived produces Sin; and SIN being perfected †brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 †Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, †with whom there is NO Change, or the least Variation.

18 †Having willed it, he begot us by the Word of Truth, †in order that we might BE a †First-fruit of HIS Creatures.

19 Therefore, my beloved Brethren, †let Every Man be quick to HEAR, slow to SPEAK, slow to Anger;

20 for Man's Anger does not work out God's Righteousness.

21 Therefore, †discarding All Impurity and Overflowing of Malice, embrace with Meekness THAT IMPLANTED Word †which is ABLE to save your SOULS.

22 But †become Doers of the Word, and not

\* VATICAN MANUSCRIPT.—12. he promised.

‡ 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. ‡ 12. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. ‡ 12. Matt. x. 22; xix. 28, 29. James ii. 5. ‡ 15. Job. xv. 35; Ps. vii. 14. ‡ 15. Rom. vi. 21, 23. ‡ 17. John iii. 27; 1 Cor. iv. 7. ‡ 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. ‡ 18. John i. 13; iii. 3; 1 Cor. iv. 15; 1 Pet. i. 23. ‡ 18. Eph. i. 12. ‡ 18. Jer. ii. 3; Rev. xiv. 4. ‡ 19. Eccl. v. 1, 2; Prov. x. 19; xvii. 27. ‡ 21. Col. iii. 8; 1 Pet. ii. 1. ‡ 21. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. ‡ 22. Matt. vii. 21; Luke vi. 46; Rom. ii. 13.

μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτούς.  
only hearers, deceiving yourselves.

23<sup>ο</sup> Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ  
Because if any one a hearer of word is and  
οὐ ποιητής, οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι  
not a doer, this is like a man viewing

τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσό-  
the face of the birth of himself in

πτρῳ· 24<sup>ο</sup> κατενόησε γὰρ ἑαυτόν, καὶ ἀπε-  
a mirror; he viewed for himself, and went

λήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος  
away, and immediately forgot what sort

ἦν. 25<sup>ο</sup> Ὁ δὲ παρακύψας εἰς νόμον  
he was. He but having looked intently into a law

τέλειον τὸν τῆς ἐλευθερίας καὶ παραμει-  
perfect that of the freedom and having con-

νας, \* [οὗτος] οὐκ ἀκροατὴς ἐπιλησμονῆς  
tinued, [this] not a hearer of forgetfulness

γενόμενος, ἀλλὰ ποιητής ἔργου, οὗτος μα-  
having become, but a doer of work, this

κάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.  
blessed in the doer of himself shall be.

26<sup>ο</sup> Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χα-  
If any one thinks religious to be, not

λινῶσαν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν  
bridling tongue of himself, but deceiving

καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.  
heart of himself, of this vain the religion.

27<sup>ο</sup> Θρησκεία καθαρά καὶ ἀμίαντος παρὰ τῷ  
Religion pure and undefiled with the

Θεῷ καὶ Πατρὶ, αὕτη ἐστίν, ἐπισκέπτεσθαι  
God and Father, this is, to oversee

ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,  
orphans and widows in the affliction of them,

ἄσπιλον ἑαυτόν τηρεῖν ἀπὸ τοῦ κόσμου.  
unspotted himself to keep from the world.

ΚΕΦ. 6'. 2. 1<sup>ο</sup> Ἀδελφοί μου, μὴ ἐν  
Brethren of me, not with

προσωποληψίαις ἔχετε τὴν πίστιν τοῦ  
a respect of persons do you hold the faith of the

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.  
Lord of us Jesus Anointed of the glory.

2<sup>ο</sup> Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν  
If for may enter into the synagogue

ὑμῶν ἄνθρωπος χρυσοδακτύλιος ἐν  
of you a man having gold rings on his fingers in

ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς  
a robe splendid, may enter and also a poor man

ἐν ρυπαρᾷ ἐσθῆτι, 3<sup>ο</sup> καὶ ἐπιβλέψῃτε ἐπὶ  
in dirty clothing, and you should look on

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ  
the one wearing the robe the splendid, and

εἴπητε· Σὺ κάθου ὧδε καλῶς, καὶ  
you should say; Thou sit here honorably, and

τῷ πτωχῷ εἴπητε· Σὺ στήθι ἐκεῖ,  
to the poor man you should say; Thou stand there,

ἢ κάθου \* [ὧδε] ὑπὸ τὸ ὑποπόδιόν μου·  
or sit thou [here] under the footstool of me;

Hearers only, deceiving yourselves.

23 For †if any one be a Hearer of the Word, and not a Doer, he resembles a Man Viewing his NATURAL FACE in a Mirror;

24 for he viewed himself, and went away, and immediately forgot what kind of person he was.

25 But †HE who LOOKS INTENTLY into THAT which is the perfect †Law of FREEDOM, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, †this man will be blessed in his DEED.

26 If any one think to be religious, who does not †restrain his Tongue, but deludes his own heart, this man's RELIGION is vain.

27 Pure Religion and undefiled with the God and Father is this,—†To take the oversight of Orphans and Widows in their AFFLICTION, †and to keep Himself unspotted from the WORLD.

## CHAPTER II.

1 My Brethren! do not hold the FAITH of Jesus Christ, our †GLORIOUS LORD, with † a Respect of persons.

2 For if a Man enter your SYNAGOGUE, having gold rings on his fingers, in a splendid Robe, and there enter also a Poor man in Dirty Clothing;

3 and you look on the one WEARING the SPLENDID ROBE, and say, "Sit thou here in an honorable place;" and say to the POOR man, "Stand \*thou; or sit there on my FOOTSTOOL;"

\* VATICAN MANUSCRIPT.—25. this—omit. 3. here—omit. 3. thou; or sit there on my FOOTSTOOL.

† 23. Luke vi. 47. See James ii. 14. † 25. 2 Cor. iii. 18. † 25. James ii. 12. † 25. John xiii. 17. † 26. Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. † 27. Isa. i. 16, 17; lviii. 6, 7; Matt. xxv. 36. † 27. Rom. xii. 2; James iv. 4; 1 John v. 18. † 1. 1 Cor. ii. 8. † 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii. 16; verse 9; Jude 16.



4\* [καὶ] οὐ διεκρίθητε ἐν ἑαυ-  
[and] not did you make a difference among your-  
τοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πο-  
selves and became judges reasonings of  
νηθῶν; 5 Ἀκούσατε, ἀδελφοί μου ἀγαπη-  
evil things? Hear you, brethren of me beloved  
τοί, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς  
ones, not the God chose the poor  
τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρο-  
of the world rich ones in faith and heirs  
νόμους τῆς βασιλείας, ἧς ἐπηγγείλατο τοῖς  
of the kingdom, which he promised to those  
ἀγαπῶσιν αὐτόν; 6 Ὑμεῖς δὲ ἡτιμάσατε τὸν  
loving him? You but dishonored the  
πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν  
poor. Not the rich ones domineer over  
ὑμῶν, καὶ αὐτοὶ ἔλκουνσιν ὑμᾶς εἰς κριτή-  
you, and they drag you into courts of  
ρια; 7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν  
justice? Not they revile the honorable  
ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ  
name that having been named on you? If  
μέντοι νόμον τελεῖτε βασιλικόν, κατὰ  
indeed a law you keep royal, according to  
τὴν γραφὴν· Ἀγαπήσεις τὸν πλησίον σου  
the writing: Thou shalt love the neighbor of thee  
ὡς σεαυτὸν, καλῶς ποιεῖτε· 9 εἰ δὲ προσω-  
as thyself, well you do; If but you re-  
ποληπεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμε-  
spect persons, sin you work, being con-  
νοι ὑπὸ τοῦ νόμου ὡς παραβάται.  
victed under the law as transgressors.  
10 Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταί-  
Whoever for whole the law keeps, shall  
σει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος.  
fail but in one, has become of all guilty.  
11 Ὁ γὰρ εἰπὼν· Μὴ μοιχεύ-  
The for one having said; Not thou mayest commit  
σης, εἶπε καὶ· Μὴ φονεύσης· εἰ  
adultery, said also; Not thou mayest murder; if  
δὲ οὐ μοιχεύσεις, φονεύσεις  
now not thou commit adultery, thou dost murder  
δέ, γέγονας παραβάτης νόμου. 12 Οὕτω  
but, thou hast become a transgressor of law. Thus  
λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ  
speak you and thus do you, as by means of  
νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 Ἡ  
a law of freedom being about to be judged. The  
γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαν-  
for judgment merciless for him not having prac-  
τι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.  
tised mercy; glories over mercy judgment.  
14 Τὶ [\*[τὸ] ὄφελος, ἀδελφοί μου, εἰάν  
What [the] profit, brethren of me, if  
πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ  
faith may say any one to have, works but not

4 do you not make distinctions among yourselves, and become Judges from evil Reasonings?

5 Hearken, my beloved Brethren! ‡Has not God chosen the poor of the world, ‡rich in Faith, and Heirs of the kingdom ‡which he promised to THOSE who LOVE him?

6 But ‡you dishonored the poor. Do not the RICH domineer over you, and ‡do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, ‡“Thou shalt “love thy NEIGHBOR as “thyself,” you do well;

9 but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the Whole LAW, but shall fail in one point, has become ‡guilty of all.

11 For HE who SAID, ‡“Thou shalt not com- “mit adultery,” said also, “Thou shalt do no “murder.” Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by ‡a Law of Freedom;

13 for ‡JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 ‡What Advantage, my Brethren, has any one, though he say he has

\* VATICAN MANUSCRIPT.—4. and—omit. 14. the—omit.

‡ 5. John vii. 48; 1 Cor. i. 26, 28. ‡ 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9. ‡ 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor. ii. 9; 2 Tim. iv. 8; James i. 12. ‡ 6. 1 Cor. xi. 22. ‡ 6. Acts xiii. 50. xvii. 6; xviii. 12; James v. 6. ‡ 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. ‡ 10. Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. ‡ 11. Exod. xx. 13, 14. ‡ 12. James i. 25. ‡ 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. ‡ 14. Matt. vii. 26; James i. 23.

ἔχη; μὴ δύνатаι ἡ πίστις σῶσαι αὐτόν; may have? not is able the faith to save him?

16 Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρ- If but a brother or a sister naked ones should

χωσι, καὶ λειπόμενοι ὥσι τῆς ἐφημέρου be, and wanting may be of the daily

τροφῆς, 10 εἴπη δέ τις αὐτοῖς ἐξ food, may say and any one to them from

ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε of you; Go you away in peace, be you warmed

καὶ χορτάζεσθε· μὴ δώτε δὲ αὐτοῖς and be you filled; not you may give but to them

τὰ ἐπιτήδεια τοῦ σώματος, τί \* [τὸ] the things necessary of the body, what [the]

ὄφελος; 17 Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχη profit? Thus also the faith, if not if may have

ἔργα, νεκρά ἐστι καθ' ἑαυτήν. 18 Ἀλλ' works, dead it is by itself. But

ἔρει τις· Σὺ πίστιν ἔχεις, κἀγὼ will say some one; Thou faith hast, and I

ἔργα ἔχω· δεῖξ' ἄν μοι τὴν πίστιν σου χω- works have; show to me the faith of thee with-

οὺς τῶν ἔργων \* [σου,] κἀγὼ δεῖξω σοι out the works [of thee,] and I will show to thee

ἐκ τῶν ἔργων μου τὴν πίστιν \* [μου.] 19 Σὺ by the works of me the faith [of me.] Thou

πιστεύεις, ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς believest, that the God one is; well

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ thou doest; even the demons believe, and

φρίσσουν. 20 Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε shudder. Wishest thou but to know, O man

κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά vain, that the faith without the works dead

ἐστίν; 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ is? Abraam the father of us not by

ἔργων ἐδικαιώθη, ἀνεγένεας· Ἰ- works was made righteous, having brought up

σαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; Isaac the son of himself to the altar?

22 Βλέπεις, ὅτι ἡ πίστις συνήργει τοῖς Seest thou, that the faith worked with the

ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις works of him, and by the works the faith

ἐτελειώθη; 23 Καὶ ἐπληρώθη ἡ γραφὴ was perfected? And was fulfilled the writing

ἣ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, that saying; Believed but Abraam the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· καὶ and it was counted to him for righteousness; and

φίλος Θεοῦ ἐκλήθη. 24 Ὁρᾶτε, ὅτι a friend of God he was called. Do you see, that

ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ by works is made righteous a man, and not

ἐκ πίστεως μόνον; 25 Ὁμοίως δὲ καὶ Ραὰβ by faith alone? In like manner and also Rahab

ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδε- the harlot not by works was justified, having re-

Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a Brother, or a Sister, be naked, and in want of DAILY Food,

16 and ‡ any one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show \* Thee my FAITH by Works.

19 Thou believest That there is \* One God; thou dost well; ‡ the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man; That FAITH without WORKS is \* dead?

21 Was not Abraham our FATHER justified by Works, ‡ when he brought up Isaac his son to the ALTAR?

22 Thou seest ‡ That the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, ‡ And Abraham believed 'God and it was counted 'to him for Righteousness;' and he was called ‡ 'a Friend of God.'

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡ was not Rahab the HARLOT justified by Works when she entertained the

\* VATICAN MANUSCRIPT.—16. the—omit. 18. of thee—omit. 18. Thee. 18. of me—omit. 19. One God. 20. Unproductive?

‡ 16. 1 John iii. 18. ‡ 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xvi. 17; xix. 15. ‡ 21. Gen. xxii. 9, 12. ‡ 22. Heb. xi. 17. ‡ 23. Gen. xv. 6; Rom. iv. 3; Gal. iii. 6. ‡ 23. 2 Chron. xx. 7; Isa. xii. 8. ‡ 25. Josh. ii. 1; Heb. xi. 31.

ξαμένη τοὺς ἀγγέλους, καὶ ἑτέρα ὁδῷ  
ceived the messengers, and by another way  
ἐκβαλοῦσα; <sup>20</sup> Ὡσπερ \*[γὰρ] τὸ σῶμα χω-  
having sent out? As [for] the body with-  
οὺς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ  
out breath dead is, so also the  
πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.  
faith without the works dead is.

ΚΕΦ. γ'. 3.

<sup>1</sup> Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί  
Not many teachers become you, brethren  
μου, εἰδότες, ὅτι μείζον κρίμα λη-  
of me, knowing, that greater condemnation we  
ψόμεθα. <sup>2</sup> Πολλὰ γὰρ πταίμεν ἅπαντες· εἴ  
shall receive. Many for we stumble all; if  
τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος  
any one in word not stumbles, this a perfect  
ἀνὴρ, δυνατός χαλιναγωγῆσαι καὶ ὅλον τὸ  
man, able to bridle and whole the  
σῶμα. <sup>3</sup> Ἴδε, τῶν ἵππων τοὺς χαλινούς εἰς  
body. Lo, of the horses the bits into  
τὰ στόματα βάλλομεν πρὸς τὸ πείθε-  
the mouths we put in order that to make  
σθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐ-  
obedient to us, and whole the body of  
τῶν μετὰ γομεν. <sup>4</sup> Ἴδού, καὶ τὰ πλοῖα, τηλι-  
them we turn about. Lo, also the ships, so  
καῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυ-  
great being, and by violent winds being  
νόμενα, μετὰ γεται ὑπὸ ἐλαχίστου πηδα-  
driven, are turned about by a very small helm,  
λίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος  
wherever the will of the one steering  
δοῦληται. <sup>5</sup> Οὕτω καὶ ἡ γλῶσσα μικρὸν μέ-  
pleases. Thus also the tongue a little mem-  
λος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδού, ὀλίγον πῦρ  
ber is, and greatly boasts. Lo, a little fire  
ἡλίξην ὕλην ἀνάπτει. <sup>6</sup> Καὶ ἡ γλῶσσα  
how great a mass of fuel kindles. And the tongue  
πῦρ, ὁ κόσμος τῆς ἀδικίας· \*[οὕτως] ἡ  
a fire, the world of the wickedness; [thus] the  
γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,  
tongue is placed among the members of us,  
ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα  
that spotting whole the body, and setting on fire  
τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη  
the wheel of the nature, and being set on fire  
ὑπὸ τῆς γεέννης. <sup>7</sup> Πᾶσα γὰρ φύσις θηρί-  
by the gehenna. Every for species of wild  
ων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ  
beasts both and of birds, of reptiles both and  
ἐναλίων δαμάζεται καὶ δεδά-  
of things in the sea, is subdued and has been sub-  
μασται τῇ φύσει τῇ ἀνθρωπίνῃ·  
duced by the nature by that belonging to man;  
τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων  
the but tongue no one is able of men  
δαμάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ  
to subdue: an unruly evil, full of poison

MESSENGERS, and sent them out by Another Road?

26 As the BODY without BREATH is dead, so also the FAITH, without WORKS, is dead.

### CHAPTER III.

1 †Do not Many of you become Teachers, my Brethren, ‡knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. †If any one does not err in Word, ‡he is a Perfect Man, able to control the Whole BODY.

3 Behold! ‡we place BITS into the MOUTH of the HORSES to make them OBEDIENT to us, and we direct their Whole BODY.

4 Behold! the SHIPS also, though \*so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also ‡the TONGUE is a Small Member, and boasts ‡greatly. Behold! How Large a Mass of fuel \*a Little Fire kindles!

6 (And ‡the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which ‡DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, ‡full of death-producing Poison.

\* VATICAN MANUSCRIPT.—26. For—omit. 4. So GREAT. 5. How great a Fire it kindles.

† 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. ‡ 1. Luke vi. 37. ‡ 2. Psal. xxxiv. 13; James i. 26; 1 Pet. iii. 10. ‡ 2. Matt. xii. 37. ‡ 3. Psal. xxxii. 9. ‡ 5. Prov. xii. 18; xv. 2. ‡ 5. Psal. xii. 3; lxxiii. 8, 9. ‡ 6. Prov. xvi. 27. ‡ 6. Matt. xv. 11, 18-20; Mark vii. 15, 20, 23. ‡ 8. Psal. cxi. 2.

θανατηφόρου. <sup>9</sup>Ἐν αὐτῇ εὐλογοῦμεν τὸν  
death-producing. By her we bless the  
Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα  
God and Father, and by her we curse  
τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν  
the men those according to a likeness  
Θεοῦ γεγονότας. <sup>10</sup>Ἐκ τοῦ αὐτοῦ στο-  
of God having been made; out of the same mouth  
ματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ  
goes forth blessing and cursing. Not

χορή, ἀδελφοί μου, ταῦτα οὕτω γίνε-  
ought, brethren of me, these things so to be.

σθαι. <sup>11</sup>Μῆτι ἡ πηγή ἐκ τῆς αὐτῆς  
Not the fountain out of the same

ὁπῆς θρούει τὸ γλυκὺ καὶ τὸ πικρὸν;  
opening send forth the sweet and the bitter?

<sup>12</sup>Μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας  
Not is able, brethren of me, a fig tree olives

ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὔτε ἄλυκτον  
to produce, or a vine figs? thus neither salt

γλυκὺ ποιῆσαι ὕδωρ. <sup>13</sup>Τίς σοφὸς καὶ ἐπι-  
sweet to make water. Any one wise and

στήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς  
discreet among you? let him show out of the

καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν  
honorable conduct the works of himself with

πραῦτητι σοφίας. <sup>14</sup>εἰ δὲ ζῆλον πικρὸν ἔχε-  
meekness of wisdom; if but rivalry bitter you

τε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ  
have and strife in the heart of you, not

κατακαυχᾶσθε καὶ ψεύδεσθε κα-  
do you boast and do you speak falsely con-

τὰ τῆς ἀληθείας; <sup>15</sup>Οὐκ ἔστιν αὕτη ἡ  
cerning the truth? Not is this the

σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγει-  
wisdom from above coming down, but earth-

ος, ψυχικὴ, δαιμονιώδης. <sup>16</sup>Οπου γὰρ ζῆλος  
ly, soulical, demoniacal. Where for rivalry

καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦ-  
and strife, there disorder and every foul

λον πρᾶγμα. <sup>17</sup>Ἡ δὲ ἀνωθεν σοφία πρῶ-  
deed. The but from above wisdom first

τον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική,  
indeed pure it is, then peaceable,

ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ  
gentle, easily persuaded, full of mercy and

καρπῶν ἀγαθῶν, ἀδιάρκτος \* [καὶ] ἀνυ-  
of fruits good, without partiality [and] with-

πόκριτος. <sup>18</sup>Καρπὸς δὲ δικαιοσύνης ἐν  
out hypocrisy. Fruit and of righteousness in

εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.  
peace is sown by those making peace.

ΚΕΦ. Δ'. 4. <sup>1</sup>Πόθεν πόλεμοι καὶ μάχαι  
Whence wars and fightings

ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν  
among you? Not hence, from the pleasures

9 By it we \*bless the  
God and Father; and by  
it we curse THOSE MEN  
‡who have been MADE ac-  
cording to God's Likeness;

10 out of the SAME  
Mouth proceeds a Bless-  
ing and a Curse. MY  
Brethren, these things  
ought not so to be.

11 Does a FOUNTAIN  
send forth from the SAME  
Opening SWEET and BIT-  
TER water?

12 Can a Fig-tree, my  
Brethren, produce Olives;  
or a Vine, Figs? \*Neither  
can a Salt spring produce  
Sweet Water.

13 ‡Is any one wise and  
discreet among you? let  
him show by HONORABLE  
Conduct his WORKS with  
Meekness of Wisdom.

14 But if you have ‡bit-  
ter Rivalry and Strife in  
your HEARTS, ‡do you not  
boast, and speak falsely  
concerning the TRUTH?

15 ‡This is not the  
WISDOM which comes  
down from above; but is  
earthly, animal, demoniacal,

16 For ‡where Rivalry  
and Strife are, there Dis-  
order is, and Every Vile  
Deed.

17 But ‡the WISDOM  
from above, is indeed, first  
pure, then peaceable, gen-  
tle, easily persuaded, full  
of Mercy, and of good  
Fruits, without partiality,  
‡without hypocrisy.

18 ‡Now the Fruit of  
Righteousness is sown in  
Peace by THOSE who  
PRACTISE Peace.

#### CHAPTER IV.

1 Whence Wars and  
\*Contentions among you?  
Do they not come hence,

\* VATICAN MANUSCRIPT.—9. bless the LORD and Father. 12. Neither can Salt Water yield Sweet. 17. and—omit. 1. whence Contentions.

‡ 9. Gen. i. 26; v. 1; xi. 6. ‡ 13. Gal. vi. 4. ‡ 14. Rom. xiii. 13. ‡ 14. Rom. ii. 17, 23. ‡ 15. James i. 17; Phil. iii. 19. ‡ 16. 1 Cor. iii. 3; Gal. v. 20. ‡ 17. 1 Cor. ii. 6, 7. ‡ 17. Rom. xii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. ‡ 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11.

ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν  
of you of those warring in the members  
ὑμῶν; <sup>2</sup>Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε·  
of you? You strongly desire, and not you have:  
φονεῦτε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπι-  
you murder and are zealous, and not you are able to  
τυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε,  
obtain; you fight and you war, not you have,  
διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· <sup>3</sup>αἰτεῖτε,  
because the not to ask you; you ask,  
καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε,  
and not you receive, because wickedly you ask,  
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε.  
so that in the pleasures of you you may waste.  
<sup>4</sup>\*[Μοιχοὶ καὶ] μοιχαλίδες, οὐκ οἴδατε, ὅτι  
[Adulterers and] adulteresses, not know you, that  
ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ  
the friendship of the world enmity of the God  
ἐστίν; ὅς ἂν οὖν βουληθῇ φίλος εἶναι  
is? whoever therefore may wish a friend to be  
τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίστα-  
of the world, an enemy of the God is rendered.  
ται. <sup>5</sup>Ἡ δοκεῖτε, ὅτι κενῶς ἡ γραφή  
Or think you, that vainly the writing  
λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα  
speaks? To envy strongly inclines the spirit  
ὃ κατώκησεν ἐν ἡμῖν; <sup>6</sup>Μεῖζονα δὲ δίδωσι  
which dwelt in us? Greater but it gives  
χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφά-  
favor; therefore it says; The God to haughty  
νοὺς ἀντιτάσσεται, ταπεινοὺς  
ones sets himself in opposition, to lowly ones  
δὲ δίδωσι χάριν.  
but he gives favor.

<sup>7</sup>Ὑποτάγητε οὖν τῷ Θεῷ· ἀντί-  
Be you subject therefore to the God; be op-  
στητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ'  
posed to the accuser, and he will flee from  
ὑμῶν· <sup>8</sup>ἐγγίσατε τῷ Θεῷ, καὶ ἐγ-  
you; draw you near to the God, and he will  
γειεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί,  
draw near to you; cleanse you hands, sinners,  
καὶ ἀγνίσατε καρδίας, δίψηχοι. <sup>9</sup>Ταλαι-  
and purify you hearts, two-souled ones. Lament  
πωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ  
you and mourn you and weep you; the  
γέλως ὑμῶν εἰς πένθος μεταστραφῆτω, καὶ  
laughter of you into mourning let be turned, and  
ἡ χαρὰ εἰς κατήφειαν. <sup>10</sup>Ταπεινώθητε ἐνώ-  
the joy into sadness. Be you humbled in  
πιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.  
presence of the Lord, and he will lift up you.  
<sup>11</sup>Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ  
Not speak you evil of each other, brethren; the  
καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν  
one speaking evil of a brother, and judging the

from THOSE LUSTS of  
yours †which WAR in your  
MEMBERS?

2 You strongly desire,  
and have not; you kill,  
are are envious, and are  
not able to obtain; you  
fight and war. You have  
not, because you do not  
ASK;

3 †you ask and do not  
receive, †because you ask  
wickedly, so that you may  
waste it on your LUSTS.

4 Adulteresses! do you  
not know That †the  
FRIENDSHIP of the WORLD  
is ENMITY against God?  
†W h o e v e r . therefore,  
wishes to be a Friend of  
the WORLD, is rendered an  
Enemy of God.

5 Or do you suppose  
That the SCRIPTURE  
speaks falsely? Does the  
SPIRIT that dwells in us  
strongly incline to Envy?

6 Indeed, it bestows Su-  
perior Favor; therefore it  
is said, †“God sets him-  
self in opposition to the  
“Haughty, but gives Fa-  
vor to the Lowly.”

7 Be you subject, there-  
fore, to God. †Stand op-  
posed to the ENEMY, and  
he will flee from you.

8 †Draw near to God,  
and he will draw near to  
you. †Cleanse your hands,  
Sinners! and †purify your  
Hearts, †men of Two-  
souls!

9 †Lament, and mourn,  
and weep; let your  
LAUGHTER be turned into  
Mourning, and your JOY  
into Sadness.

10 Be humbled in the  
presence of the Lord, and  
he will lift you up.

11 †Speak not against  
each other, Brethren. HE  
who SPEAKS AGAINST a  
Brother, \*or †judges his

\* VATICAN MANUSCRIPT.—4. Adulterers and—omit. 11. or judges.

† 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11. † 3. Job xxvii. 9; xxxv. 12; Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zech. vii. 13. † 3. Psa. lxxvi. 18; 1 John iii. 22; v. 14. † 4. 1 John ii. 15. † 4. John xv. 19; xvii. 15; Gal. i. 10. † 6. Job xxii. 29; Psa. cxxxviii. 6; Prov. iii. 34; xxix. 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. † 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. † 8. 2 Chron. xv. 2. † 8. Isa. i. 16. † 8. 1 Pet. i. 22; 1 John iii. 3. † 8. James i. 8. † 9. Matt. v. 4. † 11. Eph. iv. 31; 1 Pet. ii. 1. † 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5.

ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ  
brother of himself, speaks evil of law, and  
κρίνει νόμον, εἰ δὲ νόμον κρίνεις, οὐκ  
judges law, if but law thou judgest not  
εἰ ποιητὴς νόμου, ἀλλὰ κριτὴς. <sup>12</sup>Εἰς  
thou art a doer of law, but a judge. One  
ἔστιν \* [ὁ] νομοθέτης καὶ κριτὴς, ὁ δυνάμε-  
is [the] lawgiver and judge, the one being  
νος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τις εἰ  
able to save and to destroy; thou but who art thou  
ὃς κρίνεις τὸν ἕτερον; <sup>13</sup> Ἀγε νῦν οἱ λέ-  
who judgest the other? Come now those say-  
γοντες· Σήμερον καὶ αὔριον πορευσώμεθα  
ing; To-day and to-morrow we may go  
εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ  
into this the city, and we may stay there  
ἐνιαυτὸν ἓνα, καὶ ἐμπορευσώμεθα, καὶ κερ-  
a year one, and may trade, and may  
δήσωμεν. <sup>14</sup> οἵτινες οὐκ ἐπίστασθε  
acquire gain; who not are acquainted with  
τὸ τῆς αὔριον· (ποία \* [γὰρ ἡ] ζωὴ ὑμῶν;  
that of the morrow; [what [for the] life of you?  
ἀτμὶς γὰρ ἐστὶν \* [ἡ] πρὸς ὀλίγον φαινομένη,  
a vapor for it is [that] for a little appearing,  
ἔπειτα δὲ ἀφανιζομένη·) <sup>15</sup> ἀντὶ τοῦ λέγειν  
then and not appearing; instead of the to say  
ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ καὶ ζήσω-  
you; If the Lord may be willing and we may  
μεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο· <sup>16</sup> νῦν δὲ  
live, and we may do this or that; now but  
καυχᾶσθε ἐν ταῖς ἀλαζονεαῖς ὑμῶν. Πᾶσα  
you boast in the proud speeches of you. All  
καύκησις τοιαύτη πονηρὰ ἐστίν. <sup>17</sup> Εἰδότι  
boasting such evil is. Knowing  
οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι  
therefore right to do, and not doing  
ἁμαρτία αὐτῷ ἐστίν.  
sin to him it is.

ΚΕΦ. ε'. 5.

<sup>1</sup> Ἀγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζον-  
Come now the rich ones, weep you crying aloud  
τες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερ-  
over the miseries of you those com-  
χομέναις. <sup>2</sup> Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ  
ing. The wealth of you has decayed, and  
τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν· <sup>3</sup> ὁ  
the garments of you moth-eaten have become; the  
χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται,  
gold of you and the silver have become rusty,  
καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται,  
and the rust of them for a witness to you will be,  
καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθνη-  
and will eat the bodies of you as fire; you  
σαυρίσατε ἐν ἐσχάταις ἡμέραις. <sup>4</sup> Ἰδοὺ, ὁ  
laid up treasure in last days. Lo, the

BROTHER, speaks against  
the Law, and judges the  
LAW. But if thou judgest  
the Law, thou art not a  
Doer of the Law, but a  
Judge.

12 There is One Law-  
giver and Judge, †HE who  
is ABLE to save and to des-  
troy; ‡but who art thou,  
\*THOU who art JUDGING  
thy NEIGHBOR?

13 ‡Come now, YOU  
who SAY, "To-day and  
To-morrow let us go into  
Such a CITY, and continue  
there one Year, and Trade,  
and make gain!"

14 (who know not WHAT  
will become of your Life  
on the MORROW; ‡for \*you  
are a Vapor, for a little  
while APPEARING, and  
then disappearing;)

15 Instead of which you  
ought to SAY, ‡"If the  
LORD be willing, we  
\*shall both live and do  
this or that."

16 But now you boast  
in your PROUD SPEECHES.  
‡All such Boasting is evil.

17 ‡He therefore who  
knows how to do Right,  
and does not perform it,  
to him it is Sin.

CHAPTER V.

1 ‡Come now, you  
RICH, weep and lament  
over THOSE MISERIES of  
yours which are AP-  
PROACHING.

2 Your RICH stores have  
decayed, and ‡your GAR-  
MENTS have become moth-  
eaten.

3 Your GOLD and SIL-  
VER have become rusted;  
and the RUST of them will  
be for a Testimony against  
you, and consume your  
BODIES like Fire. ‡You  
have laid up treasures for  
the Last Days.

\* VATICAN MANUSCRIPT.—12. the—omit. 12. THOU who art JUDGING thy NEIGH-  
BOR? 14. for the—omit. 14. you are 14. that—omit. 15. shall both live.

‡ 12. Matt. x. 28. ‡ 12. Rom. xiv. 4, 13. ‡ 13. Prov. xxvii. 1; Luke xii. 18.  
‡ 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. ‡ 15.  
Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. ‡ 16. 1 Cor. v. 6. ‡ 17. Luke  
xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; ii. 17, 18, 32. ‡ 1. Prov. xi. 28;  
Luke vi. 24; 1 Tim. vi. 9. ‡ 2. Job. xlii. 23; Matt. vi. 20; James ii. 2. ‡ 3.  
Rom. ii. 5.

μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων  
reward of the laborers of those having reaped  
τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ'  
the fields of you, that having been withheld by  
ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάν-  
you, cries out; and the loud cries of the reapers  
των εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθα-  
into the ears of Lord of armies have entered.  
σιν. <sup>5</sup>Ἐτρουφήσατε ἐπὶ τῆς γῆς, καὶ ἐспа-  
You lived luxuriously on the earth, and were  
ταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν  
wanton; you nourished the hearts of you  
\*[ὥς] ἐν ἡμέρᾳ σφαγῆς. <sup>6</sup>Κατεδικάσατε,  
[as] in a day of slaughter. You condemned,  
ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται  
you murdered the just one; not he opposes  
ὑμῖν.  
you.

<sup>7</sup>Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς  
Be you patient then, brethren, till the  
παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς  
presence of the Lord. Lo, the husbandman  
ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακρο-  
expects the precious fruit of the earth, hav-  
θυμῶν ἐπ' αὐτῷ ἕως ἂν λάβῃ \*[ὑετὸν]  
ing patience for it till he may receive [rain]  
πρώιμον καὶ ὕψιμον· μακροθυμήσατε καὶ  
early and latter; be patient also  
ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι  
you, establish the hearts of you, because  
ἡ παρουσία τοῦ Κυρίου ἤγγικε. <sup>9</sup>Μὴ  
the presence of the Lord has approached. Not  
στενάξετε κατ' ἀλλήλων, ἀδελφοί, ἵνα  
murmur you against each other, brethren, so that  
μὴ κριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν  
not you may be judged; lo, the judge before the  
θυρῶν ἔστηκεν. <sup>10</sup>Ὑπόδειγμα λάβετε,  
doors has been standing. An example take you  
ἀδελφοί \*[μου,] τῆς κακοπαθείας καὶ τῆς  
brethren [of me,] of the suffering evil and of the  
μακροθυμίας, τοὺς προφῆτας, οἱ ἐλάλησαν  
patience, the prophets, who spoke  
τῷ ὀνόματι Κυρίου. <sup>11</sup>Ἰδοὺ, μακαρίζομεν  
in the name of Lord. Lo, we call happy  
τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ  
those patiently enduring; the patience of Job  
ἤκουσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι  
you heard, and the end of Lord you saw, because  
πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.  
very compassionate is the Lord and merciful.  
<sup>12</sup>Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύ-  
Above all things but, brethren of me, not do you  
τε μήτε τὸν οὐρανόν, μήτε τὴν γῆν, μήτε  
swear neither the heaven, nor the earth, nor

4 Behold! ‡THAT HIRE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and ‡the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

5 ‡You have lived luxuriously on the LAND, and been licentious; you have nourished your HEARTS in a Day of Slaughter.

6 ‡You have condemned, —you have murdered the RIGHTEOUS one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the COMING of the LORD. Behold! the HUSBANDMAN expects the PRECIOUS Fruit of the EARTH, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your HEARTS, ‡Because the COMING of the LORD has approached.

9 ‡Murmur not against each other, Brethren, that you be not judged; behold! ‡the JUDGE is standing before the doors.

10 ‡As an Example of SUFFERING EVIL and of PATIENCE, my Brethren, take the PROPHETS who spoke in the NAME of the Lord.

11 Behold! ‡we call THOSE happy who PATIENTLY ENDURE. You have heard of ‡the PATIENCE of Job, and you have seen the ‡END of the Lord; Because ‡the LORD is very compassionate and merciful.

12 But above all things, my Brethren, ‡swear not; neither by the HEAVEN, nor the EARTH, nor any

\* VATICAN MANUSCRIPT.—5. as—omit. 7. rain—omit. 10. of me—omit.  
‡ 4. Lev. xix. 13; Job. xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. ‡ 4. Deut. xxiv. 15.  
‡ 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. ‡ 6. Acts iii. 14, 15;  
v. 30. ‡ 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. ‡ 9. James iv. 11. ‡ 9.  
Matt. xxiv. 33; 1 Cor. iv. 5. ‡ 10. Matt. v. 12; Heb. xi. 35. ‡ 11. Matt. v. 10.  
‡ 11. Job i. 21, 22; ii. 10. ‡ 11. Job xiii. 10. ‡ 11. Num. xiv. 18; Psa. ciii.  
‡ 12. Matt. v. 34.

ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ ναί, ναί,  
other any oath; let be but of you the yes, yes,  
καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσειν πέ-  
and the no, no; so that not under judgment you  
σητε. <sup>13</sup>Κακοπαθεῖ τις ἐν ὑμῖν προσ-  
may fall. Suffers evil any one among you, let  
ευχέσθω, εὐθυμεῖ τις, ψαλλέτω. <sup>14</sup>Ἀ-  
him pray, is cheerful any one, let him sing. <sup>15</sup>Is  
σθενεῖ τις ἐν ὑμῖν, προσκαλεσάσθω  
sick any one among you, let him call for  
τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσ-  
the elders of the congregation, and let  
ευξάσθωσαν ἐπ' αὐτόν, ἀλείψαντες \* [αὐτόν]  
them pray over him, having anointed [him]  
ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου. <sup>16</sup>Καὶ  
with oil, in the name of the Lord. And  
ἢ εὐχὴ τῆς πίστεως σώσει τὸν κάμνον-  
the prayer of the faith shall save the one being  
τα, καὶ ἐγερεῖ αὐτόν ὁ Κύριος· καὶ ἰf  
sick, and will raise him the Lord; and if  
ἀμαρτίας ἢ πεποιηκώς, ἀφεθήσε-  
sins may be having been done, they shall be  
ται αὐτῷ. <sup>16</sup>Ἐξομολογεῖσθε ἀλλήλοις τὰ  
forgiven him. Confess you to each other the  
παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλή-  
faults, and pray you on behalf of each  
λων, ὅπως ἰαθῇτε· πολὺ ἰσχύει  
other, so that you may be healed; greatly prevails  
δέησις δικαίου ἐνεργουμένη. <sup>17</sup>Ἠλίας ἄν-  
a prayer of a just being operative. Elias  
θρῶπος ἦν ὁμοιοπαθῆς ὑμῖν, καὶ  
a man was of like infirmities with us, and  
προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ  
a prayer he prayed of the not to rain; and not  
ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ  
it rained on the earth years three and  
μῆνας ἕξ· <sup>18</sup>καὶ πάλιν προσηύξατο, καὶ ὁ  
months six; and again he prayed, and the  
οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε  
heaven rain gave, and the earth put forth  
τὸν καρπὸν αὐτῆς. <sup>19</sup>Ἀδελφοί, εἰ τις  
the fruit of herself. Brethren, if any one  
ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ  
among you may wander from the truth, and  
ἐπιστρέψῃ τις αὐτόν, <sup>20</sup>γινωσκέτω, ὅτι  
may turn back any one him, let him know, that  
ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης  
the one having turned a sinner out of a wandering  
ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ  
way of him, will save a soul from death, and  
καλύψει πλῆθος ἁμαρτιῶν.  
will hide a multitude of sins.

other Oath; but let your YES be Yes, and your NO, No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, ‡let him sing praises;

14 if any one among you is sick, let him call for the ELDERS of the CONGREGATION, and let them pray over him, ‡having anointed him with Oil in the NAME of the LORD;

15 and the PRAYER of FAITH shall save the sick person, and the LORD will raise him up, ‡and if he have committed Sins, they shall be forgiven him.

16 Confess \*therefore your SINS to each other, and pray for each other, so that you may be healed. ‡The Earnest Supplication of a Righteous man is very powerful.

17 Elijah was a Man of ‡like infirmity with us; and ‡he prayed in Prayer that it might not RAIN; ‡and it did not rain on that LAND for three Years and six Months.

18 And again ‡he prayed and the HEAVEN gave Rain, and the EARTH put forth her fruit.

19 \*My Brethren, ‡if any one among you wander from the TRUTH, and some one turn him back;

20 \*know you, That HE who TURNS BACK a sinner from his Path of Error ‡will save \*his Soul from Death, and ‡will cover a Multitude of Sins.\*

\* VATICAN MANUSCRIPT.—14. him—omit. 16. therefore your SINS. 19. my Brethren. 20. know you, That. 20. a Soul from its Death. Subscription—OF JAMES. ‡ 13. Eph. v. 19; Col. iii. 16. ‡ 14. Mark vi. 12; xvi. 18. ‡ 15. Matt. ix. 2. ‡ 16. Gen. xx. 17; Num. xi. 2; Deut. ix. 18-20; Josh. x. 12; 1 Sam. xii. 18; 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx. 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 22. ‡ 17. Acts xiv. 15. ‡ 17. 1 Kings xvii. 1. ‡ 17. Luke iv. 25. ‡ 18. 1 Kings xviii. 42, 45. ‡ 19. Matt. xviii. 15. ‡ 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16. ‡ 20. Prov. x. 12; 1 Pet. iv. 8.



\*FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλε-  
Peter, an apostle of Jesus Anointed, to  
κτοῖς παρεπιδήμοις διασπορᾶς Πόντου,  
chosen ones sojourners of a dispersion of Pontus,  
Γαλατίας, Καπαδοκίας, Ἀσίας καὶ Βιθυνίας,  
of Galatia, of Cappadocia, of Asia and of Bithynia,  
<sup>2</sup> κατὰ πρόγνωσιν Θεοῦ Πατρός, ἐν  
according to foreknowledge of God a Father, in  
ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ραντι-  
sanctification of spirit, for obedience and sprink-  
σμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν  
ling of blood of Jesus Anointed; favor to you  
καὶ εἰρήνη πληθυνθεῖν. <sup>3</sup> Εὐλογητὸς ὁ Θεὸς  
and peace may be multiplied. Blessed the God  
καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,  
and Father of the Lord of us Jesus Anointed,  
ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀνα-  
that according to the great of himself mercy hav-  
γεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀνα-  
ing begotten us to a hope of life through  
στάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,  
a resurrection of Jesus Anointed, out of dead ones,  
<sup>4</sup> εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ  
to an inheritance incorruptible and undefiled and  
ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς  
unfading, having been kept in heavens for  
ὑμᾶς, <sup>5</sup> τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ  
you, those by power of God being guarded through  
πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆ-  
faith for a salvation ready to be revealed  
ναι ἐν καιρῷ ἐσχάτῳ· <sup>6</sup> ἐν ᾧ ἀγαλλιᾶσθε,  
in season last; in which rejoice you,  
ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπη-  
a little while now (if necessary it is) having  
θέντες ἐν ποικίλοις πειρασμοῖς, <sup>7</sup> ἵνα  
been distressed by manifold trials, so that  
τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιό-  
the proof of you of the faith much more  
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ  
precious of gold of that perishing, by means of  
πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον  
fire but being proved, may be found to praise  
καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ  
and honor and glory, at a revelation of Jesus  
Χριστοῦ· <sup>8</sup> ὃν οὐκ εἰδότες ἀγαπάτε, εἰς  
Anointed; whom not seeing you love, on  
ᾧ, ἄρτι μὴ ὁρῶντες, πιστεύοντες δέ, ἀγαλ-  
whom, now not looking, believing but, you  
λιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμέ-  
rejoice with a joy unspeakable and having been

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of †the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia.

2 †chosen, according to †the Foreknowledge of God the Father, in †Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

3 Blessed be THAT GOD and Father of our LORD Jesus Christ, who according to his GREAT Mercy, †has begotten us again to a living Hope, †through the Resurrection of Jesus Christ from the Dead.

4 to an Inheritance incorruptible, and undefiled, and unfading, †preserved in the Heavens for you,

5 †who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

6 †In which be you glad, though now †for a little while, (since it is necessary,) †you are distressed by various Trials,

7 so that †the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, †may be found to Praise and \*Glory and Honor, at the Revelation of Jesus Christ;

8 whom, not having seen, you love; †on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

\* VATICAN MANUSCRIPT.—Title—FIRST OF PETER. 7. Glory and Honor.

† 1 John vii. 35; Acts ii. 5, 9, 10; James i. 1. † 2. Eph. i. 4; 1 Pet. ii. 9.  
† 2. Rom. viii. 29; xi. 2. † 2. 2 Thess. ii. 13. † 3. John iii. 3, 5; James i. 18.  
† 3. 1 Cor. xv. 20. † 4. Col. i. 5; 2 Tim. iv. 8. † 5. John x. 28, 29; xvii. 11,  
12, 15; Jude 1. † 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. † 6.  
2 Cor. iv. 17; 1 Pet. v. 10. † 6. James i. 2. † 7. James i. 3, 12; 1 Pet. iv. 12.  
† 7. Rom. ii. 7, 10; 1 Cor. iv. 5; 2 Thess. i. 7-12. † 8. John xx. 29; 2 Cor. v. 7;  
Heb. xi. 1, 27.

νη, <sup>9</sup>κομιζόμενοι τὸ τέλος τῆς πίστεως  
glorified obtaining the end of the faith

\*[Ὑμῶν,] σωτηρίαν ψυχῶν. <sup>10</sup>Περὶ ἧς  
[of you,] a salvation of souls. Concerning which  
σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προ-  
salvation sought out and examined closely proph-  
φηται, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος  
ets, those concerning the for you favor

προφητεύσαντες· <sup>11</sup>ἐρευνῶντες, εἰς τίνα  
having prophesied; examining, to what things  
ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα  
or what season did point the in them spirit

\*[Χριστοῦ,] προμαρτυρόμενον τὰ εἰς Χριστὸν  
[of Anointed,] testifying before the for Anointed  
παθήματα, καὶ τὰς μετὰ ταῦτα δόξας·  
sufferings, and the after these things glories;

<sup>12</sup>οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς,  
to whom it was revealed, that not for themselves,  
ὑμῖν δὲ διηκόνουν αὐτά,  
for you but they ministered these things,

ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν  
which things now were told to you through those  
εὐαγγελισμαμένων ὑμᾶς ἐν πνεύματι  
having announced glad tidings you with spirit

ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς  
holy having been sent from heaven, into  
ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύ-  
which things earnestly desire messengers to look  
ψαι.  
attentively.

<sup>13</sup>Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς  
Therefore having girded up the loins of the  
διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσα-  
minds of you, being vigilant, perfectly do you

τε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν  
hope for the being brought to you gift in  
ἀποκαλύψει Ἰησοῦ Χριστοῦ· <sup>14</sup>ὥς τέκνα  
a revelation of Jesus Anointed; as children

ὕπακοης, μὴ συσχηματιζόμενοι ταῖς  
of obedience, not conforming yourselves to the  
πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,  
former in the ignorance of you lusts,

<sup>15</sup>ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς  
but according to the one having called you  
ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ  
holy, and yourselves holy ones in all

ἀναστροφῇ γενήθητε· <sup>16</sup>διότι γέγραπται·  
conduct become you; because it has been written;  
Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός \* [εἰμι].  
Holy ones become you, because I holy [am.]

<sup>17</sup>Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπο-  
And if a Father you call on him without re-  
λήπτως κρίνοντα κατὰ τὸ ἐκάστου  
spect of persons judging according to the of each

9 obtaining †the ISSUE  
of the FAITH,—even your  
Salvation.

10 †Concerning Which  
Salvation THOSE Prophets,  
who PROPHESED concern-  
ing the FAVOR towards  
you, sought out and inves-  
tigated,

11 examining closely to  
what things, or What kind  
of Season, †the SPIRIT  
which was in them was  
pointing out, when it pre-  
viously testified the SUFF-  
ERINGS for Christ, and  
after these the GLORIES;

12 to whom it was re-  
vealed. That †not for  
themselves, but for you,  
they ministered those  
things, which now were  
declared to you through  
THOSE who EVANGELIZED  
you with †holy Spirit sent  
from Heaven; into which  
things †Angels earnestly  
desire †to look.

13 Therefore, †having  
girded up the LOINS of  
your MIND, and being †vi-  
gilant, do you hope per-  
fectly for the GIFT to be  
BROUGHT to you †at the  
Revelation of Jesus Christ.

14 As obedient Children,  
†do not conform your-  
selves to the FORMER  
Lusts †in your IGNOR-  
ANCE;

15 †but as HE who  
CALLED you is holy, do  
you also become holy in  
All your Conduct;

16 For it has been writ-  
ten, †\*“You shall be holy,  
“because I am holy.”

17 And if you invoke  
THAT Father who †impar-  
tially JUDGES according to  
the WORK of each one,

\* VATICAN MANUSCRIPT.—9. of you—omit. 11. of Anointed—omit. 16. you shall be holy. 16. am—omit.

† 12. In *parakupsai* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 19; 2 Pet. i. 21. † 12. Heb. xi. 13, 39, 40. † 12. Acts ii. 4; Heb. ii. 4. † 12. Exod. xxv. 20. † 13. Luke xii. 35; Eph. vi. 14. † 13. Luke xxi. 34. † 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 14. Rom. xii. 2; 1 Pet. iv. 2. † 14. Acts xvii. 30; 1 Thess. iv. 5. † 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x. 17; Acts x. 34; Rom. ii. 11.

ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν  
work, in fear the of the sojourning of you  
χρόνον ἀναστράφητε· <sup>18</sup>εἰδότες, ὅτι οὐ φθα-  
time pass you; knowing, that not by cor-  
τοῖς, ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώ-  
ruptible things, by silver or by gold you were  
θητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς  
bought off from the foolish of you conduct  
πατροπαράδοτου, <sup>19</sup>ἀλλὰ τιμίῳ  
handed down from your fathers, but with precious  
αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου,  
blood, as of a lamb spotless and unblemished,  
Χριστοῦ· <sup>20</sup>προεγνωσμένου μὲν πρὸ  
of Anointed; having been foreknown indeed before  
καταβολῆς κόσμου, φανερωθέντος  
a laying down of a world, having been manifested  
δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς,  
but in last of the times on account of you,  
<sup>21</sup>τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν,  
those through him having believed in God,  
τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν  
that one having raised up him out of dead ones  
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν  
and glory to him having given, so that the faith  
ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.  
of you and hope to be in God.

<sup>22</sup>Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ  
The lives of you having been purified in the  
ὕπακοῇ τῆς ἀληθείας \* [διὰ πνεύματος] εἰς  
obedience of the truth [through spirit] to  
φιλαδελφίαν ἀνυπόκριτον, ἐκ \* [καθαρᾶς]  
brotherly kindness unfeigned, out of [a pure]  
καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· <sup>23</sup>ἀνα-  
heart each other love you intensely; having  
γεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ  
been begotten again not from seed corruptible, but  
ἀφθάρτου, διὰ λόγου ζώντος Θεοῦ καὶ  
incorruptible, through word living of God and  
μένοντος. <sup>24</sup>Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ  
remaining. Because all flesh like grass, and  
πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξη-  
all glory of her like a flower of grass; with-  
ράνθη ὁ χόρτος καὶ τὸ ἄνθος \* [αὐτοῦ] ἐξέ-  
ered the grass and the flower [of it] fell  
πεσε· <sup>25</sup>τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν  
off; the but word of Lord abides to the  
αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγε-  
age; this now is the word that having  
λισθὲν εἰς ὑμᾶς. ΚΕΦ. 6'. 2. <sup>1</sup>Ἀπο-  
been announced to you. Having  
θέμενοι οὖν πᾶσαν κακίαν καὶ πάντα  
put away therefore all malice and all  
δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας  
guile and hypocrisies and envies and all  
καταλαλιὰς, <sup>2</sup>ὡς ἀρτιγέννητα βρέφη, τὸ λο-  
evil-speakings, as new-born babes, the

†pass the TIME of your  
SOJOURNING in Fear;

18 knowing †That you  
were redeemed from your  
FOOLISH Conduct, trans-  
mitted from your fathers,  
not by corruptible things,  
by Silver or Gold,

19 but †by the Precious  
Blood of Christ, as of †a  
spotless and unblemished  
Lamb;

20 †foreknown, indeed,  
before the Foundation of  
the World, but manifested  
in these Last TIMES on  
YOUR account,

21 who through Him  
\*are FAITHFUL to THAT  
God who RAISED him from  
the Dead, and †gave Him  
Glory; so that your FAITH  
and Hope are towards  
God.

22 †Having purified  
your LIVES by the OBE-  
DIENCE of the TRUTH, to  
unfeigned †Brotherly love,  
love each other from the  
Heart, intensely;

23 †having been regener-  
ated, not from corruptible,  
but from incorruptible  
Seed, †through the living  
and enduring Word of God.

24 †“For All Flesh is  
“as Grass, and all its  
“Glory as the Flower of  
“Grass. The GRASS with-  
“ers; and the FLOWER  
“falls off;

25 “but the word  
“the Lord continues to  
“the AGE.” Now this is  
THAT word which has  
been ANNOUNCED as glad  
tidings to you.

## CHAPTER II.

1 †Having put away,  
therefore, All Malice, and  
All Deceit, and Hypoc-  
risies and Envyings, and  
All Evil speakings,

2 as New-born Infants,

\* VATICAN MANUSCRIPT.—21. are FAITHFUL to THAT God. 22. through Spirit—omit. 22. a Pure—omit. 24. of it—omit.

† 17. Heb. xii. 28. † 18. 1 Cor. vi. 20; vii. 23. † 19. Acts xx. 28; Eph. i. 7; Heb. ix. 12; Rev. v. 9. † 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2. † 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 22. Rom. xii. 9, 10; Heb. xiii. 1. † 23. John i. 13; iii. 5. † 13. James i. 18. † 24. Ps. ciii. 15; Isa. xl. 6; ii. 12; James i. 10. † 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9.

γικόν ἄδολον γάλα ἐπιποθήσατε, ὅτι  
rational sincere milk earnestly desire you, so  
να ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν. \*ἔ  
that by it you may grow to salvation; if  
\*[περ] ἐγεύσασθε, ὅτι χρηστός ὁ Κύριος.  
[indeed] you tasted, that gracious the Lord.

Ἐπὶ δὲ ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ  
To whom drawing near, a stone living, by  
ἀνθρώπων μὲν ἀποδοκιμαζόμενον, παρὰ δὲ  
men indeed being rejected, with but

Θεῷ ἐκλεκτόν, ἔντιμον, ὅτι αὐτοὶ ὡς  
God chosen, honorable, and yourselves as  
λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματι-  
stones living be you built up, a house spiritual,  
κός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς  
a priesthood holy, to offer spiritual

θυσίας, εὐπροσδέκτους \* [τῷ] Θεῷ διὰ Ἰη-  
sacrifices, well-pleasing [to the] God through Je-  
σοῦ Χριστοῦ. Ὡς διότι περιέχει ἐν \* [τῇ]  
sus Anointed. Because it is contained in [the]

γραφῇ· Ἰδοὺ, τίθημι ἐν Σιών λίθον ἀκρογῶ-  
writing; Lo, I place in Zion a stone corner-  
νιαῖον, ἐκλεκτόν, ἔντιμον καὶ ὁ πιστεύων  
foundation, chosen, honorable; and the believing  
ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ. Ὡς γὰρ οὐκ  
on it, not not may be ashamed. To you therefore

ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δέ,  
the honor to those believing; to disobeying but,  
λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗ-  
a stone which rejected those building,

τος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος  
this became for a head of a corner, and a stone  
προσκοπίματος, καὶ πέτρα σκανδάλου· ὅτι  
of stumbling, and a rock of offence; those

προσκοπτοῦσι, τῷ λόγῳ ἀπειθοῦντες, εἰς  
stumbling, to the word being disobedient, for  
ὃ καὶ ἐτέθησαν. Ὡς γὰρ οὐκ ἐπὶ ἑνὶ  
which even they were appointed. You but, a race

ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον,  
chosen, a royal priesthood, a nation holy,  
λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγ-  
a people for a purpose, so that the virtues you

γείλητε τοῦ ἐκ τοῦ σκότους ὑμᾶς καλέ-  
may declare of the out of darkness you one hav-  
σαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·  
ing called into the wonderful of himself light;

οἳ ποτε οὐ λαός, νῦν δὲ λαὸς Θεοῦ·  
those once not a people, now but a people of God;  
οἳ οὐκ ἠλεημένοι, νῦν δὲ ἔλεη-  
those not having obtained mercy, now but having

θέντες. Ἰδοὺ, ἀγαπητοί, παρακαλῶ ὡς πα-  
obtained mercy. Beloved ones, I entreat as  
ροῖκους καὶ παρεπιδήμους, ἀπέχεσθαι  
strangers and sojourners, to abstain

earnestly desire the PURE  
RATIONAL Milk, so that  
you may grow by it to Sal-  
vation.

3 since you have tasted  
the Kindness of the  
LORD.

4 Drawing near to him,  
the living Stone, rejected  
indeed by Men, but by  
God chosen, honorable,

5 be you yourselves al-  
so built up, as living  
Stones, a spiritual House  
\*for a holy Priesthood, to  
offer Spiritual Sacrifices,  
well-pleasing to God  
through Jesus Christ;

6 because it is contained  
in the Scripture, "Be-  
hold, I place in Zion \*a  
Foundation-corner Stone,  
"chosen, honorable; and  
"HE who CONFIDES in it  
"shall not be ashamed."

7 The HONOR, there-  
fore, is for the BELIEVERS;  
but to the \*disbelieving,  
this Stone which the  
BUILDERS rejected, was  
made into the Head of a  
Corner,—

8 even a Stone of  
Stumbling, and a Rock of  
Offence; and \*being un-  
believers, they stumble at  
the word, to which also  
they were appointed.

9 But you are a chosen  
Race, a Royal Priesthood,  
a holy Nation, a People  
for a purpose; that you  
may declare the PERFEC-  
TIONS of HIM who CALLED  
You from Darkness into  
His WONDERFUL Light;

10 who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

11 Beloved! I entreat  
you, as Strangers and  
Sojourners, to abstain

\* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit. 6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving. 8. being unbelievers.

† 2. 1 Cor. iii. 2; Heb. v. 12, 13. † 3. Psal. xxxiv. 8; Heb. vi. 5. † 4. Psal. cxviii. 22; Matt. xxi. 42; Acts iv. 11. † 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa. xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor. i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10. † 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25. † 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14.

τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύ-  
from the fleshly lusts, which war  
ονται κατὰ τῆς ψυχῆς. <sup>12</sup>τὴν ἀναστροφὴν  
against the life; the conduct  
ὑμῶν ἐν τοῖς ἔθνεσιν \* [ἔχοντες] καλήν.  
of you among the Gentiles [having] upright;  
ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς  
so that in what they speak against you as  
κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαν-  
evil-doers, from the good works having looked  
τες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπι-  
on, they may glorify the God in a day of  
σκοπῆς.  
inspection.

<sup>13</sup>ὑποτάγητε \* [οὖν] πάσῃ ἀνθρωπίνῃ  
Be you subject [therefore] to every human  
κτίσει διὰ τὸν Κύριον· εἴτε βα-  
creation on account of the Lord; whether to  
σιλεῖ, ὡς ὑπερέχοντι. <sup>14</sup>εἴτε ἡγεμόσιν, ὡς  
a king, as being pre-eminent; or to governors, as  
δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν  
by means of him being sent for punishment  
κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. <sup>15</sup>(ὅτι  
of evil-doers, praise but of good-doers; (because  
οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποι-  
thus it is the will of the God, well-doing  
οὖντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων  
to muzzle the of the unwise of men  
ἀγνοσίαν.) <sup>16</sup>ὡς ἐλευθεροί, καὶ μὴ ὡς ἐπικά-  
ignorance;) as freemen, and not as cover-  
λυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν,  
ing having of the badness the freedom,  
ἀλλ' ὡς δοῦλοι Θεοῦ. <sup>17</sup>Πάντας τιμᾶτε.  
but as slaves of God. All do you honor;  
τὴν ἀδελφότητα ἀγαπάτε· τὸν Θεὸν φοβεῖ-  
the brotherhood do you love; the God do you  
σθε· τὸν βασιλέα τιμᾶτε. <sup>18</sup>Οἱ οἰκέ-  
fear; the king do you honor. The household  
ται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς  
servants, being submissive with all fear to the  
δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ  
masters, not only to the good ones and  
ἐπεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. <sup>19</sup>Τοῦ-  
gentle ones, but also to the perverse ones. This  
το γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ  
for pleasing, if through a conscience of God  
ἐποφέρει τις λύπας, πάσχων ἀδίκως.  
bears up under any one griefs, suffering unjustly.  
<sup>20</sup>Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ  
What for credit, if sinning and  
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθο-  
being beaten you shall endure? but if doing

from FLESHLY.. Lusts, which †wage war against the LIFE;

<sup>12</sup> †having your CONDUCT upright among the GENTILES, so that in what they may speak against you as Evil-doers, †from the GOOD Works which they behold, they may glorify God in a Day of Inspection.

<sup>13</sup> †Be you subject to Every Human †Creation on account of the LORD; whether to the King, as supreme,

<sup>14</sup> or to Governors, as sent by him for the Punishment of Evil-doers, and †the Praise of Well-doers;

<sup>15</sup> (for thus is the WILL of GOD, that by doing good you may silence the IGNORANCE of INCONSIDERATE Men;)

<sup>16</sup> as †Freemen, and yet not using this FREEDOM as a Covering of Wickedness; but †God's Bondmen,

<sup>17</sup> †be respectful to All; †love the BROTHERHOOD; †fear God; honor the KING.

<sup>18</sup> Let HOUSEHOLD †SERVANTS be subject with All Fear to their MASTERS; nor only to the GOOD and Gentle, but also to the PERVERSE.

<sup>19</sup> For this is †Well-pleasing, if any one through a Consciousness of God sustains Sorrows, suffering unjustly.

<sup>20</sup> For †What Credit is it, if when you sin, and are beaten, you endure it? but if, when you do good,

\* VATICAN MANUSCRIPT.—12. having—omit. 13. therefore—omit.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, government, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;" which *Parkhurst* says is probably the sense of Peter's injunction, as enforced by exhortations to various classes in the following part of his letter; and which he closes by giving a general rule in chap. v. 5, "yea, all of you be subject to each other."

† 11. James iv. 1. † 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus. ii. 8; 1 Pet. iii. 16. † 12. Matt. v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4. † 14. Rom. xiii. 3. † 16. Gal. v. 1, 13. † 16. 1 Cor. vii. 22. † 17. Rom. xii. 10; Phil. ii. 3. † 17. Heb. xiii. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xii. 7. † 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5; 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15.

ποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο  
good and suffering you shall endure, this  
χάρις παρὰ Θεοῦ. <sup>21</sup>Εἰς τοῦτο γὰρ ἐκλήθητε·  
pleasing with God. To this for you were called;  
ὅτι καὶ Χριστὸς ἑπαθεν ὑπὲρ ὑμῶν,  
because even Anointed suffered on behalf of you,  
ὕμιν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολου-  
to you leaving behind an example, so that you may  
θήσῃτε τοῖς ἵχνεσιν αὐτοῦ. <sup>22</sup>ὃς ἁμαρτίαν  
follow in the steps of him; who sin  
οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στό-  
not did, nor was found guile in the  
ματι αὐτοῦ. <sup>23</sup>ὃς λοιδορούμενος οὐκ ἀντελοι-  
mouth of him; who being reviled not reviled  
δόρει, πάσχων οὐκ ἠπειλεί, παρε-  
again, suffering not he threatened, delivered  
δίδου δὲ τῷ κρίνοντι δικαίως·  
himself up but to the one judging righteously;  
<sup>24</sup>ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν  
who the sins of us himself carried up  
ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα  
in the body of himself to the tree, that  
ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύ-  
to the sins having died, to the righteous-  
νῇ ζήσωμεν· οὗ τῷ μῶλωπι \* [αὐτοῦ]  
ness we may live; of whom by the scars [of him]  
ἰάθητε. <sup>25</sup>Ἦτε \* [γάρ] ὡς πρόβατα  
you were healed. You were [for] as sheep  
πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν  
going astray; but have turned back now to the  
ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.  
shepherd and guardian of the lives of you.

ΚΕΦ. γ'. 3. <sup>1</sup>Ὁμοίως \* [αἱ] γυναῖκες,  
In like manner [the] wives

ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσι, ὑ-  
submitting yourselves to the own husbands, so  
να \* [καὶ] εἴ τις ἀπειθοῦσι τῷ λόγῳ,  
that [even] if some are disobedient to the word,  
διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ  
through the of the wives conduct without  
λόγου κερδηθήσονται, <sup>2</sup>ἐποπτεύσαντες τὴν  
a word they may be gained, having seen the  
ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. <sup>3</sup>Ὡν  
in fear pure conduct of you. Of whom  
ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ  
let be not the outside, of braiding of hairs and  
περιθέσεως χρυσίων ἢ ἐνδύσεως ἱμα-  
placing around of golden chains or wearing of  
τίων, κόσμος· ἀλλ' ὁ κρυπτός τῆς καρδίας  
clothes, adorning; but the hidden of the heart  
ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ  
man, with the incorruptible of the meek and

and suffer, you shall bear  
it patiently, this is Well-  
pleasing with God.

<sup>21</sup> For †to this you  
were called; Because even  
†Christ suffered on your  
behalf, †leaving you a  
Copy, so that you may  
follow in his FOOTSTEPS;

<sup>22</sup> †who committed no  
Sin; neither was Deceit  
found in his MOUTH;

<sup>23</sup> †who being reviled,  
did not revile in return;  
suffering, he did not  
threaten; but delivered  
himself up to HIM who  
JUDGES righteously;

<sup>24</sup> †who carried up our  
SINS himself in his own  
BODY to the TREE, †that  
we, having died to SINS,  
may live to RIGHTEOUS-  
NESS; †by whose SCARS  
you were healed.

<sup>25</sup> You †were like Sheep  
going astray, but have  
now turned back to †the  
SHEPHERD and Guardian  
of your LIVES.

### CHAPTER III.

<sup>1</sup> In like manner, †let  
Wives be subject to their  
OWN Husbands, so that if  
some are disobedient to  
the word, †they may  
without a Word be gained  
through the CONDUCT of  
their WIVES;

<sup>2</sup> having seen your Con-  
duct CHASTE with Fear.

<sup>3</sup> †Whose Decoration,  
let it not be that EXTER-  
NAL one, of Braiding the  
Hair, and Putting on of  
Gold chains, or Wearing  
of Apparel;

<sup>4</sup> but decorate †the  
HIDDEN Man of the  
HEART with WHAT IS IN-  
CORRUPTIBLE, — a \*MEEK

\* VATICAN MANUSCRIPT.—24. of him—omit. 25. for—omit. 1. the—omit. 1. even—omit. 1. they shall without. 4. QUIET and Meek.

† 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 12. † 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii. 9; Luke xxiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt. xxvii. 39; John viii. 48, 49; Heb. xii. 3. † 24. Isa. liii. 4-9, 11; Matt. viii. 15; Heb. ix. 28. † 24. Rom. vi. 2, 11; vi. 6. † 24. Isa. liii. 5. † 25. Isa. liii. 6. † 25. John x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; Titus ii. 5. † 1. 1 Cor. vii. 16. † 3. 1 Tim. ii. 9; Titus ii. 3. † 4. Psal. xlv. 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ  
quiet spirit, which is in presence of the  
Θεοῦ πολυτελής. Ὅυτω γάρ ποτε καὶ αἱ  
God very precious. Thus for formerly also the  
ἅγιοι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν,  
holy women, those hoping in the God,  
ἐκόσμου ἐαυτάς, ὑποτασσόμεναι τοῖς ἰδί-  
adorned themselves, submitting to the own  
οἱς ἀνδράσιν· ὥς Σάρα ὑπήκουσε τῷ  
husbands; as Sarah hearkened to the  
Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενή-  
Abraham, lord, him calling, of her you  
θητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβού-  
became children, doing good and not fear-  
μεναι μηδεμίαν πτόησιν. 7\* [Οἱ] ἄνδρες  
ing not one terror. [The] husbands  
ὁμοίως, συνοικοῦντες κατὰ γνῶ-  
like manner, dwelling with according to knowl-  
σιν ὥς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ,  
edgo as a weaker vessel with the female,  
ἀπονέμοντες τιμὴν ὥς καὶ συγκληρονόμοι  
bestowing honor as also being joint-heirs  
χάριτος ζωῆς, εἰς τὸ μὴ ἐγκό-  
of gracious gift of life, in order that not to be  
πιεσθαι τὰς προσευχὰς ὑμῶν.  
hindered the prayers of you.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμ-  
The but end, all of like mind, sympa-  
παθεῖς, φιλάδελφοι, εὐσπλαγ-  
thizing ones, lovers of brethren, compassionate  
χοι, ταπεινόφρονες, ἢ μὴ ἀποδίδοντες  
ones, humble-minded ones, not returning  
κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ  
evil on account of evil, or reviling on account of  
λοιδορίας· τοῦναντίον δὲ εὐλογοῦν-  
of reviling; on the contrary but invoking bless-  
τες· \* [εἰδότες,] ὅτι εἰς τοῦτο ἐκλήθητε,  
ings; [knowing,] that for this you were called,  
ἵνα εὐλογίαν κληρονομήσητε. 10\* Ὁ γὰρ θέ-  
so that a blessing you may inherit. The for one  
λων ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγα-  
wishing life to love, and to see days good  
θίας, παυσάτω τὴν γλῶσσαν \* [αὐτοῦ]  
let him restrain the tongue [of himself]  
ἀπὸ κακοῦ, καὶ χεῖλη \* [αὐτοῦ] τοῦ μὴ  
from evil, and lips [of himself] of the not  
λαλῆσαι δόλον· 11 ἐκκλινάτω ἀπὸ κακοῦ, καὶ  
to speak deceit; let him turn away from evil, and  
ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ  
let him do good; let him seek peace, and  
διωξάτω αὐτήν. 12\* Ὅτι οἱ ὀφθαλμοὶ Κυ-  
let him pursue her. Because the eyes of  
ρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς  
Lord on just ones, and ears of him towards  
δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ  
prayer of them; a face but of Lord against

and Quiet Spirit, which is very precious in the sight of God.

5 For thus formerly also THOSE HOLY Women, who hoped in \*God, adorned themselves, being subject to their OWN Husbands;

6 as Sarah obeyed ABRAHAM, ‡calling Him Lord; Whose Children you are become, doing good, and not fearing Any Terror.

7 ‡In like manner, Husbands, dwell according to Knowledge with the FEMALE as the ‡Weaker Vessel, bestowing Honor, as being also Joint-heirs of the Gracious gift of Life, ‡in order that your PRAYERS may not be HINDERED.

8 FINALLY, ‡be all of like mind, sympathizing, ‡loving as brethren, ‡compassionate, humble;

9 ‡not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking blessings; Because for this you were called, that you may inherit a Blessing.

10 "For ‡HE WISHING "to enjoy Life, and to see "good Days, ‡let him re- "strain his TONGUE from "Evil, and his Lips from "SPEAKING Deceit;

11 "let him ‡turn away "from Evil, and do Good; "‡let him seek Peace, and "pursue it;

12 "for the EYES of the "Lord are on the Right- "eous, and ‡his Ears to- "wards their Prayer; but "the Face of the Lord is "against Evil-doers."

\* VATICAN MANUSCRIPT.—5. God. 7. the—omit. 9. knowing—omit. 10. of himself—omit twice.

‡ 6. Gen. xviii. 12. ‡ 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19. ‡ 7. 1 Cor. xii. 23; 1 Thess. iv. 4. ‡ 7. Job. xlii. 8. ‡ 8. Rom. xii. 16; xv. 5; Phil. iii. 16. ‡ 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. ‡ 8. Col. iii. 12; Eph. iv. 32. ‡ 9. Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. ‡ 10. Psal. xxxiv. 12. ‡ 10. James i. 26; 1 Pet. ii. 1, 22. ‡ 11. Psal. xxxvii. 27; Isa. i. 16, 17. ‡ 11. Rom. xii. 18. ‡ 12. John ix. 31; James v. 16.

ποιοῦντας κακά. <sup>13</sup>Καὶ τίς ὁ κακώ-  
those doing evil. And who the one will be  
σων ὑμᾶς ἐάν τοῦ ἀγαθοῦ μιμηταὶ γέ-  
injuring you if of the good imitators you  
νησθε; <sup>14</sup>Ἀλλ' εἰ καὶ πάσχετε διὰ δικαιο-  
become? But if even you suffer because of right-  
σύνην, μακάριοι. Τὸν δὲ φόβον αὐτῶν  
eousness, happy ones. The but fear of them  
μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. <sup>15</sup>Κύριον  
not do you fear, neither should you troubled; Lord  
δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις  
but the God do you sanctify in the hearts  
ὑμῶν· ἑτοιμοὶ δὲ αἰεὶ πρὸς ἀπολογίαν παν-  
of you; prepared and always with a defence to  
τὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ  
all to the one asking you an account concerning  
τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύτητος καὶ  
the in you hope, with meekness and  
φόβου. <sup>16</sup>συνείδησιν ἔχοντες ἀγαθὴν, ἵνα  
fear; a conscience having good, so that  
ἐν ᾧ καταλαλώσιν ὑμῶν \* [ὡς κακο-  
in what they may speak against you [as of evil-  
ποιῶν,] καταισχυνθῶσιν οἱ ἐπηρεάζον-  
doers,] they may be ashamed those slandering  
τες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.  
of you the good in Anointed conduct.  
<sup>17</sup>Κρείττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι  
Better for doing good, if may will  
τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποι-  
the will of the God, to suffer, or doing  
οῦντας. <sup>18</sup>ἔτι καὶ Χριστὸς ἅπαξ περὶ  
evil; because even Anointed once concerning  
ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδί-  
sins suffered, a just one on behalf of unjust  
κων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θά-  
ones, so that us he might lead to the God, being  
νατῶθεις μὲν σαρκί, ζωοποιηθῆις  
put to death indeed in flesh, being made alive  
δὲ πνεύματι. <sup>19</sup>ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ-  
but in spirit; by which also to those in prison  
μασι πορευθεὶς ἐκήρυξεν, <sup>20</sup>ἀπειθήσασι  
having gone he published. having disobeyed  
ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία,  
once, when was waiting the of the God patience,  
ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ,  
in days of Noe, being prepared an ark,  
εἰς ἣν ὀλίγοι (τοῦτ' ἔστιν ὀκτώ) ψυχαὶ  
in which a few (this is eight) lives  
διεσώθησαν δι' ὕδατος. <sup>21</sup>καὶ  
were carried safely through water; which also  
ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ  
us a representation now saves a dipping, (not  
σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδή-  
of flesh a putting away of filth, but a conscience

13 †And who is HE that will INJURE you, if you become \*Imitators of the GOOD one?

14 †But even if you suffer on account of Righteousness, you are blessed. And fear not with their FEAR, nor be alarmed;

15 but sanctify the \*ANOINTED Lord in your HEARTS, and †be always prepared with a Defence for EVERY one DEMANDING an Account of the HOPE that is in you; but with Meekness and Fear;

16 †having a good Conscience, †that in what they may speak against you, THEY may be ashamed, who SLANDER Your GOOD Conduct in Christ.

17 For it is better, if the WILL of GOD permit, to suffer for Doing good, than for Doing evil.

18 Because Christ even †once suffered on account of Sins—the Righteous for the Unrighteous,—that he might lead Us to GOD, †being indeed put to death in the Flesh, but †made alive by the Spirit;

19 by which also †he preached to the SPIRITS †in Prison,

20 who formerly disobeyed, †when the PATIENCE of GOD was waiting in the Days of Noah, while †an Ark was being prepared, †in which a few, that is, Eight Persons, were carried safely through the Water.

21 And Immersion, †a Representation of this, now †saves Us; (not a Putting away of the Filth

\* VATICAN MANUSCRIPT.—13. zealous of. 15. ANOINTED Lord. 16. as of Evil-doers—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." *Elsner* has produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 13. Prov. xvi. 7; Rom. viii. 28. † 14. Matt. v. 10-12. † 15. Acts. iv. 8; Col. iv. 6; 2 Tim. ii. 25. † 16. Heb. xiii. 18. † 16. Titus ii. 8; 1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4. † 18. Col. i. 21, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlix. 9; lxi. 1. † 20. Gen. vi. 3, 5, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5. † 21. Eph. v. 26. † 21. Acts ii. 38; xxii. 16.



σφως ἀγαθῆς ἐπερώτημα εἰς Θεόν,) δι' <sup>good seeking after towards</sup> <sup>God,</sup> through  
ἀναστάσεως Ἰησοῦ Χριστοῦ. <sup>22ος</sup> ἔστιν ἐν <sup>resurrection of Jesus Anointed; who is at</sup>  
δεξιᾷ \* [τοῦ] Θεοῦ, πορευθεὶς εἰς οὐρανόν,  
right [of the] God, having gone into heaven,  
ὑποταγέντων αὐτῷ ἀγγέλων καὶ  
having been subjected to him messengers and  
ἐξουσιῶν καὶ δυνάμεων.  
authorities and powers.

ΚΕΦ. δ'. 4.

Ἰησοῦ οὖν παθόντος \* [ὑπὲρ] ἡ-  
Anointed then having suffered [on behalf of  
μῶν] σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν  
us] in flesh, and you the same thought  
ὀπλίσασθε, (ὅτι ὁ παθὼν  
arm yourselves, (because the one having suffered  
\* [ἐν] σαρκί, πέπαυται ἁμαρτίας,) <sup>2εις</sup>  
[in] flesh, has ceased from sin,) in order  
τὸ μηκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελή-  
that no longer of men to desire, but to  
ματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί διῶσαι  
will of God the remaining in flesh to live  
χρόνον. <sup>3</sup> Ἀρκετὸς γὰρ \* [ἡμῖν] ὁ παρε-  
time. Sufficient for [for us] the having  
ληλυθὼς χρόνος \* [τοῦ βίου] τὸ θέλημα τῶν  
passed by time [of the life] the will of the  
ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν  
Gentiles to have-wrought, having walked in  
ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυ-  
licentiousness, in inordinate desires, in excesses  
γίας, κώμοις, πότοις, καὶ ἀθεμι-  
of wine, in revellings, in drinkings, and in un-  
τοις εἰδωλολατρείαις. <sup>4</sup> ἐν ᾧ ξενί-  
lawful idolatries; in which they are  
ζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν  
surprised, not running with of you to the same  
τῆς ἀσωτίας ἀνάγκησιν, βλασφημοῦντες. <sup>5</sup> οἱ  
the of profligacy excess, speaking evil; they  
ἀποδοῦσιν λόγον τῷ ἐτοίμως ἔχοντι  
shall give an account to him in readiness having  
κρίναι ζῶντας καὶ νεκρούς. <sup>6</sup> Εἰς  
to judge living ones and dead ones. In order to  
τοῦτο γὰρ καὶ νεκροῖς εὐηγγελί-  
this for also to dead ones was glad tidings  
σθη, ἵνα κριθῶσι μὲν  
announced, so that they might be judged indeed  
κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ  
according to men in flesh they might live but  
κατὰ Θεὸν πνεύματι. <sup>7</sup> Πάντων \* [δὲ]  
according to God in spirit. All things [but]  
τὸ τέλος ἤγγικε. <sup>8</sup> σὺν φρονήσατε  
the end has approached; be you of same mind

of the Flesh, ‡but the seeking of a good Conscience towards God,) ‡through the Resurrection of Jesus Christ;

22 who, having gone to Heaven, ‡is at the Right hand of God, ‡Angels and Authorities and Powers having been subjected to him.

CHAPTER IV.

1 ‡Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for ‡HE HAVING SUFFERED in Flesh has ceased from \*Sins;)

2 so as no longer ‡to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to ‡the Will of God.

3 For the TIME which has PASSED AWAY is sufficient ‡to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries;

4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming;

5 who shall give an Account to HIM ‡who is PREPARED to judge the Living and the Dead.

6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God.

7 ‡But the END of all things has approached; ‡be you, therefore, of a

\* VATICAN MANUSCRIPT.—22. of the—omit. 1. on behalf of us—omit. 1. in—omit. 1. Sins. 3. for us—omit. 3. of LIFE—omit. 7. but—omit. 7. the—omit.

21. Rom. x. 10. ‡ 21. 1 Pet. i. 3. ‡ 22. Psal. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. ‡ 22. Rom. viii. 38; 1 Cor. xv. 24; Eph. i. 21. ‡ 1. 1 Pet. iii. 18. ‡ 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. ‡ 2. Gal. ii. 20; 1 Pet. i. 14. ‡ 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. ‡ 3. Eph. ii. 2; iv. 17; 1 Thess. iv. 5. ‡ 5. Acts x. 42; xvii. 31. ‡ 7. Matt. xxiv. 13, 14; Rom. xiii. 12; Phil. iv. 5; Heb. x. 25. ‡ 7. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8.

οὖν, καὶ νήψατε εἰς τὰς προσευχάς.  
therefore, and be you vigilant in the prayers.

<sup>8</sup>Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην  
Above all things but the among yourselves love  
ἔκτενῇ ἔχοντες· ὅτι \* [ἡ] ἀγάπη καλύ-  
fervent having; because [the] love will

ψει πλῆθος ἀμαρτιῶν· <sup>9</sup>φιλόξενοι εἰς  
cover a multitude of sins; hospitable ones towards  
ἀλλήλους, ἄνευ γογγυσμῶν· <sup>10</sup>ἕκαστος καθὼς  
each other, without murmurings; each one as  
ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦν-  
received a free-gift, for others it serving,  
τες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος  
as good stewards of manifold favor

Θεοῦ. <sup>11</sup>Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ·  
of God. If any one speaks, as oracles of God;  
εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς  
if any one serves, as from strength which  
χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξά-  
supplies the God; so that in all things may be  
ζηταῖ ὁ Θεός διὰ Ἰησοῦ Χριστοῦ,  
glorified the God through Jesus Anointed,  
ὃ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
to whom is the glory and the might for the  
αἰῶνας τῶν αἰώνων· ἀμήν.  
ages of the ages; so be it.

<sup>12</sup>Ἀγαπητοί, μὴ ξενίζεσθε τῇ  
Beloved ones, not be you surprised with the  
ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γι-  
among you burning for a trial to you be-  
νομένη, ὡς ξένου ὑμῖν συμβαίνοντος·  
coming, as of a strange thing to you befalling;

<sup>13</sup>ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ  
but according to you partake in the of the  
Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ  
Anointed sufferings, rejoice you, so that also  
ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇ-  
in the revelation of the glory of him you may  
τε ἀγαλλιώμενοι. <sup>14</sup>Εἰ ὀνειδίζεσθε ἐν  
rejoice exulting. If you are reproached in  
ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς  
name of Anointed, happy ones; because the of  
δόξης καὶ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς  
glory and the of the God spirit on you  
ἀναπαύεται· [κατὰ μὲν αὐτοὺς βλασφη-  
rests; according to indeed them he is evil

μεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.]  
spoken of, according to but you he is glorified.]

<sup>15</sup>Μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς  
Not for any one of you let suffer as a murderer  
ἢ κλέπτης ἢ κακοποιός, ἢ ὡς ἄλλοτριεπίσκο-  
or a thief or an evil-doer, or as a meddling person;  
πος· <sup>16</sup>εἰ δὲ ὡς χριστιανός, μὴ αἰσχυνέσθω,  
if but as a Christian, not let him be ashamed

δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τού-  
let him glorify but the God in the respect to

sober mind, and be atten-  
tive to Prayers.

8 ‡ Above all things  
have fervent LOVE among  
yourselves; Because ‡ Love  
\* covers a Multitude of  
Sins.

9 ‡ Be hospitable to each  
other, ‡ without Murmur-  
ings.

10 ‡ As each one has  
received a Free gift, so  
minister it among your-  
selves, as ‡ Good Stewards  
of the Manifold Favor of  
God.

11 ‡ If any one speak,  
let it be as the Oracles of  
God; ‡ if any one serve,  
let it be as from the  
Strength which God sup-  
plies; so that in all things  
‡ God may be glorified  
through Jesus Christ;  
‡ whose is the GLORY and  
the POWER for the AGES  
of the AGES. Amen.

12 Beloved, be not sur-  
prised at ‡ the FIRE among  
you, occurring to you for  
a Trial, as though some  
strange thing was befall-  
ing you;

13 but as ‡ you partake  
of the SUFFERINGS of the  
ANointed one, rejoice; so  
that at the REVELATION of  
his GLORY, you may re-  
joice exultingly.

14 ‡ If you are re-  
proached in the Name of  
Christ, happy are you; Be-  
cause the SPIRIT of GLORY  
and THAT of GOD rests on  
you.

15 For ‡ let none of you  
suffer as a Murderer, or a  
Thief, or an Evil-doer, or  
as a Meddling person;

16 but if as a Christian,  
let him not be ashamed,  
‡ but let him glorify GOD  
\* in this NAME.

\* VATICAN MANUSCRIPT.—8. covers. 14. indeed according to them he is evil spoken of, but according to you he is glorified—omit. 16. in this NAME.

‡ 8. Heb. xiii. 1; Col. iii. 14. ‡ 8. James v. 20. ‡ 9. Rom. xii. 13; Heb. xiii. 2. ‡ 9. 2 Cor. ix. 7; Phil. ii. 14. ‡ 10. Rom. xii. 6; 1 Cor. iv. 7. ‡ 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. ‡ 11. Jer. xxiii. 23. ‡ 11. Rom. xii. 6-8; 1 Cor. iii. 10. ‡ 11. Eph. v. 20; 1 Pet. ii. 5. ‡ 11. 1 Tim. vi. 16; 1 Pet. v. 11; Rev. i. 6. ‡ 12. 1 Cor. iii. 13; 1 Pet. i. 7. ‡ 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10; Phil. iii. 10; 1 Pet. v. 1, 10. ‡ 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. ‡ 15. 1 Pet. ii. 20. ‡ 16. Acts v. 41.

τῷ. 17<sup>ο</sup> Ὅτι ὁ καιρὸς τοῦ ἀρξασθαι τὸ  
this. Because the season for the to begin the  
κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶ-  
judgment from the house of the God; if but first  
τον ἀφ' ἡμῶν, τὸ τέλος τῶν ἀπει-  
from of us, what the end of those being  
θούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ;  
disobedient to the of the God glad tidings?  
18 καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσε-  
and if the just one scarcely is safe, the impious  
βής καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε  
one and sinner where will appear? therefore  
καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ  
also those suffering according to the will of the  
Θεοῦ, \* [ὥς] πιστῷ κτίστη παρατιθέσθω-  
God, [as] to a faithful creator let commit  
σαν τὰς ψυχὰς \* [ἑαυτῶν] ἐν ἀγαθῷ  
the lives [of themselves] in doing  
ποῦν.  
good.

ΚΕΦ. ε'. 5.

1 Πρεσβυτέρους \* [τοὺς] ἐν ὑμῖν παρακα-  
Elders [the] among you I exhort,  
λῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν  
the fellow-elder and witness of those  
τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελού-  
of the Anointed sufferings, the and of the being  
σης ἀποκαλύπτεσθαι δόξης κοινωνός. 2 ποι-  
about to be revealed glory partaker; do you  
μάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ,  
feed the among you flock of the God,  
\* [ἐπισκοποῦντες] μὴ ἀναγκαστῶς, ἀλλ' ἐκου-  
[overseeing] not by constraint, but volun-  
σίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·  
tarily; nor for base gain, but promptly;  
3 \* [μηδ' ὡς κατακυριεύοντες τῶν κληρῶν,  
[nor as being lords of the heritages,  
ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.] 4 καὶ φα-  
but patterns being of the flock;] and hav-  
νερωθέντος τοῦ ἀρχιποίμενος, κομιεῖ-  
been manifested of the chief shepherd, you will  
σθε τὸν ἀμαράντινον τῆς δόξης στέφανον.  
obtain the unfading of the glory crown.  
5 Ὅμοίως νεώτεροι ὑποτάγητε πρε-  
In like manner younger ones be you subject to  
σβυτέροις· πάντες δὲ ἀλλήλοις \* [ὑποτασ-  
seniors; all but to each other [being  
σόμενοι,] τὴν ταπεινοφροσύνην ἐγκομβώσα-  
subject,] the humility be you clothed  
σθε· ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσ-  
with; because the God to haughty ones is in oppo-  
σεται, ταπεινοῖς δὲ δίδωσι χάριν. 6 Ταπει-  
sation, to lowly ones but he gives favor. 6 Ταπει-

17 Because the SEASON  
is coming for †the JUDG-  
MENT to BEGIN from the  
HOUSE of GOD; and if it  
begin first from us, †what  
the END of THOSE who are  
disobedient to the GLAD  
TIDINGS of GOD?

18 And if the RIGHT-  
OUS persons scarcely is safe,  
where will the IMPIOUS  
and the Sinner appear?

19 Therefore, let even  
THOSE who are SUFFERING  
according to the WILL of  
GOD, †commit their  
LIVES in doing good to a  
Faithful Creator.

CHAPTER V.

1 The Elders, \*there-  
fore, who are among you  
I exhort, who am a CO-  
ELDER, and †a Witness  
of the SUFFERINGS of the  
ANOINTED one, and †a  
PARTAKER of that GLORY  
which is GOING to be re-  
vealed;

2 †tend the FLOCK of  
God which is with you,  
overseeing not by con-  
straint, but voluntarily;  
†neither for base gain,  
but readily;

3 \* [neither as †being  
lords of the HERITAGES,  
but being †Patterns to the  
FLOCK;]

4 and when the †CHIEF  
SHEPHERD is manifested,  
you will obtain the UN-  
FADING †CROWN of GLORY.

5 In like manner, let  
the Younger persons be  
subject to the Seniors;  
and †all of you submit to  
each other, and be clothed  
with HUMILITY; Because  
†God is opposed to the  
Haughty, †but he bestows  
Favor on the Humble.

\* VATICAN MANUSCRIPT.—19. as—omit. 19. of themselves—omit. 1. the—omit. 1. therefore. 2. overseeing—omit. 3.—omit. 5. being subject—omit.

† 17. Mal. iii. 5. † 17. Luke x. 12, 14. † 19. Psal. xxxi. 5; Luke xxiii. 46. † 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39. † 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15-17; Acts xx. 28. † 2. 1 Tim. iii. 3, 8; Titus i. 7. † 3. 2 Cor. i. 24. † 3. 1 Tim. iv. 12; Titus ii. 7. † 4. Heb. xiii. 20. † 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. † 5. Rom. xii. 10; Eph. v. 21; Phil. ii. 3. † 5. James iv. 6. † 5. Isa. lxvii. 15; lxi. 2.

ὑψώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα  
humbled therefore under the mighty hand

τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·  
of the God, so that you be may exalt in a season;  
ἵπασαν τὴν μέριμναν ὑμῶν ἐπιρροίψαντες ἐπ’  
all the anxious care of you having cast on

αὐτόν, ὅτι αὐτῷ μέλλει περὶ  
him, because with him is care concerning

ὑμῶν. <sup>8</sup>Νήψατε, γρηγορήσατε· ὁ ἀντίδικος  
you. Be you sober, be you watchful; the opponent

ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περι-  
of you an accuser, like a lion roaring, walks

πατεῖ, ζητῶν τίνα καταπίῃ· <sup>9</sup>ᾧ ἀν-  
about seeking whom he may gulp down; to whom be

τίστητε στερεοὶ τῇ πίστει, εἰδότες,  
you opposed steadfast ones in the faith, knowing,

τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ  
the same kinds of the sufferings by the in world

ἀδελφότητι ἐπιτελεῖσθαι. <sup>10</sup>Ὁ δὲ Θεὸς  
brotherhood to be fully endured. The and God

πάσης χάριτος ὁ καλέσας ἡμᾶς εἰς τὴν  
of all favor that one having called us into the

αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ \* [Ἰη-  
age-lasting of himself glory by Anointed [Je-  
σοῦ,] ὀλίγον παθόντας, αὐτὸς καταρτί-  
sus,] a little having suffered, himself to com-  
σαι \* [ὑμᾶς,] στηρίξει, σθενώσει,  
plete [you,] he will confirm, he will strengthen,  
\* [θεμελιώσει.] <sup>11</sup>Αὐτῷ \* [τῇ δόξῃ, καὶ] τὸ  
the will establish.] To him [the glory, and] the  
κράτος εἰς τοὺς αἰῶνας \* [τῶν αἰώνων.] ἀμήν.  
power for the ages [of the ages,] so be it.

<sup>12</sup>Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ  
By means of Silvanus to you of the faithful

ἀδελφοῦ, ὡς λογίζομαι, δι’ ὀλίγων ἔγρα-  
a brother, as I think, in a few I have

ψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην  
written, exhorting and strongly testifying this

εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστή-  
to be true favor of the God, in which you

κατε. <sup>13</sup>Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι  
have stood. Salutes you she in Babylon

συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς μου.  
chosen jointly, and Mark the son of me.

<sup>14</sup>Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.  
Salute you each other with a kiss of love.

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ \* [Ἰησοῦ.]  
Peace to you to all those in Anointed [Jesus.]

6 ‡Be you humbled, therefore, under the  
MIGHTY Hand of God, that he may exalt You in  
due Time;

7 ‡having cast All your  
ANXIETY on him, Because  
he cares for you.

8 ‡Be sober, be vigi-  
lant; your OPPONENT, the  
Enemy, like a roaring  
Lion, is walking about,  
\*seeking to devour;

9 ‡to whom be opposed,  
standing firm in the  
FAITH; ‡knowing that  
the SAME SUFFERINGS are  
fully endured by YOUR  
Brotherhood in the World.

10 And THAT GOD of All  
Favor, ‡who has CALLED  
\*you to His AIONIAN  
Glory, by \*the ANOINTED  
one, when you have suffer-  
ed a short time, \*will  
himself ‡complete, con-  
firm, strengthen you.

11 ‡To him be the  
GLORY and the POWER for  
the AGES. Amen.

12 By ‡Silvanus, a  
FAITHFUL Brother to you,  
(as I think,) I have ‡writ-  
ten briefly, exhorting and  
strongly testifying that  
this is the True Favor of  
God in which \*you stand.

13 THAT CO-ELECT  
‡Congregation in Babylon  
salutes you, and ‡Mark  
my SON.

14 ‡Salute each other  
with a Kiss of Love.  
‡Peace be to YOU All in  
Christ Jesus.\*

\* VATICAN MANUSCRIPT.—8. seeking to devour. 10. you. 10. the Anointed one. 10. Jesus—omit. 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the GLORY and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus—omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. *Grotius* approves the addition, and *Beza* observes that Peter omitted the word *ecclesia* as is often done with regard to words in common use. But *Mill* and *Wall* think the translation should be, “She who is in Babylon,” and that the apostle meant his own wife, or some honorable woman in that city. *Lardner* says it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Macknight*.

6. James iv. 10. ‡ 7. Psal. xxxvii. 5; iv. 22; Matt. vi. 25; Luke xii. 11, 12; Heb. xiii. 5. ‡ 8. Luke xxi. 34, 36; 1 Thess. v. 6. ‡ 9. Eph. vi. 11, 13; James iv. 7. ‡ 9. Acts xiv. 22; 1 Thess. iii. 3. ‡ 10. 1 Cor. i. 9; 1 Tim. vi. 12. ‡ 10. Heb. xiii. 21; Jude 24. ‡ 11. 1 Pet. iv. 11; Rev. i. 6. ‡ 12. 2 Cor. i. 19. ‡ 12. Heb. xiii. 22. ‡ 13. Acts xii. 12, 25. ‡ 24. Rom. xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. ‡ 14. Eph. vi. 23.

\*SECOND OF PETER.

ΚΕΦ. α'. 1.

Ἰσμεῶν Πέτρος, δοῦλος καὶ ἀπόστολος  
Simeon Peter, a bondman and an apostle  
Ἰησοῦ Χριστοῦ, τοῖς ἰσότημον ἡμῖν  
of Jesus Anointed, to those equally precious to us  
λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ  
Having obtained faith by righteousness of the God  
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Ἐχάρης  
of us and a savior Jesus Anointed; favor  
ὑμῖν καὶ εἰρήνη πληθυνθεῖν ἐν ἐπιγνώσει  
to you and peace may be multiplied by a knowledge  
τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν. Ὡς  
of the God, and of Jesus the Lord of us. As  
πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ  
all to us of the divine power of him the things  
πρὸς ζωὴν καὶ εὐσέβειαν δεδορημένης,  
in respect to life and piety having been granted,  
διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος  
through the knowledge of the one having called  
ἡμᾶς διὰ δόξης καὶ ἀρετῆς. Ὡς (δι' ὧν  
us by means of glory and virtue; (through which  
τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δε-  
the greatest to us and precious promises have  
δωρηται, ἵνα διὰ τούτων γένη-  
been given, so that through these you might  
σθε θείας κοινωνοὶ φύσεως ἀποφυ-  
become of a divine partakers nature having fled  
γόντες τῆς ἐν κόσμῳ, ἐν ἐπιθυμίᾳ  
away from the in world, by inordinate desire  
φθορᾶς.) καὶ αὐτὸ τοῦτο δὲ σπουδὴν  
corruption;) also very this thing and diligence  
πᾶσαν παρεισενέγκαντες. ἐπιχορηγήσατε ἐν  
all having brought in beside; do you superadd to  
τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρε-  
the faith of you the fortitude, to and the forti-  
τῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν  
tude the knowledge, to and the knowledge the  
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπο-  
self-control, to and the self-control the  
μονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,  
patience, to and the patience the piety,  
ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ  
to and the piety the brotherly-kindness, to and  
τῇ φιλαδελφίᾳ τὴν ἀγάπην. Ταῦτα γὰρ  
the brotherly-kindness the love. These things for  
ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἄρ-  
to you belonging and abounding, not idle  
γούς οὐδὲ ἀκάροπους καθίστησιν εἰς τὴν  
ones nor unfruitful ones they make you in the  
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.  
of the Lord of us Jesus Anointed knowledge;

CHAPTER I.

1 Simon Peter, a Bond-servant and an Apostle of Jesus Christ, to THOSE who have OBTAINED an Equally precious Faith with us, by the Righteousness of our God and Savior Jesus Christ;

2 ‡may Favor and Peace be multiplied to You by a Knowledge of God and of Jesus our LORD;

3 even as his DIVINE Power has granted to us ALL THINGS relating to Life and Piety, ‡through the KNOWLEDGE of HIM ‡who CALLED us ‡by Glory and Virtue;

4 ‡on account of which VERY GREAT and Precious Promises have been bestowed on us, so that through these you might become ‡Partakers of the Divine Nature, ‡having fled away from the CORRUPTION that is in \*the WORLD through Lust;

5 and for this very thing also, ‡using all Diligence, superadd to your FAITH FORTITUDE, and to FORTITUDE KNOWLEDGE,

6 and to KNOWLEDGE SELF-CONTROL, and to SELF-CONTROL PATIENCE, and to PATIENCE PIETY,

7 and to PIETY BROTHERLY-KINDNESS, and ‡to BROTHERLY-KINDNESS LOVE.

8 For these things being in You and abounding, they will not permit you to be inactive ‡nor unfruitful in the KNOWLEDGE of our LORD Jesus Christ;

\* VATICAN MANUSCRIPT.—Title—SECOND OF PETER. 4. the WORLD.

† 3. by a Glorious Kindness.—Wakefield. By his own illustrious perfections.—Dickenson. A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows;—"by his own glory and power," or "by his own glorious power."

‡ 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. ‡ 2. 1 Pet. i. 2. ‡ 3. John xvii. 3. ‡ 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. ‡ 4. 2 Cor. vii. 1. ‡ 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John iii. 2. ‡ 4. 2 Pet. ii. 18, 20. ‡ 5. 2 Pet. iii. 18. ‡ 7. Gal. vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 21. ‡ 8. John xv. 2; Titus iii. 14.

οὐ γὰρ μὴ πάρεστι ταῦτα, τυφλός  
 to whom for not is present these things, blind  
 ἐστι, μυωπάζων, λήθην λα-  
 is, being short-sighted, a forgetfulness having  
 θὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ  
 received of the purification of the old of himself  
 ἀμαρτημάτων. <sup>10</sup> Διὸ μᾶλλον, ἀδελφοί, σπου-  
 sins. Therefore rather, brethren, do you  
 δάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ  
 earnestly strive sure of you the calling and  
 ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιῶντες  
 election to make; these things for doing  
 οὐ μὴ πταιστέ ποτε. <sup>11</sup> Οὕτω γὰρ  
 not not you may fall at any time. So for  
 πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσοδος  
 richly will be furnished to you the entrance  
 εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν  
 into the age-lasting kingdom of the Lord of us  
 καὶ σωτῆρος Ἰησοῦ Χριστοῦ. <sup>12</sup> Διὸ οὐκ ἄμε-  
 and Savior Jesus Anointed. Therefore not I will  
 λήσω ἀεὶ ὑμᾶς ὑπομνήσκων περὶ  
 neglect always you to remind concerning  
 τούτων, καίπερ εἰδότας, καὶ ἐστηριγ-  
 these things, although knowing, and being es-  
 μένους ἐν τῇ παρούσῃ ἀληθείᾳ. <sup>13</sup> Δίκαιον  
 tablished in the present truth. Right  
 δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ  
 and I think, in as much as I am in this  
 τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·  
 the tabernacle, to stir up you by a reminding;  
<sup>14</sup> εἰδὼς, ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις  
 knowing, that near at hand it is the laying aside  
 τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος  
 of the tabernacle of me, as even the Lord  
 ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. <sup>15</sup> Σπου-  
 of us Jesus Anointed declared to me. I will  
 δάσω δὲ καὶ ἐκάστοτε, ἔχειν ὑμᾶς μετὰ  
 endeavor but also always, to have you after  
 τὴν ἐμὴν ἔξοδον, τὴν τούτων μνή-  
 the my departure, the of these things a recol-  
 μην ποιεῖσθαι. <sup>16</sup> Οὐ γὰρ σεσοφισμέ-  
 lection to make. Not for having been cunningly  
 νοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν  
 devised tales having followed out we made known  
 ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
 to you the of the Lord of us Jesus Anointed  
 δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννη-  
 power and presence, but lookers on having  
 θέντες τῆς ἑκείνου μεγαλειότητος. <sup>17</sup> Λαβὼν  
 become of the of that greatness. Having received  
 γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν,  
 for from God a Father honor and glory,  
 φωνῆς ἐνεχθείσης αὐτῷ τοιαῦ-  
 from a voice having been brought to him of this  
 δε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός  
 kind by the magnificent glory; This  
 ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν  
 is the son of me the beloved, in whom

9 for he who is not pos-  
 sessed of these things is  
 blind, closing his eyes,  
 having become forgetful  
 of the PURIFICATION of  
 his OLD Sins.

10 Therefore, Brethren,  
 more earnestly endeavor  
 to make Your CALLING  
 and Election sure; since  
 by doing These things  
 you will never fall;

11 for thus richly will be  
 furnished to you the EN-  
 TRANCE into the AIONIAN  
 Kingdom of our LORD  
 and Savior Jesus Christ.

12 Therefore I will  
 \*not neglect always to re-  
 mind You of these things,  
 although you know and  
 are established in the  
 PRESENT Truth.

13 And I think it right,  
 as long as I am in This  
 TABERNACLE, to excite  
 you by Remembrance;

14 knowing That the  
 LAYING ASIDE of the  
 TABERNACLE is at hand,  
 even as our LORD Jesus  
 Christ declared to me.

15 Now I will also en-  
 deavor always to have you,  
 after MY Departure, to  
 make MENTION of these  
 things.

16 For we have not been  
 following cunningly de-  
 vised Tales, in making  
 known to you the POWER  
 and Appearance of our  
 LORD Jesus Christ, but  
 were Beholders of THAT  
 Greatness.

17 For having received  
 from God the Father  
 Honor and Glory, a Voice  
 of this kind was brought  
 to him by the MAGNIFI-  
 CENT Glory—"This is my  
 \*SON, the BELOVED, in  
 "whom I delight."

\* VATICAN MANUSCRIPT.—12. be ready always. 17. my SON, my BELOVED.

† 9. 1 John ii. 9, 11. † 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. † 10. 2 Pet. iii. 17. † 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. † 12. 1 Pet. v. 12; 2 Pet. iii. 17. † 13. 2 Cor. v. 1, 4. † 14. 2 Tim. iv. 6. † 14. John xxi. 18, 19. † 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii. 17; iv. 2. † 16. Matt. xvii. 1, 2; Mark ix. 2; John i. 14; 1 John i. 1. † 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ἐγὼ εὐδόκησα. <sup>18</sup>Καὶ ταύτην τὴν φωνὴν ἡμεῖς  
I am delighted. And this the voice we  
ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν  
heard from heaven having been brought with  
αὐτῷ ὄντες ἐν \* [τῷ] ὄρει τῷ ἁγίῳ,  
him being in [the] mountain the holy,  
<sup>19</sup>καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν  
and we have more firm the prophetic  
λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς  
word; to which well you do taking heed, as  
λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ  
to a lamp shining in a filthy place, till of which  
ἡμέρα διανύσῃ, καὶ φωσφόρος ἀνα-  
a day may shine through, and bringing light may  
τείλῃ ἐν ταῖς καρδίαις ὑμῶν. <sup>20</sup>τοῦτο πρῶτον  
arise in the hearts of you; this first  
γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς,  
knowing, that all prophecy of a writing,  
ἰδίας ἐπιλύσεως οὐ γίνεται. <sup>21</sup>Οὐ γὰρ θελή-  
of its own loosing not it is. Not for by  
ματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία,  
will of man was brought at any time prophecy,  
ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλά-  
but by spirit holy being moved spokē  
λησαν \* [ἅγιοι] Θεοῦ ἄνθρωποι.  
[holy] of God men.

## ΚΕΦ. 6'. 2.

<sup>1</sup>Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ  
Were but even false prophets among the  
λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδά-  
people, as also among you will be false teachers,  
σκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις  
who will privately introduce heresies  
ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς  
of destruction, even the having bought them  
δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς  
sovereign Lord denying, bringing on themselves  
ταχυνὴν ἀπώλειαν. <sup>2</sup>καὶ πολλοὶ ἐξακολουθή-  
swift destruction, (and many will follow  
σουσιν αὐτῶν ταῖς ἀσελείαις, δι'  
of them the impure practices, on account of  
οὔς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθή-  
whom the way of the truth will be evil  
σεται.) <sup>3</sup>καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις  
spoken of; and by covetousness deceitful words  
ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα  
you they will make gain of; to whom the judgment  
ἐκπαλαὶ οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν  
of old not lingers, and the destruction of them  
οὐ νυστάζει. <sup>4</sup>Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρ-  
not slumbers. If for the God messengers having  
τησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς  
sinned not spared, but with chains  
ζόφου ταρταρώσας παρό-  
of thick darkness having confined Tartarus he de-

18 And This VOICE  
which was brought from  
Heaven we heard, being  
with him on the HOLY  
Mountain.

19 And we have the  
PROPHETIC Word more  
confirmed, to which you  
do well, taking heed, (as  
to a Lamp shining in a  
Dark Place, till the Day  
dawn, and the Light-  
bringer may arise,) in  
your HEARTS;

20 This first ascertain-  
ing, That All Prophecy of  
Scripture is not of its own  
Solution;

21 for not at any time  
was Prophecy brought  
by the Will of Man, but  
Men from God spoke, be-  
ing moved by holy Spirit.

## CHAPTER II.

1 But there were even  
False Prophets among the  
PEOPLE, as also there  
will be False teachers  
among you, who will pri-  
vately introduce destruc-  
tive Heresies, even deny-  
ing the SOVEREIGN LORD  
who BOUGHT them, bring-  
ing on themselves Swift  
Destruction.

2 And many will follow  
Their Impurities; on ac-  
count of whom the WAY of  
TRUTH will be reviled;

3 and with Convetous-  
ness they will make gain  
of You with Deceitful  
Words; whose JUDGMENT  
of old does not linger, and  
their DESTRUCTION does  
not slumber.

4 For if GOD did not  
spare the Angels who  
sinned, but having confined  
them in Tartarus with  
Chains of Thick darkness,  
delivered them over into  
custody for Judgment;

\* VATICAN MANUSCRIPT.—18. the—omit. 21. holy—omit. 21. Men from God spoke.

† 18. Matt. xvii. 6. † 19. Ps. cxix. 105; John v. 35. † 21. 2 Tim. iii. 16; 1 Pet. i. 11. † 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. † 1. Deut. xiii. 1. † 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1; Jude 18. † 1. Jude 4. † 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 29; 1 Pet. i. 18; Rev. v. 9. † 1. Phil. iii. 19. † 3. Rom. xvi. 18; 2 Cor. xii. 17, 18; 1 Tim. vi. 5. † 3. 2 Cor. ii. 17.

δωκεν εἰς κρίσιν τηρουμένους· <sup>5</sup>καὶ  
 livered up for a judgment being kept; and  
 ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὀγδοὺν  
 of old a world not he spared, but eighth  
 Νῶε δικαιοσύνης κήρυκα ἐφύλαξε κατα-  
 Noah of righteousness a herald he kept safe a del-  
 κλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· <sup>6</sup>καὶ  
 uge to a world of impious one having brought and  
 πόλεις Σοδόμων καὶ Γομόρρας τεφρώ-  
 cities of Sodom and Gomorrah having reduced  
 σας \* [καταστροφῇ] κατέκρινεν, ὑπό-  
 to ashes [to an overthrow] he condemned, an ex-  
 δειγμα μελλόντων ἀσεβεῖν τεθεικώς·  
 ample future to be impious having been placed;  
<sup>7</sup>καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς  
 and just Lot being wearied by the  
 τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς  
 of the lawless ones in lewdness of behavior  
 ἐρρύσατο· <sup>8</sup>(βλέμματι γὰρ καὶ ἀκοῇ ὁ  
 he rescued; (in seeing for and in hearing the  
 δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ  
 just one, dwelling among them, day by  
 ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβα-  
 days soul righteous with lawless deeds was  
 σάνιζεν·) <sup>9</sup>οἶδε Κύριος εὐσεβεῖς ἐκ πειρα-  
 tormented;) knows Lord pious ones out of temp-  
 σμοῦ ρύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρί-  
 tation to rescue, unjust ones but for a day of  
 σεως κολαζομένους τηρεῖν· <sup>10</sup>μάλιστα δὲ  
 judgment being cut off to be kept; especially but  
 τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πο-  
 those after flesh in lust of pollution going,  
 ρευομένους, καὶ κυριότητος καταφρονούντας.  
 and lordship despising.  
 Τολμηταί, αὐθάδεις, δόξας οὐ τρέμου-  
 Daring, self-willed, of dignities not they are  
 σι βλασφημοῦντες· <sup>11</sup>ὅπου ἄγγελοι ἰσχυ-  
 afraid speaking evil; where messengers in strength  
 καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ'  
 and power greater being, not bring against  
 αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν· <sup>12</sup>οὗτοι  
 them from Lord a railing judgment; these  
 δέ, ὥς ἄλογα ζῶα, φυσικά, γεγεννη-  
 but, like irrational animals, natural, having been  
 μένα εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς  
 made for capture and slaughter, in which things  
 ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ  
 they do not understand reviling, in the corruption  
 αὐτῶν καταφθαρήσονται, <sup>13</sup>κομιούμενοι μι-  
 of them they will be destroyed, receiving a re-  
 σθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν  
 ward of unrighteousness; a pleasure esteeming the  
 ἐν ἡμέρᾳ τρυφῆν, σπῖλοι καὶ μῶμοι, ἐντρυ-  
 in day luxury, spots and stains, revelling  
 φῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευω-  
 in the deceptions of themselves, feast-  
 γούμενοι ὑμῖν, <sup>14</sup>ὀφθαλμοὺς ἔχοντες μεστοὺς  
 ing together with you, eyes having full

5 and did not spare the  
 Old World, but kept in  
 safety Noah, the Eighth  
 ‡a Herald of Righteous-  
 ness, bringing ‡a Deluge  
 on a World of Impious  
 men;

6 and condemned the  
 Cities of Sodom and  
 Gomorrah, ‡reducing them  
 to ashes, ‡making them  
 an Example for the im-  
 pious hereafter;

7 ‡but rescued Right-  
 eous Lot, being grievously  
 harassed with the lewd  
 CONDUCT of the LAWLESS;

8 (for that RIGHTEOUS  
 man dwelling among  
 them, was Daily torment-  
 ing his righteous Soul,  
 by seeing and hearing  
 their Lawless Deeds;)

9 ‡the Lord knows how  
 to rescue the Pious out of  
 Trial, and to keep the Un-  
 righteous for a Day of  
 Judgment to be cut off;

10 but more especially  
 ‡THOSE who go after the  
 Flesh in the Lust of Pol-  
 lution, and who despise  
 Dominion; daring, self-  
 willed, they are not  
 afraid to revile Dignities,

11 where the Angels  
 who are greater in Strength  
 and Power do not bring  
 against them a Reviling  
 Judgment from the Lord:

12 but these, ‡like  
 natural Irrational  
 Animals, made for cap-  
 ture and slaughter, revil-  
 ing things which they do  
 not understand, will be  
 destroyed by their own  
 CORRUPTION,

13 \*receiving ‡a Re-  
 ward of Unrighteousness.  
 They esteem ‡LUXURIOUS  
 FESTIVITY by Day a Pleas-  
 ure; ‡Spots and Blem-  
 ishes, revelling in their  
 \*LOVE-FEASTS, ‡while  
 feasting together with  
 you;

\* VATICAN MANUSCRIPT.—6. to an Overthrow—omit. 13. being Unrighteous, they have a Reward of Unrighteousness. 13. LOVE-FEASTS.

‡ 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii. 20. ‡ 5. 1 Pet. iii. 19.  
 ‡ 5. 2 Pet. iii. 6. ‡ Gen. xix. 24; Deut. xxix. 23; Jude 7. ‡ 6. Num. xxvi.  
 10. ‡ 7. Gen. xix. 16. ‡ 9. Ps. xxxiv. 17, 19; 1 Cor. x. 13. ‡ 10. Jude 4,  
 7, 8, 10, 16. ‡ 12. Jer. xii. 3; Jude 19. ‡ 13. Phil. iii. 19. ‡ 13. Rom. xiii.  
 13; Jude 12; 1 Cor. xi. 20, 21.



μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δε-  
 of an adulteress and unrestrained from sin,  
 λεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυ-  
 alluring souls unstable, a heart having  
 μνασμένην πλεονεξίας ἔχοντες, κατάρας  
 been trained for covetousness having, of a curse  
 τέκνα, <sup>15</sup>καταλιπόντες εὐθείαν ὁδόν, ἐπλανή-  
 children, having left a straight way, they  
 θησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βα-  
 wandered, having followed in the way of the  
 λαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδι-  
 Balaam of the Bosor, who a reward of unright-  
 κίας ἠγάπησεν, <sup>16</sup>ἔλεγξιν δὲ ἔσχεν ἰδίας  
 eousness loved, a reproof but he had of his own  
 παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀν-  
 transgression; a beast of burden dumb, with of  
 θρώπου φωνῇ φθεγγόμενον, ἐκώλυσε τὴν τοῦ  
 man a voice having spoken, restrained the of the  
 προφήτου παραφρονίαν. <sup>17</sup>Οὗτοι εἰσι πηγαὶ  
 prophet madness. These are fountains  
 ἀνυδροί, καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυ-  
 without water, and fogs by a whirlwind being  
 νόμεναι· οἷς ὁ ζόφος τοῦ σκότους  
 driven; for which the gloom of the darkness  
 \* [εἰς αἰῶνα] τετήρηται. <sup>18</sup>Υπέρογκα γὰρ μα-  
 [for an age] has been kept. Swellings for of  
 ταιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυ-  
 folly speaking they allure by lusts  
 μίαις σαρκός, ἀσελγείαις, τοὺς ὀλίγως ἀπο-  
 of flesh, by impurities, those scarcely having  
 φυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομέ-  
 fled away from those in error living;  
 νους· <sup>19</sup>ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐ-  
 freedom to them promising them-  
 τοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὃ  
 selves slaves being of the corruption; by what  
 γὰρ τις ἠττηται, τούτῳ καὶ δεδού-  
 for any one has been overcome, by this also he has  
 λωται. <sup>20</sup>Εἰ γὰρ ἀποφυγόντες τὰ μιά-  
 been enslaved. If for having fled away from the  
 σματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυ-  
 pollutions of the world by a knowledge of the  
 ρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις  
 Lord and Savior Jesus Anointed, with these  
 δὲ πάλιν ἐμπλακέντες ἠττώνται,  
 and again having been entangled they are overcome,  
 γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα  
 has become to them the things last worse  
 τῶν πρώτων. <sup>21</sup>Κρεῖττον γὰρ ἦν αὐτοῖς,  
 of the first. Better for it was for them,  
 μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης,  
 not to have known the way of the righteousness,  
 ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς  
 than having known to have turned back from the  
 παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.  
 having been delivered to them holy commandment.  
<sup>22</sup>Συμβέβηκε \* [δὲ] αὐτοῖς τὸ τῆς ἀληθοῦς  
 It has happened [but] to them the of the true

14 having Eyes full of  
 an Adulteress, and unre-  
 strained from Sin, alluring  
 unstable Souls; †having a  
 Heart exercised in Lasci-  
 viousness; Children of a  
 Curse;

15 having forsaken the  
 Right Path, they wan-  
 dered; having followed  
 the way of †BALAAM, the  
 son of \*BEOR, they loved  
 the Reward of Unright-  
 eousness;

16 but he had a Reproof  
 for His Transgression;  
 a dumb Beast, speaking  
 with a \*Man's Voice re-  
 strained the MADNESS of  
 the PROPHET.

17 †These are Foun-  
 tains without water, and  
 Fogs driven along by a  
 Whirlwind, for whom the  
 GLOOM of DARKNESS is  
 reserved.

18 For †speaking ex-  
 travagant words of Van-  
 ity, they allure by Sen-  
 sual Lusts and Impure  
 practises, †THOSE who  
 had scarcely FLED AWAY  
 from THOSE LIVING in  
 Error;

19 promising †Freedom  
 to them, being themselves  
 †Slaves of CORRUPTION;  
 for by what any one has  
 been overcome, to this al-  
 so he has been enslaved.

20 For †if, having fled  
 away from the POLLU-  
 TIONS of the WORLD, by  
 the Knowledge of our  
 LORD and Savior Jesus  
 Christ, and having been  
 again entangled they are  
 overcome by them, the  
 LAST state with them  
 has become worse than  
 the FIRST.

21 For †it were better  
 for them not to have  
 known the WAY of RIGHT-  
 EOUSNESS, than having  
 known it, to have turned

\* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness.  
 16. Men's. 19. for an Age—omit.

† 14. Jude 11. † 15. Num. xxii. 5, 7, 23, 28; Jude 11. † 17. Jude 12, 13.  
 † 18. Jude 16. † 19. 2 Pet. i. 4. † 19. Gal. v. 18; 1 Pet. ii. 16. † 19. John  
 viii. 34; Rom. vi. 16. † 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27.  
 † 21. Luke xii. 47, 48; John ix. 41; xv. 22.

παροιμίας· Κῶν ἐπιστρέψας ἐπὶ τὸ ἴδιον  
 proverb; A dog having turned back to the own  
 ἔξέραμα· καὶ· ὧς λουσαμένη, εἰς  
 vomit; and; A hog having been washed, to  
 κύλισμα βορβορόρου.  
 a rolling-place of mire.

## ΚΕΦ. γ' 3.

Ἡ ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν  
 This now, beloved ones, second to you  
 γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν  
 I write a letter, in which I stir up of you by  
 ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν· ὡς μνη-  
 a remembrance the sincere mind; to be  
 σθῆναι τῶν προειρημένων ῥημάτων  
 mindful of the having been spoken before words  
 ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν  
 by the holy prophets, and of the of the  
 ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ  
 apostles of us commandment of the Lord and  
 σωτῆρος· τοῦτο πρῶτον γινώσκοντες, ὅτι  
 savior; this first knowing, that  
 ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμ-  
 will come in last of the days with  
 παιγμονῇ ἐμπαίχται, κατὰ τὰς ἰδίας ἐπι-  
 scoffing scoffers, according to the own lusts  
 θυμίας αὐτῶν πορευόμενοι, καὶ λέγοντες·  
 of themselves walking, and saying;  
 Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐ-  
 Where is the promise of the presence of  
 τοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθη-  
 him? from of which for the fathers fell asleep,  
 σαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτί-  
 all things thus remains from a beginning of  
 σεως. Ὡς ἀνθάνει γὰρ αὐτοὺς τοῦτο  
 creation. It escapes notice for them this  
 θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ  
 being willing, that heavens were of old, and  
 γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνε-  
 earth out of water and through water having  
 στώσα, τῷ τοῦ Θεοῦ λόγῳ,  
 been placed together, by the of the God word,  
 ὅθεν ὁ τότε κόσμος ὕδατι  
 by means of which things the then world by water  
 κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν  
 having been deluged was destroyed; the but now  
 οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθη-  
 heavens and the earth by the him word hav-  
 σαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς  
 ing been treasured up are, for fire being kept to  
 ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν  
 a day of judgment and destruction of the impious  
 ἀνθρώπων. Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς,  
 men. One but this not let escape you,  
 ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὥς  
 beloved ones, that one day with Lord as  
 χίλια ἔτη, καὶ χίλια ἔτη ὥς ἡμέρα  
 a thousand years, and a thousand years as a day

back from the HOLY Com-  
 mandment DELIVERED to  
 them.

22 But it has happened  
 to them according to the  
 TRUE Proverb; ‡“The  
 Dog returned to his own  
 Vomit; and the washed  
 Hog to Rolling in Mire.”

## CHAPTER III.

1 This Second Epistle,  
 Beloved, I now write to  
 you, in both of which ‡I  
 stir up Your SINCERE  
 Minds by Remembrance;

2 to recollect the WORDS  
 PREVIOUSLY SPOKEN by  
 the HOLY Prophets, and  
 of ‡the COMMANDMENT of  
 our LORD and Savior, by  
 the APOSTLES;

3 ‡knowing This first,  
 That in the Last of the  
 DAYS Scoffers will come  
 with scoffing, ‡walking  
 after their OWN Lusts.

4 and saying, ‡“Where  
 is the PROMISE of his  
 PRESENCE? for from the  
 time the FATHERS fell  
 asleep, all things continue  
 in this way from the Be-  
 ginning of the Creation.”

5 For this purposely es-  
 capes them, That the  
 Heavens were of old, and  
 ‡the Earth out of Water  
 and by means of Water  
 subsists, ‡by the WORD  
 of God;

6 ‡by which the THEN  
 WORLD was destroyed by  
 a Deluge of Water.

7 But the present  
 HEAVENS and the EARTH,  
 by the \*SAME Word, are  
 treasured up, being kept  
 for Fire to a Day of  
 Judgment and Destruction  
 of IMPIOUS Men.

8 But let not this One  
 thing escape You, Be-  
 loved, That One Day with  
 the Lord is as a Thousand  
 Years, and ‡a Thousand  
 Years as one Day.

\* VATICAN MANUSCRIPT.—22. but—omit. 7. SAME Word. 9. the—omit.

‡ 22. Prov. xxvi. 11. ‡ 1. 2 Pet. i. 13. ‡ 2. Jude 17. ‡ 3. 1 Tim. iv. 1;  
 2 Tim. iii. 1; Jude 18. ‡ 3. 2 Pet. ii. 10. ‡ 4. Isa. v. 19; Jer. xvii. 15; Ezek.  
 xii. 22, 27; Matt. xxiv. 48; Luke xii. 45. ‡ 5. Psa. xxiv. 2; cxxxvi. 6. ‡ 5. Gen.  
 i. 6, 9; Psa. xxxiii. 6. ‡ 6. Gen. vii. 11-23; ii. 5. ‡ 8. Psa. xc. 4.

μία. Ὁὐ βραδύνει \* [ὁ] Κύριος τῆς ἐπαγγελίας, ὡς τινες βραδύτητα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς μὴ βουλόμενός τις ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωροῦσαι. <sup>10</sup> Ἡξεῖ δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. <sup>11</sup> Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν \* [ὑμᾶς] ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις; <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. <sup>13</sup> Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπαγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. <sup>14</sup> Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, <sup>15</sup> καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, <sup>16</sup> ὡς καὶ ἐν πάσαις \* [ταῖς] ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστὶ δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς

9 ‡The Lord of the PROMISE is not slow, as some regard Slowness, but ‡is patient towards us, not wishing that any one should perish, ‡but that all should come to Reformation.

10 But ‡the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the WORKS in it shall be \*burned up.

11 All These things, \*therefore, being dissolved, what persons ought we to be ‡in Holy Conduct and Piety?—

12 ‡expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will ‡be dissolved, and the Elements ‡burning intensely will melt.

13 But we, according to his PROMISE, are looking for ‡New Heavens and a new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for These things, diligently endeavor ‡to be found by him in Peace, spotless and blameless;

15 and reckon ‡the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the WISDOM IMPARTED to him, wrote to you;

16 as also in All his Epistles, ‡speaking in them concerning these things; in which some things are hard to be understood; which the UN-INSTRUCTED and Unstable

\* VATICAN MANUSCRIPT.—10. discovered. 11. thus. 11. you—omit. 16. the—omit. ‡ 9. Heb. ii. 3; Heb. x. 37. ‡ 9. Isa. xxx. 18; 1 Pet. iii. 20. ‡ 9. Rom. ii. 4; 1 Tim. ii. 4. ‡ 10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 11. 1 Pet. i. 15. ‡ 12. 1 Cor. i. 7; Titus ii. 13. ‡ 12. Psal. i. 3; Isa. xxxiv. 4. ‡ 12. Micah i. 4. ‡ 13. Isa. lxi. 17; lxi. 22; Rev. xxi. 1, 27. ‡ 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; v. 23. ‡ 15. Rom. ii. 4; 1 Pet. iii. 20. ‡ 16. Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. iv. 15.

καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐ-  
also the remaining writings, to the own of  
τῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγα-  
themselves destruction. You therefore, beloved  
πητοί, προγινώσκοντες, φυλάσσεσθε, ἵνα  
ones, knowing before, be you on guard, so that  
μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπα-  
not by the of the lawless ones deceit having been  
χθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.  
led away, you may fall from the own stability;  
18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ  
grow you but in favor and knowledge of the  
Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.  
Lord of us and Savior Jesus Anointed.  
Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶ-  
To him the glory both now and to a day of an  
νος· \* [ἀμήν.]  
age; [so be it.]

pervert, as also the OTHER  
Scriptures, to Their OWN  
Destruction.

17 Do you therefore, Be-  
loved, ‡being forewarned,  
‡be on your guard, lest  
being led away by the DE-  
CEIT of the LAWLESS, you  
should fall from your  
own stability;

18 ‡but grow in Favor  
and Knowledge of our  
LORD and Savior Jesus  
Christ. ‡To him be the  
GLORY both now and for  
the Day of the Age.\*

\* VATICAN MANUSCRIPT.—18. so be it—omit. Subscription—SECOND OF PETER.  
‡ 17. Mark xiii. 23; 2 Pet. i. 12. ‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; ii. 18.  
‡ 18. Eph. iv. 15; 1 Pet. ii. 2. ‡ 18. 2 Tim. iv. 18; Rev. i. 6.

\*FIRST OF JOHN.

ΚΕΦ. α'. 1.

1<sup>ο</sup> ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόα-  
What was from a beginning, what we have  
μεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν,  
heard, what we have seen with the eyes of us,  
ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά-  
what we gazed on, and the hands of us felt,  
φησαν, περὶ τοῦ Λόγου τῆς ζωῆς· 2(καὶ  
concerning the Word of the life; (and  
ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν, καὶ μαρ-  
the life was manifested, and we have seen, and we  
τυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν  
bear testimony, and we declare to you the life  
τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα,  
the age-lasting, which was with the Father,  
καὶ ἐφανερώθη ἡμῖν.) 3δ ἐωράκαμεν καὶ  
and was manifested to us;) what we have seen and  
ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ  
we have heard, we declare to you, so that also  
ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ  
you fellowship may have with us; indeed the  
κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς  
fellowship and the our with the Father  
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4Καὶ  
and with the son of him Jesus Anointed. And  
ταῦτα γράφομεν \* [ὑμῖν,] ἵνα ἡ χαρὰ  
these things we write [to you,] so that the joy  
ὑμῶν ἡ πεπληρωμένη. 5Καὶ αὕτη ἐστὶν ἡ  
of you may be complete. And this is the  
ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ  
message, which we have heard from him and  
ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ,  
announce to you, that the God light is,  
καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία. 6Ἐὰν  
and darkness in him not is any. If  
εἴπωμεν, ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ  
we should say, that fellowship we have with him  
καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδό-  
and in the darkness we should walk, we speak  
μεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· 7Ἐὰν  
falsely, and not we do the truth; if  
δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὥς αὐτός ἐστιν  
but in the light we should walk, as he is  
ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων,  
in the light, fellowship we have with each other,  
καὶ τὸ αἷμα Ἰησοῦ \* [Χριστοῦ] τοῦ υἱοῦ  
and the blood of Jesus [Anointed] the son  
αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.  
of him cleanses us from all sin.  
8Ἐὰν εἴπωμεν, ὅτι ἁμαρτίαν οὐκ ἔχομεν,  
If we should say, that sin not we have,  
ἐαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστὶν  
ourselves we deceive, and the truth not is

CHAPTER I.

1 †What was from the Beginning, what we have heard, what we have seen with our EYES, †what we beheld and †our HANDS felt, concerning the WORD of LIFE;—

2 and †the LIFE was made manifest, and \*what we have seen, we also testify, and declare to you the AIONIAN LIFE, †which was with the FATHER, and was manifest to us;—

3 †what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed †OUR FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things \*we write to you, †that your JOY may be complete.

5 †And this is the MESSAGE which we have heard from him, and announce to you, That †God is Light, and with him there is no Darkness.

6 †If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and †the BLOOD of Jesus, his SON, cleanses us from All Sin,

8 †If we say That we have not Sin, we deceive Ourselves. and †the TRUTH is not in us.

\* VATICAN MANUSCRIPT.—Title—FIRST OF JOHN. 2. what we have seen. 4. we. 4. to you—omit. 7. Anointed—omit.

† 1. John i. 1; 1 John ii. 13. † 1. John i. 14; 2 Pet. i. 16. † 1. Luke xxiv. 39; John xx. 27. † 2. John i. 4; xi. 25; xiv. 6. † 2. John i. 1, 2. † 3. Acts iv. 20. † 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. † 4. John xv. 11; xvi. 24; 2 John 12. † 5. 1 John iii. 11. † 5. John i. 9; viii. 12; xii. 35, 36. † 6. 2 Cor. vi. 14; 1 John ii. 4. † 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. † 8. James iii. 2. † 8. 1 John ii. 4.

ἐν ἡμῖν. Ὁ Ἐάν ὁμολογῶμεν τὰς ἁμαρτίας ἡ-  
in us. If we confess the the sins of  
μῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἁφῇ  
us, faithful he is and just so that he may forgive  
ἡμῖν τὰς ἁμαρτίας, καὶ καθαρῶσιν ἡμᾶς ἀπὸ  
to us the sins, and he may cleanse us from  
πάσης ἀδικίας. 10 Ἐάν εἰπῶμεν, ὅτι οὐχ  
all unrighteousness. If we should say, that not  
ἡμαρτήκαμεν, ψεύστην ποιούμεν αὐτόν, καὶ ὁ  
we have sinned, a liar we make him, and the  
λόγος αὐτοῦ οὐκ ἐστὶν ἐν ἡμῖν.  
word of him not is in us.

## ΚΕΦ. 6'. 2.

1 Τεκνία μου, ταῦτα γράφω ὑμῖν,  
Dear children of me, these things I write to you,  
ἵνα μὴ ἁμαρτήτε· καὶ ἐάν τις ἁμαρτή,  
so that not you may sin; and if any one should sin,  
παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰη-  
a helper we have with the Father, Je-  
σοῦν Χριστὸν δίκαιον· 2 καὶ αὐτὸς ἱλασμός  
sus Anointed a just one; and he a propitiation  
ἐστὶ περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ πε-  
is on account of the sins of us, not on  
ρὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ πε-  
account of the ours but only, but also on  
ρὶ ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ  
account of whole of the world. And by this  
γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτόν, ἐάν τὰς  
we know, that we have known him, if the  
ἐντολὰς αὐτοῦ τηρῶμεν. 4 Ὁ λέγων  
commandment of him we keep. The one saying;  
Ἐγνώκα αὐτόν, καὶ τὰς ἐντολὰς αὐ-  
I have known him, and the commandments of  
τοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ  
him not keeping, a liar he is, and in this one  
ἡ ἀλήθεια οὐκ ἐστίν. 5 Ὁς δ' ἂν τηρῇ αὐτοῦ  
the truth not is. Who but may keep of him  
τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ  
the word, truly in this one the love of the  
Θεοῦ τετελειώται. Ἐν τούτῳ γινώσκουμεν,  
God has been perfected. By this we know,  
ὅτι ἐν αὐτῷ ἐσμεν. 6 Ὁ λέγων ἐν αὐτῷ μέ-  
that in him we are. The one saying in him to  
νειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε,  
abide, is bound, as he walked,  
καὶ αὐτὸς \* [οὕτως] περιπατεῖν.  
also himself [thus] to walk.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω  
Beloved ones, not a commandment new I write  
ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε  
to you, but a commandment old, which you had  
ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά,  
from a beginning; the commandment the old,  
ἐστὶν ὁ λόγος ὃν ἠκούσατε \* [ἀπ' ἀρχῆς.]  
is the word which you heard [from a beginning.]  
8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν ὃ  
Again a commandment new I write to you, which

9 ‡ If we confess our  
SINS, he is faithful and  
just to forgive our SINS,  
and ‡ to cleanse us from  
All Unrighteousness.

10 If we say That we  
have not sinned, we make  
him a Liar, and his word  
is not in us.

## CHAPTER II.

1 My Dear Children!  
These things I write to  
you that you may not sin;  
and if any one should sin,  
‡ we have an Advocate  
with the FATHER, Jesus  
Christ, the Righteous one;

2 and ‡ he is a Propitia-  
tion on account of our  
SINS, and not on account  
of OURS only, but ‡ also  
on account of the Whole  
WORLD.

3 And by this we know  
That we have known him,  
if we keep his COMMAND-  
MENTS.

4 ‡ HE who SAYS, "I  
have known him," and  
keeps not his COMMAND-  
MENTS, ‡ is a Liar, and the  
TRUTH is not in this man;

5 but ‡ he who keeps  
His WORD, ‡ truly in this  
man the LOVE of God has  
been made perfect. By  
this we know That we  
are in Him.

6 ‡ HE who SAYS he  
abides in Him, ‡ ought  
himself also to walk, as  
he walked.

7 Beloved! ‡ I am not  
writing a new Command-  
ment to you, but an old  
Commandment, ‡ which  
you had from the Begin-  
ning. The OLD COMMAND-  
MENT is the WORD which  
you heard.

8 Again, ‡ a new Com-  
mandment I am writing to

\* VATICAN MANUSCRIPT.—6. thus—omit. 7. from a Beginning—omit.  
‡ 9. Psal. xxii. 5; Prov. xxviii. 13. ‡ 9. Psal. li. 2. ‡ 1. Rom. viii. 34;  
1 Tim. ii. 5; Heb. vii. 25; ix. 24. ‡ 2. Rom. iii. 25; 2 Cor. v. 18; 1 John  
i. 7; iv. 10. ‡ 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14. ‡ 4. 1 John  
i. 6; iv. 20. ‡ 4. 1 John i. 8. ‡ 5. John xiv. 21, 23. ‡ 5. 1 John iv. 12, 13.  
‡ 6. John xv. 4, 5. ‡ 6. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. 2 John  
5. ‡ 7. 1 John iii. 11. ‡ 8. John xiii. 34; xv. 12.

ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ  
 is true in him and in you; because the  
 σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀλη-  
 darkness is passing away, and the light the true  
 θινὸν ἤδη φαίνει. <sup>9</sup>Ὁ λέγων ἐν τῷ φωτὶ  
 now shines. The one saying in the light  
 εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν  
 to be, and the brother of himself hating, in  
 τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. <sup>10</sup>Ὁ ἀγαπῶν  
 the darkness he is till now. The one loving  
 τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει,  
 the brother of himself, in the light abides,  
 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. <sup>11</sup>Ὁ  
 and a stumbling-block in him not is; the  
 δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ  
 but one hating the brother of himself, in the  
 σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ  
 darkness is, and in the darkness walks, and  
 οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία  
 not knows where he goes, because the darkness  
 ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ. <sup>12</sup>Γράφω  
 blinded the eyes of him. I write  
 ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν  
 to you, O dear children, because are forgiven to you  
 αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. <sup>13</sup>Γράφω  
 the sins through the name of him. I write  
 ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν  
 to you, O fathers, because you have known him  
 ἀπ' ἀρχῆς· γράφω ὑμῖν, νεανίσκοι,  
 from a beginning; I write to you, O young men,  
 ὅτι νενικήκατε τὸν πονηρὸν· γράφω  
 because you have overcome the evil one; I write  
 ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν  
 to you, children, because you have known the  
 Πατέρα. <sup>14</sup>Ἐγραψα ὑμῖν, πατέρες, ὅτι  
 Father. I wrote to you, O fathers, because  
 ἐγνώκατε τὸν ἀπ' ἀρχῆς. <sup>15</sup>Ἐγραψα  
 you have known him from a beginning. I wrote  
 ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστε,  
 to you, O young men, because strong ones you are,  
 καὶ ὁ λόγος \* [τοῦ Θεοῦ] ἐν ὑμῖν μένει,  
 and the word [of the God] in you abides,  
 καὶ νενικήκατε τὸν πονηρὸν. <sup>15</sup>Μὴ ἀγα-  
 and you have overcome the evil one. Not do  
 πᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ  
 you love the world, nor the things in the  
 κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον,  
 world. If any one should love the world,  
 οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ·  
 not is the love of the Father in him;  
<sup>16</sup>ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς  
 because all that in the world, the lust of the  
 σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ  
 flesh, and the lust of the eyes, and  
 ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ  
 the pomp of the life, not is from the  
 Πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ. <sup>17</sup>Καὶ ὁ  
 Father, but from the world is. And the

you, which is true in him and in you; ‡Because the DARKNESS is passing away, and ‡the TRUE LIGHT now shines.

9 ‡HE who SAYS he is in the LIGHT, and hates his BROTHER, is in the DARKNESS till now.

10 HE who LOVES his PROTHER, abides in the LIGHT, and ‡there is no Stumbling-block to him.

11 But HE who HATES his BROTHER is in the DARKNESS, and ‡walks in the DARKNESS, and does not know where he is going, Because the DARKNESS has blinded his EYES.

12 Dear children! I write to you, Because ‡your SINS are forgiven you through his NAME.

13 Fathers! I write to you, Because you have known HIM from the Beginning. Young men! I write to you, Because you have overcome the EVIL one. Children! \*I have written to you because you have known the FATHER.

14 Fathers! I have written to you, Because you have known HIM from the Beginning. Young men! I have written to you, Because ‡you are strong, and the WORD of GOD abides in You, and you have overcome the EVIL one.

15 ‡Love not the WORLD, nor the THINGS in the WORLD. ‡If any one love the WORLD, the LOVE of the FATHER is not in him;

16 Because EVERY thing in the WORLD,—the DESIRE of the FLESH, and the DESIRE of the EYES, and the POMP of LIFE, is not from the FATHER, but is from the WORLD.

17 and ‡the WORLD is

\* VATICAN MANUSCRIPT.—13. I have written. 14. of God—omit.

‡ 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8. ‡ 8. John i. 9; viii. 12; xii. 35. ‡ 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15. ‡ 10. 2 Pet. i. 10. ‡ 11. John xii. 35. ‡ 12. Luke xxiv. 47; Acts iv. 22; x. 43; xiii. 38. ‡ 14. Eph. vi. 11. ‡ 15. Rom. xii. 2. ‡ 15. Matt. vi. 24; Gal. i. 10; James iv. 4. ‡ 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24.

κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ·  
world passes away, and the lust of it;  
ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει  
the but one doing the will of the God, abides  
εἰς τὸν αἰῶνα.  
for the age.

<sup>18</sup> Παιδιά, ἐσχάτη ὥρα ἐστὶ· καὶ καθὼς  
Children, last hour is it; and as  
ἤκούσατε, ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ  
you heard, that the antichrist is coming, even  
νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γι-  
now antichrists many have become; whence we  
νώσκομεν, ὅτι ἐσχάτη ὥρα ἐστίν. <sup>19</sup> Ἐξ ἡμῶν  
know, that last hour it is. From of us  
ἔξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ  
they went out, but not they were of us; if for  
ἦσαν ἐξ ἡμῶν μεμενήκεισαν ἂν μεθ'  
they were of us, they would have remained with  
ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν, ὅτι  
us; but so that they might be manifested, that  
οὐκ εἰσὶ πάντες ἐξ ἡμῶν. <sup>20</sup> Καὶ ὑμεῖς χοῖ-  
not they are all of us. And you an  
σμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε  
anointing have from the holy, and you know  
πάντα. <sup>21</sup> Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ  
all things. Not I wrote to you, because not  
οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε  
you know the truth, but because you know  
αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς  
her, and because every lie from the  
ἀληθείας οὐκ ἔστι. <sup>22</sup> Τίς ἐστὶν ὁ ψεύστης,  
truth not is. Who is the liar,  
εἰ μὴ ὁ ἀρνούμενος, ὅτι Ἰησοῦς οὐκ ἔστιν  
if not the one denying, that Jesus not is  
ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ  
the Anointed one? this is the antichrist, the  
ἀρνούμενος τὸν Πατέρα καὶ τὸν υἱόν.  
one denying the Father and the son.  
<sup>23</sup> Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ  
Every one the denying the son, not even  
τὸν Πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν,  
the Father has; the one confessing the son,  
καὶ τὸν Πατέρα ἔχει.  
also the Father has.

<sup>24</sup> Ὑμεῖς \* [οὖν] ὃ ἠκούσατε ἀπ' ἀρ-  
You [therefore] what heard from a be-  
χῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μεί-  
gining, in you let abide; if in you should  
νη ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς  
abide what from a beginning you heard, also you  
ἐν τῷ υἱῷ καὶ \* [ἐν] τῷ Πατρὶ μενεῖτε.  
in the son and [in] the Father will abide.  
<sup>25</sup> Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς  
And this is the promise, which he  
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.  
promised to us, the life the age-lasting.  
<sup>26</sup> Ταῦτα ἔγραψα ὑμῖν περὶ τῶν  
These things I wrote to you concerning those

passing away, and its DE-  
SIRE; but HE who DOES  
the WILL of GOD abides  
for the AGE.

18 Children! it is the  
Last Hour; and as you  
heard That †the ANTI-  
CHRIST is coming, †even  
now many have become  
Antichrists; whence we  
know †that it is the Last  
Hour.

19 They went out from  
Us, but they were not of  
us; for if they had been of  
Us, they would have re-  
mained with us; but it  
was †that they might be  
made manifest That  
they are not all of us.

20 And †you have an  
Anointing from the HOLY  
one; \*you all know it.

21 I have not written to  
you Because you do not  
know the TRUTH, but Be-  
cause you know it, and  
Because No Lie is from  
the TRUTH.

22 †Who is the LIAR,  
but HE who DENIES That  
Jesus is the ANOINTED  
one? This is the ANTI-  
CHRIST. HE who DENIES  
the FATHER and the SON.

23 †No ONE who DENIES  
the SON has the FATHER;  
HE who CONFESSES the  
SON has the FATHER also.

24 Let that which you  
heard from the Beginning  
abide in You. If what you  
heard from the Beginning  
abide in You, †you also  
shall abide in the SON  
and in the FATHER.

25 †And this is the  
PROMISE which he prom-  
ised \*us,—AIONIAN LIFE.

26 I have written these  
things to you †concerning  
THOSE who DECEIVE you.

\* VATICAN MANUSCRIPT.—20. you all know it. 24. therefore—omit. 24. in—omit. 25. you.

† 18. 2 Thess. ii. 3; 2 Pet. ii. 1; 1 John iv. 3. † 18. Matt. xxiv. 5, 24; 2 John 7. † 18. 1 Tim. iv. 1; 2 Tim. iii. 1. † 19. 1 Cor. xi. 19. † 20. 2 Cor. i. 21; Heb. i. 9; verse 27. † 22. 1 John iv. 3; 2 John 7. † 23. John xv. 23; 2 John 9. † 24. John xiv. 23; 1 John i. 3. † 25. John xvii. 3; 1 John i. 2; v. 11. † 26. 1 John iii. 7; 2 John 7.



πλανώντων ὑμᾶς. <sup>27</sup>Καὶ ὑμεῖς τὸ χρίσμα ὃ  
deceiving you. And you the anointing which  
ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ  
received from him, in you abides, and not  
χορείαν ἔχετε, ἵνα τις διδάσκη ὑμᾶς·  
need you have, so that any one may teach you;  
ἀλλ' \* [ὡς] τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς  
but [as] the same anointing teaches you  
περὶ πάντων, καὶ ἀληθές ἐστι, καὶ  
concerning all things, and true is, and  
οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς,  
not is a lie; and as it taught you,  
μένετε ἐν αὐτῷ. <sup>28</sup>Καὶ νῦν, τέκνια,  
do you abide in him; And now, dear children,  
μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ,  
do you abide in him; so that when he may appear,  
ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶ-  
we may have boldness, and not we may be put to  
μεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.  
shame from him, in the presence of him.  
<sup>29</sup>Ἐάν εἰδῇτε, ὅτι δίκαιός ἐστι, γινώ-  
If you may know, that righteous he is, you  
σκετε, ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην,  
know, that every one the doing the righteousness,  
ἐξ αὐτοῦ γεγέννηται. ΚΕΦ. γ'. 3.  
by him has been begotten.

<sup>1</sup>Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ  
See you, what love has given to us the  
Πατήρ, ἵνα τέκνα Θεοῦ κληθῶ-  
Father, so that children of God we should be  
μεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει  
called. On account of this the world not knows  
ἡμᾶς, ὅτι οὐκ ἔγνων αὐτόν.  
us, because not it knew him.

<sup>2</sup>Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ  
Beloved ones, now children of God we are, and  
οὐπω ἐφανερώθη, τὶ ἐσόμεθα·  
not yet was it brought to light, what we shall be:  
οἶδαμεν \* [δέ,] ὅτι ἐάν φανερωθῇ, ὅμοιοι  
we know [but,] that if he should appear, like  
αὐτῷ ἐσόμεθα· ὅτι ὁψόμεθα αὐτόν,  
to him we shall be; because we shall see him,  
καθὼς ἐστι. <sup>3</sup>Καὶ πᾶς ὁ ἔχων τὴν ἐλπί-  
as he is. And every one the having the hope  
δα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτόν, καθὼς  
this in him, purifies himself, as  
ἐκεῖνος ἀγνός ἐστι. <sup>4</sup>Πᾶς ὁ ποιῶν τὴν  
he pure is. Every one the doing the  
ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρ-  
sin, also the lawlessness does; and the sin  
τία ἐστίν ἡ ἀνομία. <sup>5</sup>Καὶ οἶδατε, ὅτι ἐκεῖ-  
is the lawlessness. And you know, that he  
νος ἐφανερώθη, ἵνα τὰς ἁμαρτίας  
was manifested, so that the sins  
\* [ἡμῶν] ἄρῃ· καὶ ἁμαρτία ἐν  
[of us] he might take away; and sin in

27 But †the \*ANOINTING  
which you received from  
him abides in you, and you  
have no need that any one  
should teach you; but the  
SAME Anointing †teaches  
you concerning all things,  
and is true, and is not a  
Lie; and as it taught you,  
abide in him.

28 And now, Dear child-  
ren, abide in him, so that  
‡when he shall appear we  
may have Confidence, ‡and  
not be put to shame by  
him, in his PRESENCE.

29 †If you know That  
he is Righteous, you know  
That †EVERY ONE PRAC-  
TISING RIGHTEOUSNESS  
has been begotten by him.

### CHAPTER III.

1 See What Love the  
FATHER has given us, that  
‡we should be called Chil-  
dren of \*God! On this ac-  
count the WORLD does not  
know us, †Because it did  
not know him.

2 Beloved! †now are  
we Children of God, and it  
has not yet been seen what  
we shall be. We know,  
however, That if he should  
appear, ‡we shall be like  
him, Because ‡we shall  
see him as he is.

3 And EVERY ONE HAV-  
ING this HOPE in him puri-  
fies himself, as he is pure.

4 EVERY ONE who  
PRACTISES SIN, also prac-  
tises INIQUITY; and †SIN  
is INIQUITY.

5 And you know That  
he was manifested that  
‡he might take away  
SINS; ‡and in Him there  
is no Sin.

\* VATICAN MANUSCRIPT.—27. FREE GIFT. 27. as—omit. 1. God, and such we are.  
2. but—omit. 5. of us—omit.

† 27. verse 20. † 27. John xiv. 26; xvi. 13. † 28. 1 John iii. 2. † 28. 1  
John iv. 17. † 29. Acts xxii. 14. † 29. 1 John iii. 7, 10. † 1. John i. 12.  
† 1. John xv. 18, 19; xvi. 3; xvii. 25. † 2. Rom. viii. 15; Gal. iii. 26; iv. 6.  
† 2. Rom. viii. 29; 1 Cor. xv. 49; Phil. iii. 21; Col. iii. 4; 2 Pet. i. 4. † 2  
Job xix. 26; Psa. xvi. 11; Matt. v. 8. † 4. Rom. iv. 15; 1 John v. 17. † 5.  
Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24. † 5. 2 Cor.  
v. 21; Heb. iv. 15; ix. 28; 1 Pet. ii. 22.

αὐτῷ οὐκ ἔστι. <sup>9</sup>Πᾶς ὁ ἐν αὐτῷ μένων,  
him not is. Every one the in him abiding,  
οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἐώ-  
not sins; every one the sinning, not has  
ρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. <sup>7</sup>Τεκνία,  
seen him, nor has known him. Dear children,  
μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιο-  
no one let deceive you; the one doing the right-  
σύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός  
eousness, righteous is, as he righteous  
ἐστιν. <sup>8</sup>Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ  
is. The one doing the sin, from the  
διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ  
accuser is; because from a beginning the  
διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη  
accuser sins. For this was manifested  
ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ  
the son of the God, so that he might destroy the  
ἔργα τοῦ διαβόλου. <sup>9</sup>Πᾶς ὁ γεγεννη-  
works of the accuser. Every one the having been  
μένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ,  
begotten of the God, sin not does,  
ἔτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ  
because seed of him in him abides; and not  
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέν-  
is able to sin, because by the God he has  
νηται. <sup>10</sup>Ἐν τούτῳ φανερά ἐστι τὰ  
been begotten. In this manifest is the  
τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ  
children of the God and the children of the  
διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην,  
accuser. Every one the not doing righteousness,  
οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν  
not is of the God, and the not one loving  
τὸν ἀδελφὸν αὐτοῦ. <sup>11</sup>Ὅτι αὕτη ἐστὶν ἡ  
the brother of himself. Because this is the  
ἀγγελία, ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα  
message, which you heard from beginning, that  
ἀγαπῶμεν ἀλλήλους· <sup>12</sup>οὐ καθὼς Κάιν ἐκ τοῦ  
we should love each other; not as Cain of the  
πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐ-  
evil one was, and killed the brother of  
τοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν;  
himself; and on account of what killed he him?  
ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ  
because the works of him evil was, those but  
τοῦ ἀδελφοῦ αὐτοῦ δίκαια.  
of the brother of him righteous.

<sup>12</sup>Μὴ θαυμάζετε, ἀδελφοί \* [μου,] εἰ  
Not do you wonder, brethren [of me,] if  
μισεῖ ὑμᾶς ὁ κόσμος. <sup>14</sup>Ἡμεῖς οἶδαμεν,  
hates you the world. We know,  
ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς  
that we have passed over from the death into  
τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·  
the life, because we love the brethren:  
ὁ μὴ ἀγαπῶν \* [τὸν ἀδελφόν,] μένει ἐν τῷ  
the not loving [the brother,] abides in the

6 EVERY ONE who  
ABIDES in Him does not  
sin; †EVERY ONE who  
SINS has not seen him, nor  
known him.

7 Dear children! let no  
one deceive you. †HE who  
PRACTISES RIGHTEOUS-  
NESS, is Righteous, even  
as he is Righteous.

8 †HE who PRACTISES  
SIN is of the ENEMY; For  
the ENEMY has been sin-  
ning from the Beginning.  
For this was the SON of  
GOD manifested, that he  
might destroy the WORKS  
of the ENEMY.

9 No ONE who has been  
BEGOTTEN by GOD prac-  
tises Sin; Because †this  
Seed abides in Him; and  
he cannot sin, Because he  
has been begotten by GOD.

10 By this are the  
CHILDREN of GOD dis-  
covered, and the CHIL-  
DREN of the ENEMY; †NO  
ONE who does not PRAC-  
TISE Righteousness is of  
GOD, and NO ONE who  
does not LOVE his BRO-  
THER.

11 For this is the MES-  
SAGE which you heard  
from the Beginning;  
†That we should love each  
other;

12 not as †Cain, who  
was of the EVIL one, and  
killed his BROTHER. And  
on account of what did he  
kill him? Because his  
WORKS were evil, and his  
BROTHER'S righteous.

13 Wonder not, Breth-  
ren, if †the WORLD hate  
you.

14 We know That we  
have passed over from  
DEATH to LIFE, Because  
we love the BRETHERN.  
HE who LOVES not, abides  
in DEATH.

\* VATICAN MANUSCRIPT.—13. of me—omit. 14. BROTHER—omit.

† 6. 1 John ii. 4; iv. 8; 3 John 11 † 7. Ezek. xviii. 5-9; Rom. ii. 13; 1 John ii. 29.  
† 8. Matt. xiii. 38; John viii. 44. † 8. Gen. iii. 15; Luke x. 18; John xvi. 11;  
Heb. ii. 14. † 9. 1 Pet. i. 23. † 10. 1 John ii. 29. † 11. John xiii. 34; xv.  
12; ver. 23; 1 John iv. 7, 21; 2 John 5. † 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11.  
† 13. John xv. 18, 19; xvii. 14; 2 Tim. iii. 12.

θανάτω. <sup>15</sup>Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐ-  
death. Every one the hating the brother of  
τοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἶδατε, ὅτι  
himself, a man killer is; and we know, that  
πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον  
every man killer not has life age-lasting  
ἐν αὐτῷ μένουσαν. <sup>16</sup>Ἐν τούτῳ ἐγνώκαμεν  
in him abiding. By this we have known  
τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν  
the love, because he on behalf of us the  
ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν  
life of himself laid down; and we ought  
ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέ-  
on behalf of the brethren the lives to lay  
ναι. <sup>17</sup>Ὅς δ' ἂν ἔχη τὸν θίον τοῦ  
down. Who but may have the substance of the  
κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν  
world, and may see the brother of himself need  
ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ  
having, and may close the bowels of himself  
ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν  
from him, how the love of the God abides in  
αὐτῷ; <sup>18</sup>Τεκνία \* [μου,] μὴ ἀγαπῶμεν  
him? Dear children [of me,] not we should love  
λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ  
in word nor in the tongue, but in work and  
ἀληθείᾳ. <sup>19</sup>\* [Καὶ] ἐν τούτῳ γινώσκουμεν, ὅτι  
in truth. [And] by this we know, that  
ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐ-  
of the truth we are, and in presence of  
τοῦ πείσομεν τὰς καρδίας ἡμῶν, <sup>20</sup>ὅτι,  
him we shall assure the hearts of us, because,  
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων  
if should condemn us the heart, that greater  
ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώ-  
is the God of the heart of us, and knows  
σκει πάντα. <sup>21</sup>Ἀγαπητοί, ἐὰν ἡ καρδία \* [ἡ-  
all things. Beloved ones, if the heart [of  
μῶν] μὴ καταγινώσκῃ \* [ἡμῶν,] παρορσίαν  
us] not should condemn [us,] boldness  
ἔχομεν πρὸς τὸν Θεόν, <sup>22</sup>καὶ ὃ ἐὰν αἰ-  
we have towards the God, and whatever we  
τῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς  
may ask, we receive from him, because the  
ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ  
commandments of him we keep, and the things  
ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. <sup>23</sup>Καὶ αὕτη  
pleasing in presence of him we do. And this  
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσω-  
is the commandment of him, that we should be-  
μεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
lieve in the name of the son of him Jesus  
Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς  
Anointed, and should love each other, as

15 †EVERY ONE who  
HATES his BROTHER is a  
Murderer; and you know  
That †No Murderer has  
aionian Life abiding in  
Him.

16 †By this we have  
known LOVE, Because he  
laid down his LIFE on Our  
behalf; and we ought to  
lay down our LIVES for  
the BRETHREN.

17 But †whoever has  
the GOODS of the WORLD,  
and may see his BROTHER  
have Need, and may shut  
up his COMPASSIONS from  
him, †how abides the  
LOVE of God in him?

18 Dear children! †we  
should not love in Word  
nor in TONGUE, but in  
Work and in Truth.

19 By this we \*know  
†That we are of the  
TRUTH, and shall assure  
our \*HEARTS in His  
presence;

20 †Because if our  
HEART condemn us, God  
is greater than our HEART,  
and knows all things.

21 †Beloved! if the  
HEART does not condemn,  
†we have Confidence to-  
wards God,

22 and †whatever we  
may ask we receive from  
him, Because we keep his  
COMMANDMENTS, †and  
do WHAT is PLEASING in  
His sight.

23 †And this is his  
COMMANDMENT, That we  
should believe in the NAME  
of his SON Jesus Christ,  
and †love each other, as he

\* VATICAN MANUSCRIPT.—18. of me—omit.  
19. HEART. 21. of us—omit.

19. And—omit.

19. shall know.

† 15. Matt. v. 21, 22; 1 John iv. 20. † 15. Gal. v. 21; Rev. xxi. 8.  
† 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John. iv. 9, 11.  
† 17. Deut. xv. 7; Luke iii. 11. † 17. 1 John iv. 20. † 18. Ezek. xxiii. 31;  
Rom. xii. 9; Eph. iv. 15; James ii. 15. † 19. John xviii. 37; 1 John i. 8. † 20.  
1 Cor. iv. 4. † 21. Job xxii. 26. † 21. Heb. x. 22; 1 John ii. 28; iv. 17. † 22.  
Psa. xxxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; Mark  
xi. 24; John xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. † 22. John viii.  
29; ix. 31. † 23. John vi. 29; xvii. 3. † 23. John xiii. 34.

ἔδωκεν ἐντολὴν ἡμῖν. <sup>24</sup>Καὶ ὁ τηρῶν  
he gave commandment to us. And the one keeping  
τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ  
the commandments of him, in him abides, and  
αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν,  
he in him; and by this we know,  
ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος, οὗ  
that he abides in us, from the spirit, of which  
ἡμῖν ἔδωκεν.  
to us he gave.

ΚΕΦ. δ'. 4.

<sup>1</sup>Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε,  
Beloved ones, not every spirit do you believe,  
ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ  
but do you prove the spirits, if from of the  
Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφηταὶ  
God is; because many false prophets  
ἔξεληλύθασιν εἰς τὸν κόσμον. <sup>2</sup>Ἐν τούτῳ  
have gone out into the world. By this  
γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα  
you know the spirit of the God; every spirit  
ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἑλη-  
which confesses Jesus Anointed in flesh hav-  
λυθότα, ἐκ τοῦ Θεοῦ ἐστὶ. <sup>3</sup>Καὶ πᾶν  
ing come, from of the God is. And every  
πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, ἐκ τοῦ  
spirit who not confesses the Jesus, from the  
Θεοῦ οὐκ ἐστὶ· καὶ τοῦτό ἐστι τὸ τοῦ  
God not is; and this is that of the  
ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ  
antichrist, which you heard that it comes, and  
νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. <sup>4</sup>Ὑμεῖς ἐκ  
now in the world is already. You of  
τοῦ Θεοῦ ἐστε, τέκνία, καὶ νενικήκατε  
the God are, dear children, and have overcome  
αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ  
them; because greater is he in you, than he  
ἐν τῷ κόσμῳ. <sup>5</sup>Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ·  
in the world. They from the world are;  
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ  
on account of this of the world they speak, and  
ὁ κόσμος αὐτῶν ἀκούει. <sup>6</sup>Ἡμεῖς ἐκ τοῦ Θεοῦ  
the world them hears. We of the God  
ἐσμὲν· ὁ γινώσκων τὸν Θεόν, ἀκούει ἡμῶν·  
are; the one knowing the God, hears us;  
ὃς οὐκ ἐστὶν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν.  
who not is of the God, not hears us.  
<sup>7</sup>Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς  
By this we know the spirit of the  
ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.  
truth and the spirit of the error.

<sup>7</sup>Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι  
Beloved ones, we should love each other; because  
ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ  
the love of the God is, and every one the  
ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ  
loving, by the God has been begotten, and

gave us Commandment.  
24 And ~~the~~ who ~~keeps~~  
his ~~commandments~~ ~~ab-~~  
bides in Him, and he in  
him, and by this we know  
That he abides in us, by  
the ~~spirit~~ which he gave  
Us.

CHAPTER IV.

1 Beloved! ~~believe~~  
not Every Spirit, but  
~~prove~~ the ~~spirits~~ wheth-  
er they are from God; Be-  
cause ~~Many~~ False-pro-  
phets have gone out into  
the world.

2 By this you know the  
SPIRIT of God,—~~Every~~  
Spirit which confesses Je-  
sus Christ \*to have come  
in the Flesh, is from God;

3 and ~~Every~~ Spirit  
which does not confess JE-  
sus, is not from God. And  
this is the [~~spirit~~] of the  
Antichrist, which you  
heard That it is coming,  
and now it is in the world  
already.

4 ~~You~~ are of God,  
Dear children! and have  
overcome them; Because  
greater is HE who is in  
you, than ~~HE~~ who is in  
the world.

5 ~~They~~ are of the  
world; on this account  
they speak of the world,  
and the world hears  
them.

6 We are of God; ~~HE~~  
who KNOWS God, hears  
us; he who is not of God  
does not hear us. By this  
we know ~~the~~ SPIRIT of  
TRUTH and the SPIRIT of  
ERROR.

7 ~~Beloved~~! we should  
love each other; Because  
LOVE is from God; and  
EVERY ONE who LOVES  
has been begotten by God,  
and knows God.

\* VATICAN MANUSCRIPT.—2. to have come.

† 24. John xiv. 23; xv. 10. † 24. John xvii. 27. † 1. Matt. xxiv. 4. † 1.  
1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2. † 1. Matt. xxiv. 5, 24; Acts xx. 30;  
1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 13; 2 John 7. † 2. 1 Cor. xii. 3; 1 John  
v. 1. † 3. 1 John ii. 18, 22; 2 John 7. † 4. 1 John v. 4. † 4. John xii. 31;  
xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. † 5. John iii. 31; xv.  
19; xvii. 14. † 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. † 6. Isa.  
viii. 20; John xiv. 17. † 7. 1 John iii. 10, 11, 23.

γινώσκει τὸν Θεόν· ὃ μὴ ἀγαπῶν, οὐκ ἔγνω  
knows the God; he not loving, not knew  
τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. <sup>9</sup>Ἐν  
the God, because the God love is. In  
τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν  
this was manifested the love of the God in  
ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονο-  
us, because the son of himself the only-  
γενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον,  
begotten sent forth the God into the world,  
ἵνα ζήσωμεν δι' αὐτοῦ. <sup>10</sup>Ἐν τού-  
so that we might live through him. In this  
τῷ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσα-  
is the love, not that we loved  
μεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν  
the God, but that he loved  
ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλα-  
us, and sent forth the son of himself a pro-  
σμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.  
pitiatio respecting the sins of us.  
<sup>11</sup>Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν  
Beloved ones, if thus the God loved  
ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.  
us, also we ought each other to love.  
Θεὸν οὐδεὶς πώποτε τεθέαται. <sup>12</sup>Ἐὰν ἀγα-  
God no one at any time has seen. If we  
πῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει,  
love each other, the God in us abides,  
καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν  
and the love of him having been perfected it is  
ἐν ἡμῖν. <sup>13</sup>Ἐν τούτῳ γινώσκομεν, ὅτι ἐν  
in us. By this we know, that in  
αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι  
him we abide, and he in us, because  
ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.  
out of the spirit of himself he has given us  
<sup>14</sup>Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι  
And we have seen and we testify, that  
ὁ Πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ  
the Father sent forth the son a savior of the  
κόσμου. <sup>15</sup>Ὃς ἂν ὁμολογήσῃ, ὅτι Ἰησοῦς  
world. Whoever may confess, that Jesus  
ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ  
is the son of the God, the God in him  
μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. <sup>16</sup>Καὶ ἡμεῖς  
abides, and he in the God. And we  
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην,  
have known and we have believed the love,  
ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη  
which has the God in us. The God love  
ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ  
is, and the one abiding in the love, in the  
Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. <sup>17</sup>Ἐν τού-  
God abides, and the God in him. By this  
τῷ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα  
has been perfected the love with us, so that

8 HE who does not  
LOVE, ‡does not know  
God; Because ‡God is  
Love.

9 ‡By this the LOVE of  
God to us was manifested,  
that God sent forth his  
ONLY-BEGOTTEN SON in-  
to the WORLD, that ‡we  
might live through him.

10 In this is LOVE;  
‡not That we \*have loved  
God, but That he loved us,  
and sent forth his son as a  
‡Propitiation for our sins.

11 Beloved! ‡if God so  
loved us, we also ought to  
love each other.

12 [Though] ‡no one  
has seen God at any time,  
[yet,] if we love each other,  
God dwells in Us; and  
‡his LOVE has been per-  
fected in us.

13 ‡By this we know  
That we abide in Him,  
and he in Us, Because he  
has imparted to us of his  
SPIRIT.

14 And ‡we have seen  
and testify That ‡the  
FATHER sent forth the  
SON as a Savior of the  
WORLD.

15 ‡Whoever may con-  
fess That \*Jesus is the  
SON of GOD, God abides  
in Him, and he in God.

16 And we have known  
and believed the LOVE  
which God has for us.  
‡GOD is LOVE; and ‡HE  
who ABIDES in LOVE,  
abides in God, and GOD  
\*abides in Him.

17 By this has LOVE  
been perfected with us,  
that ‡we may have Con-

\* VATICAN MANUSCRIPT.—10. have loved. 15. Jesus Christ. 16. abides in Him.  
‡ 8. 1 John ii. 4; iii. 6. ‡ 8. ver. 16. ‡ 9. John iii. 16; Rom. v. 8; vii. 32;  
1 John iii. 16. ‡ 9. 1 John v. 11. ‡ 10. John xv. 16; Rom. v. 8, 10; Titus  
iii. 4. ‡ 10. 1 John ii. 2. ‡ 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16.  
‡ 12. John i. 18; 1 Tim. vi. 16; verse 20. ‡ 12. 1 John ii. 5; ver. 18. ‡ 13.  
John xiv. 23; 1 John iii. 24. ‡ 14. John i. 14; 1 John i. 1, 2. ‡ 14. John iii. 17.  
‡ 15. Rom. x. 9; 1 John v. 1, 5. ‡ 16. verse 8. ‡ 16. 1 John iii. 24. ‡ 17.  
James ii. 13; 1 John ii. 28; iii. 19, 21.

παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσε-  
boldness we may have in the day of the judg-  
ως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς  
ment, because as he is, also we  
ἐσμεν ἐν τῷ κόσμῳ τούτῳ. <sup>16</sup>Φόβος οὐκ  
are in the world this. Fear not

ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη  
is in the love, but the perfect love  
ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος  
outside casts the fear; because the fear  
κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετε-  
a restraint has; the but one fearing not has been  
λείωται ἐν τῇ ἀγάπῃ. <sup>10</sup>Ἡμεῖς ἀγαπῶμεν  
perfected in the love. We love

\*[αὐτόν,] ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς.  
[him,] because he first loved us.

<sup>20</sup>Ἐάν τις εἴπῃ· "Ὅτι ἀγαπῶ τὸν Θεόν,  
If any one may say; That I love the God,  
καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης  
and the brother of himself he may hate, a liar  
ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐ-  
he is; the for not one loving the brother of  
τοῦ, ὃν ἐώρακε, τὸν Θεόν, ὃν  
himself, whom he has seen, the God, whom  
οὐκ ἐώρακε, \* [πῶς] δύναται ἀγαπᾶν;  
not he has seen, [how] is he able to love?  
<sup>21</sup>Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ'  
And this the commandment we have from  
αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ  
him, that the one loving the God should love  
καὶ τὸν ἀδελφὸν αὐτοῦ.  
also the brother of himself.

ΚΕΦ. ε'. 5.

<sup>1</sup>Πᾶς ὁ πιστεύων, ὅτι ὁ Ἰησοῦς ἐστίν  
Every one the believing, that Jesus is  
ὁ Χριστός, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ  
the Anointed, by the God has been begotten; and  
πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ  
every one the loving the one having begot, love  
\*[καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.  
[also] the one having been begotten by him.

<sup>2</sup>Ἐν τούτῳ γινώσκουμεν, ὅτι ἀγαπῶμεν τὰ  
By this we know, that we love the  
τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶ-  
children of the God, when the God we may  
μεν καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν.  
love and the commandments of him we may keep.

<sup>3</sup>Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα  
This for is the love of the God, that  
τὰς ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ  
the commandments of him we may keep; and the  
ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,  
commandments of him burdensome not are,

<sup>4</sup>ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ  
because all that having been begotten by the  
Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστίν  
God, overcomes the world; and this is  
ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ  
the victory that having overcome the world, the

fidence in the DAY of  
JUDGMENT; Because as  
he is we also are in this  
WORLD.

18 There is no Fear in  
LOVE, but PERFECT Love  
casts out FEAR; Because  
FEAR has RESTRAINT; and  
HE who FEARS ‡has not  
been perfected in LOVE.

19 We love, Because he  
first loved us.

20 ‡If any one say, "I  
love God," and yet hate  
his BROTHER, he is a Liar;  
for HE who does not LOVE  
his BROTHER, whom he  
has seen, \*is not able  
to love GOD ‡whom he  
has not seen.

21 And we have ‡This  
COMMANDMENT from him,  
That HE who LOVES GOD  
should love his BROTHER  
also.

CHAPTER V.

1 ‡EVERY ONE who BE-  
LIEVES That Jesus is the  
ANointed one, has been  
begotten by GOD; ‡and  
EVERY ONE who LOVES  
the BEGETTER, loves the  
one BEGOTTEN by him.

2 By this we know  
That we love the CHIL-  
DREN of GOD, when we  
love GOD and \*practise  
his COMMANDMENTS.

3 ‡For this is the LOVE  
of GOD, that we keep his  
COMMANDMENTS; and  
‡his COMMANDMENTS are  
not burdensome;

4 ‡Because ALL that  
has been BEGOTTEN by  
GOD overcomes the  
WORLD; and this is THAT  
VICTORY which OVER-  
COMES the WORLD,—our  
FAITH.

\* VATICAN MANUSCRIPT.—19. him—omit. 20. is not able. 20. how—omit. 1. also—omit. 2. practise.

‡ 18. verse 12. ‡ 20. 1 John ii. 4; iii. 17. 20. verse 12. ‡ 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. ‡ 1. John i. 12, 13. ‡ 1. John xv. 23. ‡ 3. John xiv. 15, 21, 23; xv. 10. ‡ 3. Matt. xi. 30. ‡ 4. 1 John iii. 9; iv. 4.

πίστις ἡμῶν. <sup>5</sup>Τίς ἐστὶν ὁ νικῶν τὸν  
faith of us. Who is the one overcoming the  
κόσμον, εἰ μὴ ὁ πιστεύων, ὅτι Ἰησοῦς  
world, if not the one believing, that Jesus  
ἐστὶν ὁ υἱὸς τοῦ Θεοῦ; <sup>6</sup>Οὗτός ἐστιν ὁ  
is the son of the God? This is the  
ἐλθὼν δι' ὕδατος καὶ αἵματος,  
one having come by means of water and blood,  
Ἰησοῦς \* [ὁ] Χριστός· οὐκ ἐν τῷ ὕδατι  
Jesus [the] Anointed; not by the water  
μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ  
only, but by the water and the blood; and  
τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ  
the spirit is the one testifying, because the  
πνεῦμα ἐστὶν ἡ ἀλήθεια. <sup>7</sup>Ὅτι τρεῖς εἰσιν  
spirit is the truth. Because three are  
οἱ μαρτυροῦντες· <sup>8</sup>τὸ πνεῦμα, καὶ τὸ ὕδωρ,  
those testifying; the spirit, and the water,  
καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.  
and the blood; and the three for the one are.  
<sup>9</sup>Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνο-  
If the testimony of the men we receive,  
μεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν·  
the testimony of the God greater is;  
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν  
because this is the testimony of the God, which  
μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.  
he has testified concerning the son of himself.  
<sup>10</sup>Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει  
The one believing into the son of the God, has  
τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων  
the testimony in himself; the not one believing  
τῷ Θεῷ, ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ  
the God, a liar has made him, because not  
πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν με-  
he has believed in the testimony, which has  
μαρτύρηκεν ὁ Θεός περὶ τοῦ υἱοῦ  
testified the God concerning the son  
αὐτοῦ. <sup>11</sup>Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι  
of himself. And this is the testimony because  
ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη  
life age-lasting gave to us the God, and this  
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. <sup>12</sup>Ὁ ἔχων  
the life in the son of him is. The one having  
τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων  
the son, has the life; the not one having  
τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. <sup>13</sup>Ταῦ-  
the son of the God, the life not has. These  
τα ἔγραψα ὑμῖν, ἵνα εἰδῇτε, ὅτι  
things I wrote to you, so that you may know, that

5 \*And who is HE that  
OVERCOMES the WORLD,  
but ‡HE who BELIEVES  
That Jesus is the SON of  
GOD?

6 This is HE who CAME  
by Water and Blood,—Je-  
sus the ANOINTED one;  
not by the WATER only,  
but by the WATER and  
\*by the BLOOD; and ‡the  
SPIRIT is THAT which TES-  
TIFIES, Because the SPIRIT  
is the TRUTH.

7 †For there are THREE  
which TESTIFY;

8 the SPIRIT, and the  
WATER, and the BLOOD;  
and the THREE are of  
ONE.

9 If we receive ‡the  
TESTIMONY of MEN, the  
TESTIMONY of GOD is  
greater; ‡For this is the  
TESTIMONY of GOD \*that  
he has testified concerning  
his SON.

10 (HE who BELIEVES  
into the SON of GOD, ‡has  
the TESTIMONY in him-  
self; HE who does not BE-  
LIEVE GOD, ‡has made  
him a LIAR; Because he  
has not believed in the  
TESTIMONY which GOD  
has testified concerning  
his SON.)

11 ‡And this is the  
TESTIMONY, That GOD has  
given to us aLIONIAN LIFE,  
and ‡THIS LIFE is in his  
SON.

12 ‡HE who HAS the  
SON has the LIFE; HE  
who has not the SON has  
not the LIFE.

13 ‡These things I have  
written to you, that you

\* VATICAN MANUSCRIPT.—5. And who. 6. the—omit. 6. by. 9. That.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth." This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—Improved Version.

‡ 5. 1 Cor. xv. 57. ‡ 6. John xiv. 17; xv. 26; xvi. 13; 1 Tim. iii. 16.  
‡ 9. John viii. 17, 18. ‡ 9. Matt. iii. 16, 17; xvii. 5. ‡ 10. Rom. viii. 16;  
Gal. iv. 6. ‡ 10. John iii. 33; v. 38. ‡ 11. John i. 4; Col. iii. 4; 1 John iv. 9.  
‡ 12. John iii. 36; v. 24. ‡ 13. John xx. 31.

ζωὴν αἰώνιον ἔχετε οἱ πιστεύοντες εἰς  
life age-lasting you have those believing into  
τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. <sup>14</sup>Καὶ αὕτη  
the name of the son of the God. And this  
ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν,  
is the boldness which we have towards him,  
ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ  
that if anything we may ask according to the  
θέλημα αὐτοῦ, ἀκούει ἡμῶν. <sup>15</sup>καὶ ἐάν οἴ-  
will of him, he hears us; and if we  
δαμεν, ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα,  
know, that he hears us, whatever we may ask.  
οἶδαμεν, ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτή-  
we know, that we have the petitions which we  
καμεν παρ' αὐτοῦ. <sup>16</sup>Εάν τις ἴδῃ  
have asked from him. If any one should see  
τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν  
the brother of himself sinning a sin  
μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει  
not to death, he shall ask, and he will give  
αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνα-  
to him life, for those sinning not to death.  
τον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ πε-  
it is a sin to death; not con-  
οῖ ἐκείνης λέγω ἵνα ἐρωτήσῃ. <sup>17</sup>Πᾶσα  
cerning that I say that he should ask. All  
ἀδικία ἁμαρτία ἐστί· καὶ ἔστιν ἁμαρτία  
unrighteousness sin is; and it is a sin  
οὐ πρὸς θάνατον. <sup>18</sup>Οἶδαμεν, ὅτι πᾶς  
not to death. We know, that every one  
ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει·  
the having been begotten by the God, not sins:  
ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ,  
but the one having been begotten by the God,  
τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται  
keeps himself, and the evil one not lays hold  
αὐτοῦ. <sup>19</sup>Οἶδαμεν, ὅτι ἐκ τοῦ Θεοῦ ἐσμέν,  
of him. We know, that from the God we are,  
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.  
and the world whole in the evil one lies.  
<sup>20</sup>Καὶ οἶδαμεν, ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει,  
And we know, that the son of the God is come,  
καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γι-  
and has given to us an understanding, so that we  
νώσκωμεν τὸν ἀληθινόν· καὶ ἐσμέν ἐν τῷ  
might know the true one; and we are in the  
ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.  
true one, in the son of him Jesus Anointed.  
Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ  
This is the true God, and the life  
αἰώνιος. <sup>21</sup>Τεκνία, φυλάξατε ἑαυ-  
age-lasting. Dear children, do you keep your-  
τοὺς ἀπὸ τῶν εἰδώλων.  
selves from the idols.

who BELIEVE ON THE NAME  
OF THE SON OF GOD MAY  
KNOW THAT YOU HAVE AION-  
IAN LIFE.

14 And this is the CON-  
FIDENCE which we have  
towards him, That if we  
ask Any thing according  
to his WILL, he hears us.

15 And if we know That  
he hears us, whatever we  
ask, we know That we  
have the PETITIONS which  
we have asked from him.

16 If any one see his  
BROTHER sinning a Sin,  
not to Death, let him ask,  
and he will give him Life  
for THOSE who SIN not to  
Death. ‡There is a Sin to  
Death; I do not say that  
he should ask concerning  
THAT.

17 ‡All Unrighteousness  
is Sin; but there is a Sin  
not to Death.

18 We know That EVERY  
ONE ‡who has been BE-  
GOTTEN by GOD does not  
sin; but the one BEGOTTEN  
by GOD ‡guards \*himself  
and the EVIL one does not  
lay hold of him.

19 We know That we  
are from God, and that  
‡the whole WORLD lies  
under the EVIL one.

20 And we know that  
the SON OF GOD has come,  
and ‡has given us Discern-  
ment, that we might know  
the TRUE one; and we are  
in the TRUE one,—by his  
SON Jesus Christ. This  
is the TRUE God, and ‡the  
aionian LIFE.

21 Dear children! ‡keep  
yourselves from IDOLS.\*

\* VATICAN MANUSCRIPT.—18. him. Subscription—FIRST OF JOHN.

‡ 14. 1 John iii. 22. ‡ 16. James v. 14, 15. ‡ 16. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 26. ‡ 17. 1 John iii. 4. ‡ 18. 1 Pet. i. 23; 1 John iii. 9. ‡ 18. James i. 27. ‡ 19. Gal. i. 4. ‡ 20. Luke xxiv. 45. ‡ 20. John xvii. 3. ‡ 21. 1 Cor. x. 14.



\*SECOND OF JOHN.

1<sup>ο</sup> Ο πρεσβύτερος ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς  
The elder to a chosen Lady, and to the  
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,  
children of her, whom I love in truth,  
(καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνώ-  
(and not I only, but also all those know-  
ζότες τὴν ἀλήθειαν,) <sup>2</sup>διὰ τὴν ἀλήθειαν  
ing the truth,) on account of the truth  
τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς  
that abiding in us, and with us shall be for  
τὸν αἰῶνα· <sup>3</sup>ἔσται μεθ' ὑμῶν χάρις, ἔλεος,  
the age; will be with you favor, mercy,  
εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ \*<sup>4</sup>[Κυ-  
peace from God a Father, and from [Lord]  
ρίου] Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Πατρὸς,  
Jesus Anointed the son of the Father,  
ἐν ἀληθείᾳ καὶ ἀγάπῃ. <sup>4</sup>Ἐχάρην λίαν, ὅτι  
in truth and love. I rejoiced greatly, because  
εὑρόνκα ἐκ τῶν τέκνων σου περιπατοῦν-  
I have found of the children of thee walking  
τας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλά-  
in truth, as a commandment we  
δομεν παρὰ \*<sup>5</sup>[τοῦ] Πατρὸς. Καὶ νῦν  
received from [the] Father. And now  
ἔρωτῶ σε, Κυρία, οὐκ ὡς ἐντολὴν  
I entreat thee, Lady, not as a commandment  
γράφω σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ'  
writing to thee new, but which we had from  
ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>6</sup>Καὶ  
beginning, that we should love each other. And  
αὕτη ἔστιν ἡ ἀγάπη, ἵνα περιπατῶμεν κα-  
this is the love, that we should walk ac-  
τὰ τὰς ἐντολάς αὐτοῦ. Αὕτη ἔστιν  
cording to the commandment of him. This is  
ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς,  
the commandment, as you heard from beginning,  
ἵνα ἐν αὐτῇ περιπατῆτε. <sup>7</sup>Ὅτι πολλοὶ  
that in it you should walk. Because many  
πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ  
deceivers entered into the world, who not  
ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν  
confessing Jesus Anointed coming in  
σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχρι-  
flesh; this is the deceiver and the antichrist.  
στος. <sup>8</sup>Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν  
See you yourselves, that not we may lose  
ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπο-  
the things we performed, but a reward full we  
λάβωμεν. <sup>9</sup>Πᾶς ὁ παραβαίων, καὶ μὴ  
may receive. Every one the transgressing, and not  
μένων ἐν τῇ διδασκῇ τοῦ Χριστοῦ, Θεὸν  
abiding in the teaching of the Anointed, God

1 The ELDER to the  
Chosen Cyria, and to her  
CHILDREN ‡whom I love  
in Truth; (and not only I,  
but also All THOSE who  
have known ‡the TRUTH.)

2 on account of THAT  
TRUTH which ABIDES in  
us, and shall be with us to  
the AGE.

3 ‡Favor, Mercy, and  
Peace from God the Fa-  
ther, and from Jesus  
Christ the SON of the FA-  
ther, shall be with you  
in Truth and Love.

4 I rejoiced greatly  
That I found some of thy  
CHILDREN ‡walking in  
Truth, as we received a  
Commandment from the  
FATHER.

5 And now I entreat  
thee, Cyria, ‡not as writ-  
ing to thee a New Com-  
mandment, but that  
which we had from the  
Beginning, ‡that we  
should love each other.

6 ‡And this is LOVE,  
that we should walk  
according to his COMMAND-  
MENTS. \*This COMMAND-  
MENT is, as you heard  
from the Beginning, that  
you should walk in it.

7 ‡For Many Deceivers  
\*went forth into the  
WORLD,—THOSE who do  
not CONFESS Jesus Christ  
did come in the Flesh.  
This is the DECEIVER and  
the ANTICHRIST.

8 ‡Look to yourselves,  
‡that \*you may not lose  
the things we performed,  
but that \*you may receive  
a full Reward.

9 ‡EVERY ONE who  
\*GOES BEYOND, and does  
not abide in the DOCTRINE  
of the ANOINTED one, has

\* VATICAN MANUSCRIPT.—Title—SECOND OF JOHN. 3. Lord—omit. 4. the—omit. 6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive. 9. GOES BEYOND.

‡ 1. 1 John iii. 18; 3 John 1. ‡ 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5; 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. ‡ 3. 1 Tim. i. 2. ‡ 4. 3 John 3. ‡ 5. 1 John ii. 7, 8; iii. 11. ‡ 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 23. ‡ 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. ‡ 7. 1 John iv. 1-3. ‡ 8. Mark xiii. 9. ‡ 8. Gal. iii. 4; Heb. x. 32, 35. ‡ 9. 1 John ii. 23.

οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ \*[τοῦ  
not has; the one abiding in the teaching [of the  
Χριστοῦ,] οὗτος καὶ τὸν Πατέρα καὶ τὸν  
Anointed,] this both the Father and the  
υἱὸν ἔχει. <sup>10</sup>Εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ  
son has. If any one comes to you, and  
ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε  
this the teaching not brings, not do you receive  
αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέ-  
him into house, and health him not say  
γετε. <sup>11</sup>Ὁ γὰρ λέγων αὐτῷ χαίρειν, κοι-  
you. The for one saying to him health par-  
νωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.  
takes in the works of him in the evil ones.

<sup>12</sup>Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ  
Many things having to you to write, not  
ἠβουλήθην διὰ χαρτοῦ καὶ μέλανος·  
I wished by means of paper and of ink;  
ἐλπίζω γὰρ ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα  
I hope for to come to you, and mouth  
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν  
to mouth to speak, so that the joy of us  
ἦ πεπληρωμένη. <sup>13</sup>Ἀσπάζεται σε τὰ  
may be having been perfected. Salute thee the  
τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.  
children of the sister of thee the chosen one.

not God. He who ABIDES  
in the DOCTRINE, has both  
the FATHER and the SON.

10 If any one come to  
you and bring not this  
DOCTRINE, do not receive  
him into your House, ‡nor  
‡wish Him success;

11 for HE who WISHES  
him success partakes in  
his EVIL WORKS.

12 ‡Having Many things  
to write to You, I did not  
wish to do it by Paper  
and Ink; \*but I hope to  
be with you, and to talk,  
Mouth to Mouth, ‡so that  
\*our JOY may be complete.

13 ‡The CHILDREN of  
thy CHOSEN SISTER salute  
thee.\*

\* VATICAN MANUSCRIPT.—9. of the ANOINTED—omit. 12. but I hope to be with  
you. 12. your. Subscription—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks  
usually began their letters with it. See Acts xv. 23; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii.  
10. ‡ 12. 3 John 13. ‡ 12. John xvii. 13; 1 John i. 4. ‡ 13. 1 Pet. v. 13.

\*THIRD OF JOHN.

1<sup>ο</sup> Ο πρεσβύτερος Γαῖῳ τῷ ἀγαπητῷ, ὃν  
The elder to Gaius the beloved one, whom  
ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. 2<sup>α</sup> Ἀγαπητέ, περὶ  
I love in truth. O beloved one, concerning  
πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαί-  
all things I wish thee to prosper and to be in  
νειν, καθὼς εὐδοῦταί σου ἡ ψυχὴ. 3<sup>η</sup> Ἐχά-  
health, even as prospers thee the life. I re-  
ρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ  
joiced for greatly, coming brethren and  
μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν  
testifying of the in the truth, even as thou in  
ἀληθείᾳ περιπατεῖς. 4<sup>η</sup> Μειζότεραν τούτων οὐκ  
truth walkest. Greater of these not  
ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀλη-  
I have joy, that I hear the my children in truth  
θείᾳ περιπατοῦντα. 5<sup>η</sup> Ἀγαπητέ, πιστὸν ποι-  
walking. O beloved one, faithfully thou  
εἰς ὃ ἐάν ἐργάσῃ εἰς τοὺς ἀδελφούς  
doest whatever thou mayest work for the brethren  
καὶ εἰς τοὺς ξένους, ὅσῃ ἐμαρτύρησάν σου  
and in the strangers, these bore testimony of thee  
τῇ ἀγάτῃ ἐνώπιον ἐκκλησίας· οὗς  
to the love in presence of congregation; whom  
καλῶς ποιήσεις προπέμψας ἀξίως  
well thou wilt do having sent forward worthily  
τοῦ Θεοῦ. 7<sup>η</sup> Ὑπὲρ γὰρ τοῦ ὀνόματος  
of the God. On behalf for of the name  
ἐξῆλθον, μὴδὲν λαμβάνοντες ἀπὸ τῶν  
they went forth, nothing receiving from the  
ἐθνῶν. 8<sup>η</sup> Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν  
Gentiles. We therefore ought to receive  
τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμε-  
the such like ones, that co-workers we may be-  
θα τῇ ἀληθείᾳ. 9<sup>η</sup> Ἐγραψα τῇ ἐκκλη-  
come in the truth. I wrote to the congrega-  
σίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν  
tion; but the one loving to be first of them  
Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10<sup>η</sup> Διὰ  
Diotrephes not receives us. On account of  
τοῦτο, ἐάν ἔλθω, ὑπομνήσω αὐτοῦ τὰ  
this, if I come, I will remember of him the  
ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-  
works which he does, with words evil prating  
ρὸν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τού-  
against us; and not being satisfied in these  
τοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς,  
things, not even he receives the brethren,  
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς  
and those wishing he forbids, and out of the  
ἐκκλησίας ἐκβάλλει. 11<sup>η</sup> Ἀγαπητέ, μὴ μι-  
congregation he casts. O beloved one, not do  
μοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν.  
thou imitate the evil thing, but the good thing.  
Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ κα-  
The one doing good, of the God is; the one

1 The ELDER to Gaius, the BELOVED, ‡whom I love in the Truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as ‡thou walkest \*in the TRUTH.

4 I have no greater \*Joy than in these things, that I hear of ‡MY Children walking \*in The TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and \*this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of God;

7 for on behalf of his NAME they went forth, ‡receiving nothing from the GENTILES.

8 We, therefore, ought to \*entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote \*something to the CONGREGATION, but Diotrephes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! ‡do not thou imitate THAT which is EVIL, but THAT which is GOOD. ‡He who DOES

\* VATICAN MANUSCRIPT.—Title—THIRD OF JOHN.  
4. in the TRUTH. 5. this to Strangers. 8 entertain. 9. something.  
‡ 1. 2 John 1. ‡ 3. 2 John 4. ‡ 4. 1 Cor. iv. 15; Philemon 10. ‡ 7. 1 Cor. ix. 12, 15. ‡ 11. Psal. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. ‡ 11. 1 John ii. 29. iii. 6, 9.

κοποιῶν, οὐχ ἑώρακε τὸν Θεόν. <sup>12</sup>Δημητρίῳ  
 doing evil, not has seen the God. Demetrius  
 μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐ-  
 has been testified to by all, and by her-  
 τῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦ-  
 self the truth; also we and testify,  
 μεν, καὶ οἴδατε, ὅτι ἡ μαρτυρία ἡμῶν  
 and you know, that the testimony of us  
 ἀληθὴς ἐστι· <sup>13</sup>Πολλὰ εἶχον γράφειν, ἀλλ'  
 true is. Many things I had to write, but  
 οὐ θέλω διὰ μέλανος καὶ καλάμου σοὶ  
 not I wish by means of ink and pen to thee  
 γράψαι· <sup>14</sup>ἐλπίζω δὲ εὐθέως ἰδεῖν σε,  
 to write; I hope but immediately to see thee,  
 καὶ στόμα πρὸς στόμα λαλήσομεν. <sup>15</sup>Εἰρήνη  
 and mouth to mouth we will speak. Peace  
 σοι. Ἀσπάζονται σε οἱ φίλοι· ἀσπάζου  
 to thee. Salute thee the friends; do thou salute  
 τοὺς φίλους κατ' ὄνομα.  
 the friends by name.

GOOD is of GOD; HE who  
 DOES EVIL has not seen  
 GOD.

12 ‡Testimony is borne  
 to Demetrius by all, even  
 by the TRUTH Herself;  
 and we also testify, ‡and  
 \*thou knowest That our  
 TESTIMONY is true.

13 ‡I had Many things  
 \*to write, but I do not  
 wish to write them to  
 thee with Ink and Pen;

14 but I hope to see  
 thee immediately, and we  
 will speak Mouth to  
 Mouth.

15 Peace be to thee!  
 The FRIENDS salute thee.  
 Salute the FRIENDS by  
 Name.

\* VATICAN MANUSCRIPT.—12. thou knowest. 13. to write to thee, but. *Subscrip-  
 tion*—THIRD OF JOHN.

‡ 12. 1 Tim. iii. 7. ‡ 12. John xxi. 24. ‡ 13. 2 John 12.

\*OF JUDAS.

Ἰούδας, Ἰησοῦ Χριστοῦ δοῦλος,  
Judas, of Jesus Anointed a bond-servant,  
ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ  
a brother and of James, to those in God a Father  
ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημέ-  
sanctified ones and of Jesus Anointed preserved  
νοῖς κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη  
ones called ones; mercy to you and peace  
καὶ ἀγάπη πληθυνθεῖη. Ἀγαπητοί, πᾶσαν  
and love may be multiplied. Beloved ones, all  
σπουδὴν ποιούμενος γράφειν ὑμῖν, πε-  
haste making to write to you, con-  
ρὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον  
cerning the common salvation a necessity I had  
γράψαι ὑμῖν παρακαλῶν ἐπαγωνί-  
to have written to you exhorting to earnestly  
ζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς  
contend for the once having been delivered to the  
ἀγίοις πίστει. ἸΠαρεισέδρυσαν γὰρ τινες  
saints faith. Privily entered for some  
ἄνθρωποι, οἱ πάλαι προγεγραμμέ-  
men, those of old having been previously de-  
νοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς,  
signated for this the judgment, impious ones,  
τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς  
the of the God of us favor changing into  
ἀσελγειαν, καὶ τὸν μόνον δεσπότην καὶ  
licentiousness, and the only sovereign and  
Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.  
Lord of us Jesus Anointed denying.  
Ἔπουνῃσαι δὲ ὑμᾶς βούλωμαι, εἰδότας ὑμᾶς  
To remind but you I wish, knowing you  
ἅπαξ τοῦτο, ὅτι ὁ Κύριος, λαὸν ἐκ  
once this, because the Lord, people out of  
γῆς Αἰγύπτου σώσας, τὸ δευτέρον τοὺς  
land of Egypt having saved, the second time those  
μὴ πιστεύσαντας ἀπώλεσεν· ἁγγέλους τε  
not having believed he destroyed; messengers and  
τοὺς μὴ τηροῦντας τὴν ἑαυτῶν ἀρ-  
those not having kept the of themselves princi-  
χήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,  
pality, but having left the own habitation,  
εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς  
for a judgment of a great day, with chains  
αἰδίοις ὑπὸ ζόφον τετήρηκεν· ὥς  
perpetual under thick darkness have been kept; as  
Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτάς  
Sodom and Gomorrah, and the about them  
πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκ-  
cities, the like to them manner having  
πορνεύσασαι, καὶ ἀπελθεῖσαι ὀπίσω  
committed fornication, and having gone away after  
σαρκὸς ἑτέρας, πρόκεινται δείγμα,  
flesh of another, are placed before an example,

1 Judas, a Bond-servant  
of Jesus Christ, and ‡Bro-  
ther of James, to THOSE  
who are \*BELOVED by  
God the Father, even the  
called ones who are ‡pre-  
served by Jesus Christ;

2 may Mercy and ‡Peace  
and Love be multiplied to  
you.

3 Beloved, making All  
Haste to write to you con-  
cerning \*our ‡COMMON  
Salvation, I had a necessity  
to write to you, exhorting  
you ‡to earnestly contend  
for the FAITH which was  
ONCE DELIVERED to the  
SAINTS.

4 ‡For Some Men have  
come in privily, who of  
old were PREVIOUSLY DES-  
IGNATED for This JUDG-  
MENT, impious, ‡chang-  
ing the FAVOR of our GOD  
into Licentiousness, ‡deny-  
ing the ONLY Sovereign,  
and our LORD Jesus Christ.

5 But I wish to remind  
you, though you once knew  
\*this, That ‡the LORD  
having saved the People  
out of the Land of Egypt,  
AFTERWARDS ‡destroyed  
THOSE who did not BE-  
LIEVE;

6 and THOSE Angels  
who KEPT not THEIR own  
Principality, but left their  
own Habitation, ‡he has  
kept in perpetual Chains,  
under Thick Darkness, for  
the Judgment of the Great  
Day;

7 ‡as Sodom and Go-  
morrah, and the CITIES  
about them, which in a  
LIKE Manner to these,  
committed Fornication,  
and went after strange  
Flesh, are placed as an  
Example, enduring the re-

\* VATICAN MANUSCRIPT.—Title—OF JUDAS. 1. BELOVED by God. 2. our COM-  
MON Salvation. 5. all things, That Jesus, having saved.

‡ 1. Luke vi. 16; Acts i. 13. ‡ 1. John xvii. 11, 12, 15. ‡ 2. 1 Pet. i. 2;  
2 Pet. i. 2. ‡ 3. Titus i. 4. ‡ 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13;  
iv. 7. ‡ 4. Gal. ii. 4; 2 Pet. ii. 1. ‡ 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii.  
15. ‡ 4. Titus i. 16; 1 John ii. 22. ‡ 5. 1 Cor. x. 9. ‡ 5. Num. xiv. 29, 37;  
xxvi. 54; Psal. cvi. 25; Heb. iii. 17, 19. ‡ 6. 2 Pet. ii. 4. ‡ 7. Gen. xix. 24;  
Deut. xxix. 23; 2 Pet. ii. 6.

πυρός αἰωνίου δίκην ὑπέχου-  
of fire age-lasting retributive justice are under-  
σαι. <sup>8</sup>Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι  
going. In like manner truly also these dreaming ones  
σάρκα μὲν μαιίνουσι, κυριότητα δὲ ἀθετοῦ-  
flesh indeed they pollute, lordships and they set  
σι, δόξας δὲ βλασφημοῦσιν. <sup>9</sup>Ὁ δὲ Μιχαὴλ  
aside, glories and they revile. The but Michael  
ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ  
the chief messenger, when with the accuser  
διακρινόμενος διελέγετο περὶ τοῦ Μωσέως  
contending he reasoned about the of Moses  
σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν  
body, not he dared a judgment to bring against  
βλασφημίας, ἀλλ' εἶπεν. Ἐπιτιμῆσαι σοι  
of reviling, but he said; May rebuke thee  
Κύριος. <sup>10</sup>Οὗτοι δέ, ὅσα μὲν οὐκ  
Lord. These but, what things indeed not  
οἶδασι, βλασφημοῦσιν. ὅσα δὲ φυσικῶς,  
they know, they revile; what things but naturally,  
ὥς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τού-  
as the irrational animals, they know, in these  
τοῖς φθείρονται. <sup>11</sup>Οὐαὶ αὐτοῖς, ὅτι  
things they are corrupt. Woe to them, because  
τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ  
in the way of the Cain they went, and in the  
πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ  
error of the Balaam reward they rushed, and  
τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώ-  
in the contradiction of the Kore they destroyed  
λοντο.  
themselves.

<sup>12</sup>Οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν  
These are in the love-feasts of you  
σπιλάδες, συνευχαρούμενοι ἀφόβως,  
hidden rocks, feasting together without fear,  
ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ  
themselves feeding; clouds without water, by  
ῥινέμων παραφερόμεναι· δένδρα φθινοπωρινά,  
winds being swept along; trees autumnal,  
ἄκαρπα, δις ἀποθανόντα, ἐκριζωθέντα·  
unfruitful, twice having died, having been rooted;  
<sup>13</sup>κύματα ἄγροια θαλάσσης, ἐπαφρίζοντα τὰς  
waves wild of sea, foaming out the  
ἑαυτῶν αἰσχύνas· ἀστέρες πλανῆται, οἷς  
of themselves shame; stars wandering, for which  
\*[ὁ] ζόφος \*[τοῦ] σκότους εἰς αἰῶνα τετή-  
[the] gloom [of the] darkness for an age has been  
ρηται. <sup>14</sup>Προεφήτευσε δὲ καὶ τούτοις ἑβδομος  
kept. Prophesied and also these seventh  
ἀπὸ Ἀδὰμ Ἐνώχ, λέγων· Ἰδοὺ, ἦλθε Κύριος  
from Adam Enoch, saying; Lo, came a Lord  
ἐν ἀγίαις μυριάσιν αὐτοῦ, <sup>15</sup>ποιῆσαι κρί-  
in holy myriads of himself, to execute judg-  
σιν κατὰ πάντων, καὶ ἐξελέγξει πάντας  
ment against all, and convict all  
τούς ἀσεβεῖς \*[αὐτῶν] περὶ πάντων τῶν  
the impious ones [of them] concerning all of the

tributive justice of an aion-  
nian Fire.

8 ‡In like manner in-  
deed These Dreamers also  
pollute the Flesh, and des-  
pise Lordships, and revile  
Dignities.

9 \*But ‡MICHAEL,  
the ARCHANGEL, when  
contending with the EN-  
EMY he reasoned about  
the BODY of MOSES, ‡did  
not presume to bring  
against him a reviling  
Judgment, but said, ‡“The  
“Lord rebuke thee.”

10 ‡Yet these blaspheme  
what indeed they do not  
understand, but what they  
know naturally as IRRAT-  
TIONAL Animals, in These  
things they are corrupt.

11 Alas for them! Be-  
cause they went in ‡the  
WAY of CAIN, and ‡rushed  
into the ERROR of BALAAM  
for a Reward, and des-  
troyed themselves in ‡the  
REBELLION of KORAH.

12 These are HIDDEN  
ROCKS in your ‡LOVE-  
FEASTS, feasting together  
without fear, feeding  
Themselves; Clouds with-  
out water, being swept  
along by Winds; bare  
autumnal Trees, unfruit-  
ful for two seasons, dead,  
rooted up;

13 wild Waves of the  
Sea, foaming out THEIR  
OWN Shame; wandering  
Stars, ‡for which has  
been kept the GLOOM of  
DARKNESS for the Age.

14 And ‡Enoch also,  
the Seventh from Adam  
prophesied of these, say-  
ing, “Behold, ‡the Lord  
“came with his Holy My-  
“riads.

15 “to execute Judg-  
“ment against all, and to  
“convict ALL the IMPIOUS  
“of All their WORKS of

\* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending.  
13. the—omit. 13. of the—omit. 15. of them—omit.

‡ 8. 2 Pet. ii. 10. ‡ 9. Dan. x. 13; xii. 1; Rev. xii. 7. ‡ 9. 2 Pet. ii. 11.  
‡ 9. Zech. iii. 2. ‡ 10. 2 Pet. ii. 12. ‡ 11. Gen. iv. 5; 1 John iii. 12. ‡ 11.  
Num. xxii. 7, 21; 2 Pet. ii. 15. ‡ 11. Num. xvi. 1. &c. ‡ 12. 1 Cor. xi. 21;  
2 Pet. ii. 13. ‡ 13. 2 Pet. ii. 17. ‡ 14. Gen. v. 18. ‡ 14. Deut. xxxiii. 2;  
Dan. vii. 10; Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7. ‡ Rev. i. 7.

ἔργων ἀσεβείας αὐτῶν ὧν ἡσέδη-  
works of impiety of them which they did impi-  
σαν, καὶ περὶ πάντων τῶν σκληρῶν,  
ously, and concerning all of the hard things,  
ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.  
as spoke against him sinners impious.

<sup>16</sup>Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κα-  
These are murmurers, complainers, ac-  
τὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι·  
cording to the lusts of themselves walking;

καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,  
and the mouth of them speaks swelling words,

θαυμάζοντες πρόσωπα ὠφελείας χάριν. <sup>17</sup>Υ-  
admiring faces, of gain on account. You

μεις δέ, ἀγαπητοί, μνήσεσθε τῶν ρη-  
but, beloved ones, do you remember the

μάτων τῶν προειρημένων ὑπὸ τῶν  
words of those having been before spoken by the  
ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·  
apostles of the Lord of us Jesus Anointed;

<sup>18</sup>ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ  
that they said to you, that in last time

ἔσονται ἐμπαίξνται, κατὰ τὰς ἑαυτῶν  
will be scoffers, according to the of themselves

ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. <sup>19</sup>Οὗτοι  
lusts walking the impious. These

εἰσιν οἱ ἀποδιορίζοντες \* [ἑαυτούς,]  
are they marking out boundaries [themselves,]

πνευματικοί, πνεῦμα μὴ ἔχοντες. <sup>20</sup>Ὑμεῖς δὲ  
soulical ones, a spirit not having. You but

ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποι-  
beloved ones, in the most holy of you faith build-

κοδομοῦντες ἑαυτούς, ἐν πνεύματι ἁγίῳ προσ-  
ing up yourselves, in spirit holy pray-

ευχόμενοι, <sup>21</sup>ἑαυτούς ἐν ἀγάπῃ Θεοῦ τηρή-  
ing, yourselves in love of God do you

σατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου  
keep, looking for the mercy of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. <sup>22</sup>Καὶ  
of us Jesus Anointed for life age-lasting. And

οὔς μὲν ἐλεεῖτε διακρινόμενοι· <sup>23</sup>οὔς δὲ  
some indeed do you pity discriminating; some but

ἐν φόβῳ σώξετε, ἐκ τοῦ πυρὸς ἀρπάζον-  
in fear do you save, out of the fire snatching;

τες· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπι-  
hating even the from the flesh having

λωμένον χιτῶνα. <sup>24</sup>Τῷ δὲ δυναμέ-  
been spotted garment. To the now one being

νῷ φυλάξαι ὑμᾶς ἀπταίστους, καὶ  
powerful to guard you from stumbling, and

στήσαι κατενώπιον τῆς δόξης αὐτοῦ  
to place in presence of the glory of himself

ἁμώμους ἐν ἀγαλλίασει, <sup>25</sup>μόνῳ Θεῷ σω-  
blameless with exceeding joy, to only God a sav-

“Impiety which they im-  
“piously did, and of All  
“†the HARSH words which  
“impious Sinners spoke  
“against him.”

16 These are Murmur-  
ers, Fault-finders, walking  
according to their own  
LUSTS; and †their MOUTH  
speaks boastful words,  
‡admiring men's persons  
for the sake of Gain.

17 †But do you, Be-  
loved, remember THOSE  
WORDS which were PRE-  
VIOUSLY SPOKEN by the  
APOSTLES of our LORD Je-  
sus Christ;

18 That they said to  
you, That in the Last  
Time †there will be Mock-  
ers, walking according to  
THEIR OWN IMPIOUS  
LUSTS.

19 These are THEY who  
SEPARATE, †Sensual, not  
having the Spirit.

20 But you, Beloved,  
‡building up yourselves  
on YOUR MOST HOLY Faith,  
praying with holy Spirit,

21 keep yourselves in the  
Love of God, †looking for  
the MERCY of our LORD Je-  
sus Christ to aionian Life.

22 And, making a differ-  
ence, Some indeed do you  
pity;

23 but Others save by  
Fear, snatching them out  
of the FIRE, hating even  
‡the GARMENT SPOTTED  
by the FLESH.

24 †Now to HIM who is  
ABLE to guard you from  
falling, and to place you  
‡blameless in the presence  
of his GLORY, with great  
Joy,

25 †to God alone, our

\* VATICAN MANUSCRIPT.—19. themselves—omit.

† 15. 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4; Mal. iii. 13. † 16. 2 Pet. ii. 18.  
‡ 16. Prov. xxi. 28; James ii. 1, 9. † 17. 2 Pet. iii. 2. † 18. 1 Tim. iv. 1;  
2 Tim. iii. 1. † 21. Titus ii. 13. † 23. Rev. iii. 4. † 24. Rom. xvi. 25; Eph.  
iii. 20. † 24. Col. i. 22. † 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

<p>τῇρι ἡμῶν, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου          lor of us, through Jesus Anointed of the Lord          ἡμῶν δόξα *[καὶ] μεγαλωσύνη, κράτος καὶ          of us glory [and] majesty, strength and          ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας·          authority, both now and for all the ages;          ἀμήν.          so be it.</p>	<p>Savior, through Jesus          Christ our LORD, be Glory,          Majesty, Power, and Au-          thority, *both now, and          throughout ALL the AGES.          Amen.</p>
--	---

\* VATICAN MANUSCRIPT.—25. and—omit. 25. before every AGE, and now.  
*Subscription*—OF JUDAS.



ΑΠΟΚΑΛΥΨΙΣ  
A REVELATION  
**THE APOCALYPSE.**

ΚΕΦ. α'. 1.

1<sup>1</sup> Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν  
A revelation of Jesus Anointed, which gave  
αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις  
to him the God, to point out to the bond-servants  
αὐτοῦ ἃ δεῖ γενέσθαι ἐν  
of himself the things it behooves to have done with  
τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ  
speed, and he signified having sent by means of the  
ἁγγέλου αὐτοῦ τῷ δούλῳ αὐ-  
messenger of himself to the bond-servant of him-  
τοῦ Ἰωάννη· ὃς ἐμαρτύρησε τὸν λόγον τοῦ  
self to John; who testified the word of the  
Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,  
God, and the testimony of Jesus Anointed,  
ὅσα εἶδε. 3<sup>3</sup> Μακάριος ὁ ἀναγινώσκων,  
what things he saw. Blessed the one reading,  
καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφη-  
and those hearing the words of the proph-  
τείας, καὶ τηροῦντες τὰ ἐν αὐτῇ  
ecy, and keeping strictly the things in it  
γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.  
having been written; the for season near.

4<sup>4</sup> Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς  
John to the seven congregations to those  
ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ  
in the Asia; favor to you and peace from the  
ῶν καὶ ὁ ἦν καὶ ὁ ἐρ-  
one existing and the one who was and the one  
χόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων, ἃ  
coming; and from the seven spirits, which  
ἵ[ἐστιν] ἐνώπιον τοῦ θρόνου αὐτοῦ· 5<sup>5</sup> καὶ  
[is] in presence of the throne of him; and  
ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός,  
from Jesus Anointed, the witness the faithful,  
ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων  
the first-born of the dead ones, and the prince  
τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς  
of the kings of the earth; to the one loving us  
καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν  
and having washed us from the sins of us  
ἐν τῷ αἵματι αὐτοῦ, 6<sup>6</sup> καὶ ἐποίησεν ἡμᾶς  
in the blood of himself, and made us  
βασιλείαν, ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐ-  
a kingdom, priests to the God and Father of

CHAPTER I.

1 A Revelation of Jesus Christ, which God gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, †having sent by his ANGEL, to his SERVANT John,

2 †who testified the WORD of GOD, and the TESTIMONY of Jesus Christ, \*whatever things †he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and †observe the THINGS which have been WRITTEN in it; for †the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from \*God, the ONE †who IS, and the ONE who WAS, and the ONE who is COMING; and from †the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, †the CHIEF-BORN of the DEAD, and †the PRINCE of the KINGS of the earth. To HIM who LOVES us, †and †freed us from our SINS by his own BLOOD,

6 and made †for us a Kingdom.—Priests for his God and Father; †to Him

\* \* \* The Revelation is not found in the VAT. MS., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the VAT. Ms., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A=Codex Alexandrinus, probably of the fifth century; B=Codex Vaticanus, written about the end of the seventh century or beginning of the eighth; C=Codex Ephraemi Rescriptus, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.=Codex Sinaiticus, will be given the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. Ms., 1209.

\* VATICAN MANUSCRIPT.—No. 1160.—No title is given in this MS.; C. has REVELATION OF JOHN. The Greek word "APOCALYPSE" has been adopted for the title. 2. whatever things he saw (A. B.) 4. God, the one who is (B.)

† 4. estin, is—omitted by B. C. † 5. So reads A C and some other MSS. and versions. † 6. hecmin, for us.—A; hecmoon, of us.—C.

† 1. Rev. xxii. 16. † 2. Rev. vi. 9; xii. 17. † 2. 1 John i. 1. † 3. Rev. xxii. 7. † 3. Rev. xxii. 10. † 4. Exod. iii. 14; verse 8. † 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. † 5. 1 Cor. xv. 20; Col. i. 18. † 5. Rev. xvii. 14; xix. 16. † 5. 1 John i. 7. † 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 11.

τοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς  
himself, to him the glory and the strength for  
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.  
the ages of the ages; so be it.

7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ  
Lo, he comes with the clouds, and  
ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες  
shall see him every eye, and those who  
αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν  
him pierced; and shall mourn over him  
πᾶσαι αἱ φυλαὶ τῆς γῆς· ναί, ἀμήν. 8 Ἐγὼ  
all the tribes of the earth; yes, so be it. 1  
εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ  
am the Alpha and the Omega, says Lord the  
Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ  
God, the one existing and the one who was and the  
ἐρχόμενος, ὁ παντοκράτωρ.  
one coming, the almighty.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν, καὶ συγ-  
I John, the brother of you, and co-  
κοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπο-  
partner in the affliction and kingdom and  
μονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ  
patience of Jesus Anointed, was in the island  
τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον  
that being called Patmos, on account of the word  
τοῦ Θεοῦ, καὶ \* [διὰ] τὴν μαρτυρίαν  
of the God, and [on account of] the testimony  
Ἰησοῦ \* [Χριστοῦ]. 10 Ἐγενόμην ἐν πνεύματι  
of Jesus [Anointed.] I was in spirit  
ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου  
in the Lord's day; and I heard behind of me  
φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης·  
a voice loud as of a trumpet, saying,  
Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ  
What thou seest do thou write for a scroll, and  
πέμψον ταῖς ἐπτά ἐκκλησίαις, εἰς Ἐφεσον,  
send to the seven congregations, to Ephesus,  
καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς  
and to Smyrna, and to Pergamos, and to  
Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλ-  
Thyatira, and to Sardis, and to Philadel-  
φειαν, καὶ εἰς Λαοδικεαν.  
phia, and to Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις  
And I turned to see the voice which  
ἐλάλησεν μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἐπτά  
spoke with me; and having turned I saw seven  
λυχνίας χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν \* [ἐπτά]  
lampstands golden, and in midst of the [seven]  
λυχνιῶν ὅμοιον υἱὸ ἀνθρώπου, ἐνδεδυμέ-  
lampstands like to a son of man, having on a  
νον ποδῆρη καὶ περιεζωσμέ-  
garment reaching to the foot, and having been  
νον πρὸς τοῖς μαστοῖς ζώνην χρυσῇν· 14 ἡ  
girded about at the breasts a girdle golden the

be the GLORY and the  
MIGHT for the AGES of the  
AGES. Amen.

7 Behold! he is coming with the CLOUDS, and Every Eye shall see him, and †those who pierced Him; and All the TRIBES of the LAND shall mourn over him. Yes, Amen.

8 †“I am the ALPHA and the OMEGA,” says the Lord GOD, †“the ONE who is, and the ONE who WAS, and the ONE who is COMING—the OMNIPOTENT.”

9 I John, your BRO- THER and †Co-partner in the AFFLICTION, and Kingdom, and Patient waiting for \*Jesus, was in THAT ISLAND which is CALLED Patmos, †on account of the word of GOD, and the TESTIMONY of Jesus.

10 †I was in Spirit on the LORD'S Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, “What thou seest write in a Scroll, and send to THOSE SEVEN Congregations;—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”

12 And I turned to see the VOICE which \*was speaking with me; and having turned I saw †Seven golden Lamp- stands,

13 and in †the Midst of the Lampstands †one like to a Son of Man, †invested with a garment to the foot, and girded about at †the BREASTS with a golden Girdle;

\* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (B.) Jesus (D.) 9. on account of—omit (A C.) 9. Anointed—omit (A C.) 12. was speaking (B C.) 13. seven—omit (A C.)

† 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. † 7. Zech. xii. 10; John xix. 37. † 8. Isa. xii. 4; xlv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. † 8. verse 4; Rev. iv. 8; xi. 17; xvi. 5. † 9. Phil. i. 7; iv. 11; 2 Tim. i. 8. † 9. ver. 2; Rev. vi. 9. † 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. † 12. Exod. xxv. 37; Zech. iv. 2; verse 20. † 13. Rev. ii. 1. † 13. Ezek. i. 26; Dan. vii. 13; x. 16; xiv. 14. † 13. Dan. x. 5. † 13. Rev. xv. 6.

δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες, λευκαὶ ὡς  
but head of him and the hairs, white as  
ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐ-  
wool white, as snow; and the eyes of  
τοῦ ὡς φλόξ πυρός· <sup>15</sup>καὶ οἱ πόδες αὐτοῦ  
him as a flame of fire; and the feet of him  
ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρω-  
like to fine white brass, as in a furnace having  
μένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ  
been set on fire; and the voice of him as a voice  
ὕδατων πολλῶν· <sup>16</sup>καὶ ἔχων ἐν τῇ δεξιᾷ αὐ-  
of waters many; and having in the right of  
τοῦ χειρὶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ  
himself hand stars seven; and out of the  
στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα  
mouth of him a broad sword two-mouthed sharp  
ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ  
proceeding; and the appearance of him, as the  
ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. <sup>17</sup>Καὶ ὅτε  
sun shines in the power of himself. And when  
εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ,  
I saw him I fell at the feet of him,  
ὡς νεκρός· καὶ ἔθηκε τὴν δεξιάν αὐτοῦ  
as dead; and he placed the right of himself  
ἐπ' ἐμέ, λέγων· Μὴ φοβοῦ· ἐγὼ εἰμι ὁ  
on me, saying; Not do thou fear; I am the  
πρῶτος καὶ ὁ ἔσχατος, <sup>18</sup>καὶ ὁ ζῶν· καὶ  
first and the last, and the living one; even  
ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς  
I was dead, and lo living I am for  
τοὺς αἰῶνας τῶν αἰώνων· καὶ ἔχω τὰς κλεῖς  
the ages of the ages; and I have the keys  
τοῦ θανάτου καὶ τοῦ ἄδου. <sup>19</sup>Γράψον  
of the death and of the unseen. Write thou  
οὖν ἃ εἶδες, καὶ ἃ  
therefore the things thou sawest, even the things  
εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦ-  
are, and the things about to occur after these;  
τα· <sup>20</sup>τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶ-  
the secret of the seven stars which thou  
δες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ  
sawest on the right of me, and the seven  
λυχνίας τὰς χρυσεῖς. Οἱ ἑπτὰ ἀστέρες, ἄγγε-  
lampstands the golden. The seven stars, mes-  
λοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ  
sengers of the seven congregations are; and the  
λυχνίαι αἱ ἑπτὰ, ἑπτὰ ἐκκλησίαι εἰσι.  
lampstands the seven, seven congregations are.

ΚΕΦ. 6'. 2.

<sup>1</sup>Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας  
By the messenger of the in Ephesus congregation  
γράψον· Τάδε λέγει ὁ κρατῶν  
do thou write; These things says the one holding  
τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ,  
the seven stars in the right of himself,  
ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν  
the one walking in midst of the seven lampstands

14 and his HEAD and  
HAIRS white as white  
Wool, as Snow; and †his  
EYES as a Flame of Fire;

15 †and his FEET like  
to fine Brass glowing with  
fire, as in a Furnace; and  
†his VOICE as the Voice of  
many Waters;

16 †and having in his  
RIGHT Hand seven Stars;  
†and out of his MOUTH  
proceeding a sharp two-  
edged broad Sword; and  
†his APPEARANCE as the  
SUN shines in his  
STRENGTH.

17 And †when I saw  
him, I fell at his FEET as  
dead; but †he placed his  
RIGHT hand on me, saying,  
"Fear not; †I am the  
†FIRST and the LAST,

18 and the LIVING ONE;  
I was even dead, but, be-  
hold, †I am living for the  
AGES of the AGES; and I  
have the KEYS of DEATH  
and of HADES.

19 Write therefore the  
things thou sawest, even  
†those which are, and †the  
things which are about to  
transpire after these.

20 As for the SECRET  
of the SEVEN Stars which  
thou sawest in my RIGHT  
hand, and the SEVEN  
GOLDEN Lampstands; the  
SEVEN Stars are †Mes-  
sengers of the SEVEN Con-  
gregations, and †the  
SEVEN LAMPSTANDS are  
Seven Congregations.

CHAPTER II.

1 By the MESSENGER of  
the CONGREGATION in  
Ephesus, write; These  
things says †HE who  
HOLDS the SEVEN Stars  
in his RIGHT hand, †HE  
who walks in the Midst of  
the SEVEN GOLDEN Lamp-  
stands;

† 17. FIRST-BORN (A.)

† 14. Dan. x. 6; Rev. ii. 18. † 15. Ezek. i. 7. † 15. Ezek. xliii. 2; Rev. xiv. 2; xix. 6. † 16. verse 20. † 16. Rev. ii. 12, 16; xix. 15, 21. † 16. Acts xxvi. 13; Rev. x. 1. † 17. Ezek. i. 28. † 17. Dan. viii. 18; x. 10. † 17. Isa. xlii. 4; xlii. 6; xlviii. 12; verse 11; Rev. ii. 8; xxii. 13. † 18. Rev. iv. 9; v. 14. † 19. Rev. ii. 1, &c. † 19. Rev. iv. 1, &c. † 20. Mal. ii. 7; Rev. ii. 1, &c. † 20. Zech. iv. 2; Matt. v. 15. † 1. Rev. i. 16, 20. † 1. Rev. i. 13.

τῶν χρυσῶν· οἶδά τὰ ἔργα σου, καὶ τὸν  
the golden; I know the works of thee, and the  
κόπον \* [σου,] καὶ τὴν ὑπομονὴν σου,  
toil [of thee,] and the patient endurance of thee,  
καὶ ὅτι οὐ δύνη βαστάσαι κακοὺς·  
and that not thou art able to bear with bad ones;  
καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς  
and thou hast tried those declaring themselves  
ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ· καὶ εὑ-  
apostles to be, and not they are; and thou  
ρες αὐτοὺς ψευδεῖς· καὶ ἐπομονὴν  
hast found them liars; and patient endurance  
ἔχεις, καὶ ἐβάστασας διὰ τὸ  
thou hast, and thou hast suffered on account of the  
ὄνομά μου, καὶ οὐκ ἐκοπίσας. ὅ· Ἀλλ' ἔχω  
name of me, and not thou hast wearied. But I have  
κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν  
against thee, because the love of thee the  
πρώτην ἀφῆκας. Ὡς μνημόνευε οὖν  
first thou hast relaxed. Do thou remember therefore  
πόθεν πέτωκας, καὶ μετανόησον  
whence thou hast fallen, and change thy mind,  
καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρ-  
and the first works do thou; if but not, I am  
χομαὶ σοὶ † [ταχύ,] καὶ κινήσω τὴν  
coming to thee [speedily,] and I will remove the  
λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐάν  
lampstand of thee out of the place of itself, if  
μὴ μετανόησας. ὅ· Ἀλλὰ τοῦτο ἔχεις,  
not thou dost change thy mind. But that thou hast,  
ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν,  
that thou hatest the works of the Nicolaitans,  
ἃ καὶ γὰρ μισῶ. ὅ· ὁ ἔχων οὖς, ἀκου-  
which I also hate. The one having an ear, let  
σάτω τὴν πνεῦμα λέγει ταῖς ἐκκλη-  
him hear what the spirit says to the congrega-  
σίαις· Τῷ νικῶντι δώσω αὐ-  
gations; To the one overcoming I will give to  
τῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν  
him to eat from the wood of the life, which is  
ἐν τῷ παραδείσῳ τοῦ Θεοῦ † [μου.]  
in the paradise of the God [of me.]  
ὅ· Καὶ τῷ ἀγγέλω τῆς ἐν Σμύρνῃ  
And by the messenger of the in Smyrna  
ἐκκλησίας γράψον· Τάδε λέγει ὁ  
congregation do thou write; These things says the  
πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς,  
first and the last, who became dead,  
καὶ ἔζησεν· οἶδά σου † [τὰ ἔργα, καὶ]  
and I lived; I know of thee [the works, and]  
τὴν θλίψιν, καὶ τὴν πτωχείαν, (ἀλλὰ πλού-  
the affliction, and the poverty, (but rich  
σιος εἶ,) καὶ τὴν βλασφημίαν ἐκ τῶν  
thou art,) and the blasphemy from those

2 † I know thy WORKS, and thy TOIL, and thy PATIENT ENDURANCE, and that thou art not able to endure wicked men; and † thou hast tried THOSE who DECLARE themselves to be APOSTLES but are not, and hast found them Liars;

3 and thou hast patient-ly endured and hast suffered on account of my NAME, † and † thou hast not been weary.

4 But I have this against thee. That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMP- STAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of † the NICOLA-ITANS, which I also hate."

7 († Let HIM who HAS an Ear, hear what the SPIRIT says to the CON- GREGATIONS.) "To the CONQUEROR will I give † to eat of † the † wood of the LIFE, which is in the PARADISE of GOD.

8 And by the MESSEN- GER of the CONGREGA- TION in Smyrna write; These things says † the † FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLIC- TION and POVERTY, (but thou art † rich :) and I KNOW the BLASPHEMY of † THOSE DECLARING them-

† 2. thy—is omitted by A. C. † 3. thou hast not been weary (A. C.) 5. speedily —is omitted by (A. C.) 7. Wood is the primary significance of *xulon*, and may here denote, as in Rev. xxii. 2, an aggregation of *dendra*, or trees, commonly called a *wood*, or *forest*; a *xulon* of life, occupying a place on both sides of the river. 7. my —is omitted by (A. C.) FIRST-BORN (A.) 9. thy WORKS, and—is omitted by (A. C.) † 2. Psa. i. 6; verse 9, 13, 19, &c. † 2. 1 John iv. 1. † 3. Gal. vi. 9; Heb. xii. 3, 5. † 6. verse 15. † 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. † 7. Rev. xxii. 2, 14. † 7. Gen. ii. 9. † 8. Rev. i. 8, 17, 18. † 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 5. † 9. Rom. ii. 17, 28, 29; ix. 6.

λεγοντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ  
 declaring Jews to be themselves, and not  
 εἰσὶν, ἀλλὰ συναγωγὴ τοῦ σατανᾶ. <sup>10</sup>Μηδὲν  
 are, but an assembly of the adversary. Not  
 φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ,  
 fear thou the things thou art about to suffer; lo,  
 μέλλει βαλεῖν ὁ διάβολος ἔξ ὑμῶν εἰς  
 is about to cast the accuser from of you into  
 φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξε-  
 prison, so that you may be tried; and you  
 τε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς  
 shall have affliction days ten. Be thou faithful  
 ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφα-  
 till death, and I will give to thee the crown  
 νον τῆς ζωῆς. <sup>11</sup>Ὁ ἔχων οὖς, ἀκουσάτω  
 of the life. The one having an ear, let him hear  
 τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ  
 what the spirit says to the congregations; The  
 νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θά-  
 one overcoming not he may be hurt by the  
 γάτου τοῦ δευτέρου.  
 death the second.

<sup>12</sup>Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγᾶμῳ  
 And by the messenger of the in Pergamos  
 ἐκκλησίας γράψων· Τάδε λέγει ὁ  
 congregation do thou write; These things says the  
 ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν  
 one having the broad sword that two-mouthed the  
 ὀξεῖαν· <sup>13</sup>οἶδα ἡ [τὰ ἔργα σου, καὶ] ποῦ  
 sharp; I know [the works of thee, and] where  
 κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ·  
 thou dwellest, where the throne of the adversary;  
 καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ  
 and thou holdest fast the name of me, and not  
 ἡρηήσω τὴν πίστιν μου, \* [καὶ] ἐν ταῖς  
 thou didst deny the faith of me, [even] in those  
 ἡμέραις \* [ἐν] αἷς Ἀντίπας ὁ μάρτυς μου  
 days [in] which Antipas the witness of me  
 ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου  
 the faithful, who was killed among you, where  
 ὁ σατανᾶς κατοικεῖ. <sup>14</sup>Ἀλλ' ἔχω κατὰ  
 the adversary dwells. But I have against  
 σοῦ ὀλίγα, ἡ [ὅτι] ἔχεις ἐκεῖ κρα-  
 thee a few things, [because] thou hast there some  
 τοῦντας τὴν διδασχὴν Βαλαάμ, ὃς ἐδίδασκε  
 holding the teaching of Balaam, who instructed  
 τῷ Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν  
 the Balak to cast a stumbling-block before the  
 υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορ-  
 sons of Israel, to eat idol sacrifices and to  
 νεῦσαι. <sup>15</sup>Οὕτως ἔχεις καὶ σὺ κρατοῦντας  
 fornicate. So hast also thou some holding  
 τὴν διδασχὴν \* [τῶν] Νικολαιτῶν ὁμοίως.  
 the teaching [of the] Nicolaitans in like manner.

selves to be Jews, and are not, but ‡an Assembly of the ADVERSARY.

10 ‡Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that you may be tried, and you shall have Affliction ten Days. ‡Be thou faithful till Death, and I will give to thee ‡the CROWN of LIFE."

11 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "THE CONQUEROR shall not be injured ‡by the SECOND DEATH.

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says ‡HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—‡where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, ‡my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of ‡Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, \*both ‡to eat Idol-sacrifices, and ‡to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the ‡Nicolaitans.

\* VATICAN MANUSCRIPT, No. 1160.—13. even—omit. 13. in—omit. 14. both. 15. of the—omit.

‡ 13. thy WORKS, and—is omitted by (A C.) 13. my—is added by (A C.) 14. because—is omitted by (A.)

‡ 9. Rev. iii. 9. ‡ 10. Matt. x. 22. ‡ 10. Matt. xxiv. 13. ‡ 10. James i. 12; Rev. iii. 11. ‡ 11. verse 7; Rev. xiii. 9. ‡ 11. Rev. xx. 14; xxi. 8. ‡ 12. Rev. i. 16. ‡ 13. verse 9. ‡ 14. Num. xxiv. 14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11. ‡ 14. ver. 20; Acts xv. 29; 1 Cor. viii. 9, 10; x. 19, 20. ‡ 14. 1 Cor. vi. 13. ‡ 15. verse 6.

<sup>16</sup>Μετανόησον οὖν· εἰ δὲ μὴ ἔρχο-  
Change thy mind therefore; if but not, I am com-  
μαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν  
ing to thee quickly, and I will war with them  
ἐν τῇ ρομφαίᾳ τοῦ στόματός μου. <sup>17</sup>Ὁ  
by the broadsword of the mouth of me. The  
ἔχων οὖς, ἀκουσάτω τὸ τὸ πνεῦμα  
one having an ear, let him hear what the spirit  
λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι  
says to the congregations; To the one overcoming  
δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμ-  
I will give to him [of] the manna of that having  
μένον, καὶ δώσω αὐτῷ ψῆφον λευκὴν,  
been hidden, and I will give to him a pebble white,  
καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμ-  
and on the pebble a name new having been  
μένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμ-  
written, which no one knows if not the one  
βάνων.  
receiving.

<sup>18</sup>Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις  
And by the messenger of the in Thyatira  
ἐκκλησίας γράψον· Τάδε λέγει ὁ  
congregation write; These things says the  
υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς  
son of the God, the one having the eyes  
αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐ-  
of himself as a flame of fire, and the feet of  
τοῦ ὅμοιοι χαλκολιβάδω· <sup>19</sup>οἶδά σου τὰ  
him like to fine white brass; I know of thee the  
ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν πίστιν, καὶ τὴν  
works, and the love, and the faith, and the  
διακονίαν, καὶ τὴν ὑπομονήν, σου,  
service, and the patient endurance of thee,  
καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν  
and the works of thee the last more of the  
πρώτων. <sup>20</sup>Ἀλλ' ἔχω κατὰ σοῦ, ὅτι  
first. But I have against thee, because  
ἀφείς τὴν γυναῖκα ἡ [σου] Ἰεζάβελ,  
thou lettest alone the wife [of thee] Jezebel,  
ἡ λέγουσα ἑαυτὴν προφητιν, καὶ δι-  
the one calling herself a prophetess, and she  
δάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους, πορ-  
teaches and seduces the my bond-servants, to  
νεῦσαι καὶ φαγεῖν εἰδωλόθιτα. <sup>21</sup>Καὶ ἔδωκα  
fornicate and to eat idol-sacrifices. And I gave  
αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ  
to her time so that she might reform, and not  
θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐ-  
she wills to reform from the fornication of  
τῆς· <sup>22</sup>ἰδοὺ, βάλλω αὐτὴν εἰς κλίνην, καὶ  
herself; lo, I cast her into a bed, and  
τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλι-  
those committing adultery with her into afflic-  
ψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ  
tion great, if not they should reform from  
τῶν ἔργων αὐτῆς, <sup>23</sup>καὶ τὰ τέκνα αὐτῆς  
the works of her, and the children of her

16 Reform, therefore;  
but if not, I am coming to  
thee speedily, and I will  
fight with them with the  
BROAD SWORD of my  
MOUTH."

17 († Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.) "To the  
CONQUEROR I will give  
THAT MANNA which has  
been CONCEALED; and I  
will give to him a white  
Pebble, and on the PEB-  
BLE ‡ a new Name en-  
graved, which no one  
knows but HE who RE-  
CEIVES it;

18 And by the MESSEN-  
GER of the CONGREGATION  
in Thyatira write; These  
things says THAT SON of  
GOD, who HAS ‡ his EYES  
as a Flame of Fire, and  
his FEET like to fine Brass;

19 I know Thy WORKS,  
and LOVE, and FAITH, and  
SERVICE, and PATIENT  
ENDURANCE, and thy  
LAST WORKS to be more  
than the FIRST.

20 But I have this  
against thee, Because thou  
lettest alone the WOMAN  
‡ Jezebel, who CALLS her-  
self a Prophetess; and she  
teaches and seduces My  
Servants, ‡ to fornicate,  
and to eat idol-sacrifices.

21 And I gave her time,  
so that she might reform;  
but she is not disposed to  
reform from her FORNICA-  
TION.

22 Behold! \*I will cast  
her, and those COMMIT-  
TING ADULTERY with her  
into a Bed,—into great  
Affliction; unless they re-  
form from her WORKS.

23 And I will kill her

\* VATICAN MANUSCRIPT. No. 1160.—17. of—omit. 22. I will cast (A. B.)

† 20. sou—thy, is omitted by C. very many MSS., and most of the versions.

‡ 16. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; xiv. 15, 21. ‡ 17. verses 7. 11. ‡ 17. Rev. iii. 12; xix. 12. ‡ 18. Rev. i. 14, 15. ‡ 20. 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7. ‡ 20. Acts xv. 20, 29; verse 14.

ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι  
I will kill with death; and shall know all  
αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν  
the congregations, that I am the one searching  
νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκά-  
reins and hearts; and I will give to you to  
στῶ κατὰ ἔργα ὑμῶν. <sup>21</sup> Ὑμῖν δὲ  
each one according to the works of you. To you but  
λέγω, τοῖς λοιποῖς τοῖς ἐν Θυατεί-  
I say, to the remaining ones to those in Thyatira,  
ροῖς, ὅσοι οὐκ ἔχουσι τὴν διδασχὴν ταύ-  
as many as not hold the teaching this,  
την, οἵτινες οὐκ ἔγνωσαν τὰ βάθεα τοῦ  
who not knew the depths of the  
σατανᾶ (ὡς λέγουσιν.) Οὐ δάλω ἐφ' ὑμᾶς  
adversary (as they say;) Not I will lay on you  
ἄλλο βάρος· <sup>23</sup> πλὴν ὁ ἔχετε, κρατήσατε  
other burden; but what you have, hold fast  
ἄχρις οὗ ἂν ἦξω. <sup>26</sup> Καὶ ὁ νι-  
till of which I may have come. And the one over-  
κῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ  
coming, and the one keeping till an end the  
ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ  
works of me, I will give to him authority over  
τῶν ἐθνῶν· <sup>27</sup> καὶ ποιμανεῖ αὐτοὺς ἐν ράβδῳ  
the nations; and he shall rule them with a rod  
σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ  
made of iron, as the vessels those earthen ones  
συντρίβεται, ὡς καὶ ἐγὼ εἴληφα παρὰ  
It is breaking together, as also I received from  
τοῦ Πατρὸς μου· <sup>28</sup> καὶ δώσω αὐτῷ τὸν  
of the Father of me; and I will give to him the  
ἀστέρα τὸν πρωῒνον· <sup>29</sup> Ὁ ἔχων οὖς,  
star the morning. The one having an ear,  
ἀκουσάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλη-  
let him hear what the spirit says to the congre-  
σίαις.  
gations.

ΚΕΦ. γ'. 3.

<sup>1</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν  
And by the messenger of the in Sardis  
ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔ-  
congregation write; These things says the one  
χων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς  
having the seven spirits of the God, and the  
ἑπτὰ ἀστέρας· Οἶδα σου τὰ ἔργα, ὅτι  
seven stars; I know of thee the works, that  
ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς  
a name thou hast that thou livest, and dead.  
εἶ.  
<sup>2</sup> Γίνου γρηγορῶν, καὶ στήρισον  
thou art. Become thou vigilant, and strengthen  
τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν·  
the things remaining which were about to die;  
οὐ γὰρ εὑρηκά σου τὰ ἔργα πεπλη-  
not for I have found of thee the works having

CHILDREN with Death;  
and All the CONGREGA-  
TIONS shall know That  
† I am HE who SEARCHES  
Reins and Hearts; ‡ and I  
will give to you, to each  
one, according to your  
WORKS.

<sup>24</sup> But I say to you,—  
to the REST in Thyatira,  
as many as have not this  
TEACHING, who knew not  
the DEPTHS of the ADVER-  
SARY, (as they say;) † I  
lay on you no Other Bur-  
den;

<sup>25</sup> but what you have,  
hold fast till I \*may have  
come.

<sup>26</sup> And HE who CON-  
QUERS, even HE who  
‡ KEEPS my WORKS to an  
End, † I will give to him  
Authority over the NA-  
TIONS;

<sup>27</sup> ‡ and he shall rule  
them with an Iron Sceptre;  
(as the EARTHEN VESSELS  
it is breaking them to-  
gether;) as also I have re-  
ceived from my FATHER.

<sup>28</sup> And I will give to  
him ‡ the MORNING STAR."

<sup>29</sup> (Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.)

CHAPTER III.

1 "And by the MESSEN-  
GER of the CONGREGATION  
in Sardis write; These  
things says † HE who HAS  
the SEVEN Spirits of GOD,  
and the SEVEN Stars; † I  
know Thy WORKS, That  
thou hast a Name \*That  
thou livest, and thou art  
dead.

2 Become vigilant, and  
\*strengthen the remain-  
ing THINGS which were  
about to die; for I have  
not found Thy WORKS

\* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (B.) 2. keep the remaining THINGS.

† 24. Balloo I lay, A C, and many MSS.

‡ 23. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; 2 Chron. vi. 30; Psal. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. ‡ 23. Psal. lxii. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12. ‡ 25. Rev. iii. 11. ‡ 26. John vi. 29; 1 John iii. 23. ‡ 26. Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xx. 4. ‡ 27. Psal. ii. 8, 9; xlix. 14; Dan. vii. 22; Rev. xii. 5; xix. 15. ‡ 28. 2 Pet. i. 19; Rev. xxii. 16. ‡ 1. Rev. i. 4, 16; iv. 5; v. 6. ‡ 1. Rev. ii. 2.

ῥωμένα ἐνώπιον τοῦ Θεοῦ μου. <sup>3</sup>Μνη-  
been completed in presence of the God of me. Re-  
μόνευε οὖν πῶς εἴληφας \* [καὶ  
member thou therefore how thou hast received [and  
ἤκουσας, καὶ τήρει,] καὶ μετανόησον.  
thou didst hear, and observe,] and reform.  
Ἐάν οὖν μὴ γρηγορήσης,  
If therefore not thou shouldst have watched,  
ἦξω ἐπὶ σέ ὡς κλέπτης, καὶ οὐ μὴ  
I may have come on thee as a thief, and not not  
γνώσῃ ποίαν ὥραν ἦξω  
thou mayest have known what hour I may have come  
ἐπὶ σέ. Ἄλλ', ἔχεις ὀλίγα ὀνόματα ἐν  
on thee. But thou hast a few names in  
Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐ-  
Sardis, which not soiled the garments of them-  
τῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευ-  
selves; and they shall walk with me in white  
κοῖς, ὅτι ἄξιοί εἰσιν. <sup>5</sup>Ὁ νι-  
(robes,) because worthy they are. The one over-  
κῶν, οὗτος περιβαλεῖται ἐν ἱμα-  
coming, this shall invest himself with gar-  
τίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ  
ments white; and not not I will blot out the  
ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ  
name of him out of the scroll of the life, and  
ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ  
I will confess the name of him in presence of the  
Πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων  
Father of me, and in presence of the messengers  
αὐτοῦ. <sup>6</sup>Ὁ ἔχων οὖς, ἀκουσάτω τι  
of him. The one having an ear, let him hear what  
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
the spirit says to the congregations.

<sup>7</sup>Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ  
And by the messenger of the in Philadelphia  
ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγι-  
congregation write; These things says the holy  
ος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ  
one, the true one, the one having the key of the  
Δαυὶδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείει·  
David; the one opening, and no one shuts;  
καὶ κλείει, καὶ οὐδεὶς ἀνοίγει· <sup>8</sup>οἶδά σου  
and shuts, and no one opens; I know of thee  
τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν  
the works; lo, I have placed before thee a door  
ἀνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι  
having been opened, which no one is able to shut  
αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ  
her; because a little thou hast power, and  
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἤρ-  
thou hast kept of me the word, and not thou  
νήσω τὸ ὄνομά μου. <sup>9</sup>Ἰδοὺ, δίδωμι ἐκ  
didst deny the name of me. Lo, I give out of  
τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγόντων  
the assembly of the adversary those saying

fully performed in the presence of my God.

3 †Remember, there-  
fore, how thou hast re-  
ceived and heard, and ob-  
serve it, and †reform. †If,  
therefore, thou should not  
watch, I may have come  
†[on thee] as a Thief, and  
thou mayest by no means  
know at what Hour I  
may have come on thee.

4 But thou hast a Few  
Names in Sardis, which  
have not soiled their GAR-  
MENTS; and they shall  
walk with me in †white  
(robes;) Because they are  
worthy.

5 The CONQUEROR  
shall \*thus †be clothed in  
white Garments; and I  
will by no means blot out  
his NAME from the †BOOK  
of LIFE, and †I will con-  
fess his NAME in the  
presence of my FATHER,  
and in the presence of his  
ANGELS."

6 (Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.)

7 "And by the MESSEN-  
GER of the CONGREGATION  
in Philadelphia write;  
These things says †the  
HOLY one, †the TRUE, HE  
who HAS †the KEY of  
DAVID, †HE who OPENS and  
no one \*shall shut, and  
shuts and no one opens;

8 †I know Thy WORKS;  
behold! I have placed be-  
fore thee †an opened Door,  
which no one is able to  
shut; Because thou hast  
a Little Power, and hast  
kept My WORD, and didst  
not deny my NAME.

9 Behold! I am giving  
up †THOSE from the AS-  
SEMBLY of the ADVER-

\* VATICAN MANUSCRIPT, No. 1160.—3. and thou hast heard, and observe—omit.  
(B.) 5. thus be clothed, (A.C.) 7. shall shut; and he who shuts and no one shall  
open.

† 3. on thee is omitted by (A.C.)  
‡ 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. ‡ 3. verse 19. ‡ 3. Matt.  
xxiv. 43; xxv. 13; 1 Thess. v. 2. ‡ 4. Rev. iv. 4; vi. 11; vii. 9, 13.  
‡ 5. Rev. xix. 8. ‡ 5. Phil. iv. 3; Rev. xiii. 8. ‡ 5. Matt. x. 32; Luke xii. 8.  
‡ 7. Acts iii. 14. ‡ 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. ‡ 7.  
Isa. xxii. 22; Luke i. 32; Rev. i. 18. ‡ 7. Matt. xvi. 19. ‡ 8. verse 1. ‡ 8.  
1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 9. Rev. ii. 9.



ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ  
themselves Jews, to be, and not they are, but  
ψεύδονται· ἰδοὺ, ποιήσω αὐτοὺς, ἵνα  
speak falsely; lo, I will make them, so that  
ἦξωσι καὶ προσκυνήσωσιν ἐνώπιον  
they may have come and may have prostrated before  
τῶν ποδῶν σου, καὶ γνῶσιν, ὅτι  
the feet of thee, and they may have known, that  
\* [ἐγὼ] ἠγάπησά σε· <sup>10</sup>ὅτι ἐτήρησας  
[I] loved thee; because thou hast kept

τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τη-  
the word of the patience of me, also I thee will  
ρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς  
keep from the hour of the trial of that  
μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης,  
being about to come on the habitable whole,  
πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.  
to try those dwelling on the earth.

<sup>11</sup> Ἐρχομαι ταχύ· κράτει δ' ἔχεις,  
I come speedily; hold thou fast what thou hast,  
ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.  
so that no one may have taken the crown of thee.

<sup>12</sup> Ὁ νικῶν, ποιήσω αὐτὸν στῦλον ἐν  
The one overcoming, I will make him a pillar in  
τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ  
the temple of the God of me, and outside not  
μὴ ἐξελθῇ ἔτι· καὶ γρά-  
not he may have gone out any more; and I will  
ψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ  
write on him the name of the God of me, and  
τὸ ὄνομα \* [τῆς πόλεως τοῦ Θεοῦ μου,] τῆς  
the name [of the city of the God of me,] of the  
καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ  
new Jerusalem, that coming down out of the  
οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά  
heaven from the God of me, and the name  
\* [μου] τὸ καινόν. <sup>13</sup> Ὁ ἔχων οὖς, ἀκου-  
[of me] the new. The one having an ear, let  
σάτω τι τὸ πνεῦμα λέγει ταῖς ἐκκλη-  
him hear what the spirit says to the congre-  
σίαις.  
gations.

<sup>14</sup> Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ  
And by the messenger of the in Laodicea  
ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν,  
congregation write; These things says the Amen,  
ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρ-  
the witness the faithful and true, the begin-  
γὴ τῆς κτίσεως τοῦ Θεοῦ· <sup>15</sup> οἶδά σου  
ning of the creation of the God; I know of thee  
τὰ ἔργα, ὅτι οὐτε ψυχρὸς εἶ, οὔτε  
the works, that neither cold thou art, nor  
ζεστός· ὀφελον ψυχρὸς ἦς, ἢ ζεστός.  
hot; I wish cold thou wert, or hot.

<sup>16</sup> Οὕτως, ὅτι γλιαρὸς εἶ, καὶ οὐτε  
Thus, because lukewarm thou art, and neither

S A R Y, w h o D E C L A R E  
themselves to be Jews, and  
are not, but speak falsely;  
behold! ‡I will make  
them to come and pay  
homage before thy FEET,  
and to know That I loved  
thee.

10 Because thou hast  
kept the word of my PA-  
TIENT ENDURANCE, ‡I  
also will keep Thee from  
THAT HOUR of TRIAL  
which is ABOUT to come  
on ‡the whole HABITA-  
BLE, to try THOSE who  
DWELL on the EARTH.

11 ‡I am coming speed-  
ily; ‡hold fast what thou  
hast, so that no one may  
take ‡thy Crown.

12 The CONQUEROR, I  
will make him ‡a Pillar  
in the TEMPLE of my God,  
and he shall never go out  
more; and ‡I will write  
on him the NAME of my  
God, and the NAME of the  
CITY of my God, the  
‡NEW Jerusalem,—that  
COMING DOWN out of the  
HEAVEN from my God;  
and ‡my NEW NAME."

13 (Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.)

14 "And by the MESSEN-  
GER of the CONGREGATION  
in Laodicea write; These  
things says the AMEN,  
‡the FAITHFUL and true  
WITNESS, ‡the BEGIN-  
NING of the CREATION of  
GOD;

15 I know Thy WORKS,  
That thou art neither cold  
nor hot; I wish thou wert  
cold or hot.

16 Thus Because thou  
art lukewarm, and neither

\* VATICAN MANUSCRIPT. No. 1160.—9. I—omit (B.) 12. the CITY of my God  
—omit. 12. my—omit.

‡ 9. Isa. xlix. 23; lx. 14. ‡ 10. 2 Pet. ii. 9. ‡ 10. Luke ii. 1. ‡ 11. Phil.  
iv. 5; Rev. xxii. 7, 12, 20. ‡ 11. verse 3; Rev. ii. 25. ‡ 11. Rev. ii. 10. ‡ 12.  
1 Kings vii. 21; Gal. ii. 9. ‡ 12. Rev. ii. 17; xiv. 1; xxii. 4. ‡ 12. Gal.  
iv. 26; Heb. xii. 22; Rev. xxi. 2, 10. ‡ 12. Rev. xxii. 4. ‡ 14. Rev. i. 5;  
xix. 11; xxii. 6; verse 7. ‡ 11. Col. i. 15.

ζεστός οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ  
hot nor cold, I am about thee to vomit out of  
τοῦ στόματός μου. Ὅτι λέγεις· <sup>17</sup>ὅτι  
the mouth of me. Because thou sayest; that  
πλούσιός εἰμι, καὶ πελούτηκα, καὶ οὐδε-  
rich I am, and have been enriched, and not  
νός χρεῖαν ἔχω, καὶ οὐκ οἶδας, ὅτι σὺ  
any need I have, and not thou knowest, that thou  
εἶ ὁ ταλαίπωρος καὶ ὁ ἐλεεινός, καὶ  
art the wretched one and the pitiable one, and  
πιτωχός καὶ τυφλός καὶ γυμνός· <sup>18</sup>συμβουλεύω  
poor and blind and naked; I counsel  
σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπρω-  
thee to have bought from of me gold having been  
μένον ἐκ πυρός, ἵνα πλουτήσης·  
burnt by fire, so that thou mayest have been rich;  
καὶ ἱμάτια λευκά, ἵνα περι-  
and garments white, so that thou mightest have  
βάλῃ, καὶ μὴ φανερωθῇ ἡ  
been clothed, and not might have appeared the  
αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολλούριον,  
shame of the nakedness of thee; and eye-salve,  
ἐνχρίσαι τοὺς ὀφθαλμούς σου, ἵνα  
to have rubbed in the eyes of thee, so that  
δύῃς. <sup>19</sup>Εἰ γὰρ ὅσους ἐὰν φιλῶ,  
thou mayest see. I as many as if I may love,  
ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν  
I prove and admonish; be thou zealous therefore  
καὶ μετανόησον. <sup>20</sup>Ἰδοὺ, ἔστηκα ἐπὶ τὴν  
and reform. Lo, I have stood at the  
θύραν, καὶ κρούω· ἐὰν τις ἀκούσῃ  
door, and knock; if any one may have heard  
τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν,  
the voice of me, and may have opened the door,  
εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ'  
I will go in to him, and sup with  
αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. <sup>21</sup>Ὁ νικῶν,  
him, and he with me, The one overcoming,  
δώσω αὐτῷ καθίσαι \* [μετ' ἐμοῦ] ἐν τῷ  
I will give to him to have sat [with me] in the  
θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα, καὶ ἐκάθισα  
throne of me, as also I overcame, and am sat down  
μετὰ τοῦ Πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ.  
with the Father of me in the throne of him.  
<sup>22</sup>Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ  
The one having an ear, let him hear what the  
πνεῦμα λέγει ταῖς ἐκκλησίαις.  
spirit says to the congregations.

ΚΕΦ. δ'. 4.

<sup>1</sup>Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα  
After these things I saw, and lo, a door  
ἀνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ  
having been opened in the heaven, and the voice  
ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης  
the first which I heard as of a trumpet talking  
μετ' ἐμοῦ, λέγων· Ἀνάβα ὧδε, καὶ δεῖ-  
with me, saying; Come thou up here, and I will

hot nor cold, I am about to vomit Thee out of my MOUTH.

17 Because thou sayest  
‡'I am rich and have be-  
come wealthy, and have  
Need of Nothing;' and  
knowest not that thou art  
the WRETCHED and the  
pitiable one,—even \*poor,  
and blind, and naked;

18 I counsel thee ‡to  
buy from me Gold which  
has been refined by Fire,  
that thou mayest be rich;  
and ‡white Garments, that  
thou mayest be clothed,  
and the SHAME of thy  
NAKEDNESS may not be  
manifested; and Eyesalve  
to anoint thine EYES, that  
thou mayest see.

19 I, ‡as many as I  
love, reprove and admon-  
ish; be zealous, therefore,  
and reform.

20 Behold! I have stood  
at the door, and I knock;  
‡if any one may have  
heard my VOICE, and  
opened the door, ‡I \*will  
enter in to him, and feast  
with him, and he with me.

21 The CONQUEROR, ‡I  
will give to him to sit  
down with me in my  
THRONE, as I also con-  
quered, and sat down with  
my FATHER in his  
THRONE."

22 (Let HIM who HAS  
an Ear, hear what the  
SPIRIT says to the CON-  
GREGATIONS.)

CHAPTER IV.

1 After these things I  
saw, and behold! a Door  
opened in the HEAVEN,  
and ‡the FIRST VOICE  
which I heard, was as of a  
Trumpet speaking with  
me;—saying, ‡"Ascend  
hither, and I will show

\* VATICAN MANUSCRIPT, 1160.—17. POOR. 20. will both enter. 21. with me —omit.

‡ 17. Hoshea xii. 8; 1 Cor. iv. 8. ‡ 18. Isa. lv. 1; Matt. xiii. 41; xxv. 9. ‡ 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15; xix. 8. ‡ 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12. ‡ 20. Luke xiii. 37. ‡ 20. John xiv. 23. ‡ 21. Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. ‡ 1. Rev. i. 10. ‡ 1. Rev. xi. 12.

ξω σοι ἃ δεῖ γενέσθαι  
show to thee the things it behooves to have done  
μετὰ ταῦτα. <sup>2</sup>Καὶ εὐθὺς ἐγενόμην ἐν  
after these things. And immediately I was in  
πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ  
spirit; and lo, a throne was placed in the  
οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· <sup>3</sup>καὶ  
heaven, and on the throne one sitting; and  
ὁ καθήμενος ὅμοιος ὁράσει λίθω ἰά-  
the one sitting like in appearance to a stone  
σπιδι καὶ σαρδίῳ· καὶ ἴρις κυκλόθεν  
a jasper and a sardius; and a rainbow round about  
τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.  
the throne like in appearance to an emerald.  
<sup>4</sup>Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἰκοσιτέσ-  
And round about the throne thrones twenty-four;  
σαρες· καὶ ἐπὶ τοὺς θρόνους εἰκοσιτέσσαρας  
and on the thrones twenty-four  
προσβυτέρους καθημένους, περιβεβλημένους  
elders sitting, having been clothed,  
ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς  
with garments white, and on the heads  
αὐτῶν στεφάνους χρυσοῦς. <sup>5</sup>Καὶ ἐκ τοῦ  
of them crowns golden. And from the  
θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ  
throne proceed lightnings and voices and  
βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι  
thunders; and seven lamps of fire burning  
ἐνώπιον τοῦ θρόνου, αἱ εἰσι \*<sup>[τὰ]</sup>  
in presence of the throne, which are <sup>[the]</sup>  
ἑπτὰ πνεύματα τοῦ Θεοῦ· ἕκαστὸν ἐνώπιον τοῦ  
seven spirits of the God; and in presence of the  
θρόνου ὡς θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ·  
throne as a sea made of glass, like crystal;  
καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ  
and in midst of the throne and in circle of the  
θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν  
throne four living ones being full of eyes  
ἔμπροσθεν καὶ ὀπισθεν. <sup>7</sup>\*<sup>[Καὶ]</sup> τὸ ζῶον  
before and behind. <sup>[And]</sup> the living one  
τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δευτέρον  
the first like to a lion, and the second  
ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον  
living one like to a young bullock, and the third  
ζῶον ἔχον \*<sup>[τὸ]</sup> πρόσωπον ἀνθρώπου, καὶ  
living one had <sup>[the]</sup> face of a man, and  
τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομέ-  
the fourth living one like to an eagle flying.  
νῳ. <sup>8</sup>Καὶ τὰ τέσσαρα ζῶα, ἓν καθ' ἓν αὐτῶν  
And the four living ones, one by one of them  
ἔχον ἀνὰ πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν  
had apiece wings six, round about and within

thee what \*must occur after these things."

2 Immediately †I was in Spirit; and behold! †a Throne was placed in the HEAVEN, and on \*the THRONE one sitting.

3 And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; †and a Rainbow encircled the THRONE,—\*similar in appearance to an Emerald.

4 †And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, †having been clothed with white Garments, and on their HEADS Golden Crowns.

5 And from the THRONE proceed †Lightnings and Voices and Thunders; and before the THRONE were burning †Seven Lamps of Fire, which are the SEVEN Spirits of God;

6 and before \*the THRONE as it were †a glassy Sea, like Crystal; †and in the Midst of the THRONE, and around the THRONE, Four Living ones, being full of Eyes before and behind.

7 †And the FIRST LIVING ONE resembled a Lion, and the SECOND Living one resembled a Steer, and the THIRD Living one †having the FACE of a Man, and the FOURTH Living one was like to a flying Eagle.

8 And the FOUR Living ones, †having \*each of them †six Wings apiece, round about and within

\* VATICAN MANUSCRIPT, No. 1160.—1. must occur. Immediately after These things I was in Spirit. 2. the THRONE one sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds, (B.) 5. the—omit. 6. his throne as. 7. And—omit. 7. the—omit. (B.) 8. every one of them (B.)

† 7. having, (A.B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A.B.)

‡ 2. Rev. i. 10; xvii. 3; xxi. 10. ‡ 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9. ‡ 3. Ezek. i. 28. ‡ 4. Rev. xi. 16. ‡ 4. Rev. iii. 4, 5, &c. ‡ 5. Rev. viii. 5; xvi. 18. ‡ 5. Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2. ‡ 5. Rev. i. 4; iii. 1; v. 6. ‡ 6. Exod. xxxviii. 8; Rev. xv. 2. ‡ 6. Ezek. i. 5. ‡ 7. Num. ii. 2; Ezek. i. 10; x. 4.

γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχου·  
they are full of eyes; and rest not they  
have ἡμέρας καὶ νυκτός, λέγοντες· "Ἅγιος,  
of day and of night, saying; Holy  
ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ,  
holy, holy Lord the God the almighty,  
ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.  
the one who was and the one existing and the one  
μενος. "Καὶ ὅταν δώσωσιν τὰ ζῶα δόξαν  
ceasing. And when shall give the living ones glory  
καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ  
and honor and thanks to the one sitting on  
τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας  
the throne, to the one living for the ages  
τῶν αἰώνων, <sup>10</sup>πρὸς οὐκ οἱ εἰκοσιτέσσαρες  
of the ages, shall fail down the twenty-four  
προσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ  
elders in presence of the one sitting on the  
θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι  
throne, and they shall do homage to the one living  
εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι  
for the ages of the ages, and they shall cast  
τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ  
the crowns of themselves in presence of the  
θρόνου, λέγοντες· <sup>11</sup>ἄξιός εἰ, Κύριε, λα-  
throne, saying; worthy thou art, O Lord, to  
βεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύνα-  
receive the glory and the honor and the power;  
μιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ  
because thou didst create the all things, and  
διὰ τὸ θέλημά σου ἦσαν, καὶ  
on account of the will of thee they were, and  
ἐκτίσθησαν.  
were created.

## ΚΕΦ. ε'. 5.

<sup>1</sup>Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου  
And I saw on the right of the one sitting  
ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον  
on the throne a scroll having been written  
ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον  
within and at the back, having been sealed up  
σφραγίσιν ἐπτά· <sup>2</sup>Καὶ εἶδον ἄγγελον ἰσχυρόν,  
with seals seven; And I saw a messenger strong,  
κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς ἐστὶν ἄξιός  
publishing with a voice great; Who is worthy  
ἀνοῖξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας  
to open the scroll, and to loose the seals  
αὐτοῦ; <sup>3</sup>Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ,  
of it? And no one was able in the heaven,  
οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς,  
nor on the earth, nor under the earth, to  
ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. <sup>4</sup>Καὶ  
open the scroll, nor to see it. And  
ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιός  
I was weeping much, because no one worthy was  
θη ἀνοῖξαι τὸ βιβλίον, οὔτε βλέπειν αὐτό.  
found to open the scroll, nor to see it.

are full of Eyes; and they have no rest Day and Night, saying, ††"Holy, holy, \*holy, ‡Lord God, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who is COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM ‡who LIVES for the AGES of the AGES,

10 ‡the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do Homage to HIM who LIVES for the AGES of the AGES, ‡and they will cast their CROWNS before the THRONE, saying,

11 ‡"Thou art worthy, \*†O LORD, even our GOD, to receive the GLORY, and the HONOR, and the POWER; Because THOU didst create ALL things, and on account of thy WILL they were, †and were created."

## CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, ‡a Scroll, having been written within and \*outside, ‡firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to break its SEALS?"

3 And no one was able in ‡the \*HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

\* VATICAN MANUSCRIPT, No. 1160.—8. holy, holy, holy, holy, Lord God. 11. O. LORD even our GOD, the HOLY one, to receive (B.) 1. outside (B.) 3. HEAVEN above, nor.

† 8. Holy—three times in A and most MSS., nine times in B. 11. The Lord, even our God, (A. B.) 11. and were created, omitted by A.

‡ 8. Isa. vi. 3. ‡ 8. Rev. i. 8. ‡ 9. Rev. i. 18; v. 14; xv. 7. ‡ 10. Rev. v. 8. ‡ 10. verse 4. ‡ 11. Rev. v. 12. ‡ 1. Ezek. ii. 9, 10. ‡ 1. Isa. xxix. 11; Dan. ix. 4. ‡ 3. verse 13.

<sup>5</sup>Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυὶδ, ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. <sup>6</sup>Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἑσφαγμένον, ἔχον κέρατα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ, οἳ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ \* [τὰ] ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. <sup>7</sup>Καὶ ἦλθε καὶ εἴληφε \* [τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

<sup>8</sup>Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕνα στος κιθάρας, καὶ φύλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν \* [αἱ] προσευχαὶ τῶν ἁγίων. <sup>9</sup>Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ὁ ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἑσφά- γης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἱματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, <sup>10</sup>καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. <sup>11</sup>Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν

5 And one of the ELDERS says to me, "Do not weep; behold, <sup>†</sup>THAT LION has overcome which is of the TRIBE of Judah, <sup>‡</sup>the ROOT of David, <sup>\*</sup>HE is also OPENING the SCROLL, and <sup>‡</sup>its SEVEN Seals."

6 And I saw in the MIDST of the THRONE, and of the FOUR Living ones, and in the MIDST of the ELDERS, <sup>‡</sup>a little Lamb standing, as if killed, having seven Horns and <sup>‡</sup>seven Eyes, which are <sup>‡</sup>the <sup>†</sup>SEVEN Spirits of God sent forth into All the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of <sup>‡</sup>the ONE SITTING on the THRONE.

8 And when he took the SCROLL, <sup>‡</sup>the FOUR Living ones and the TWENTY-FOUR Elders fell down before the LAMB, having each <sup>\*</sup>a <sup>‡</sup>Harp and golden Bowls full of incense, which are <sup>‡</sup>the Prayers of the SAINTS.

9 And <sup>‡</sup>they sung a new Song, saying, <sup>‡</sup>"Thou art worthy <sup>\*</sup>to take the SCROLL, and to open its SEALS; <sup>‡</sup>Because thou wast killed, and <sup>‡</sup>didst redeem <sup>†</sup>[us] to God, with thy BLOOD, <sup>‡</sup>out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our God <sup>†</sup>a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard <sup>\*</sup>a Voice of many

\* VATICAN MANUSCRIPT, No. 1160.—5. HE is also OPENING, (B.) 6. those—omit. (B.) 7. the SCROLL—omit. (A.) 8. a Harp (A B.) 9. the—omit. 9. to open. 11. as a Voice.

† 6. SEVEN omitted by A. 9. us is omitted by A, and the Codex Sinaiticus D, and both read "to our GOD." 10. a Royalty and a Priesthood, (A D.)

‡ 5. Gen. xlix. 9, 10; Heb. vii. 14. ‡ 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxii. 16. ‡ 5. verse 1; Rev. vi. 1. ‡ 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 19; Rev. xiii. 8; verses 9, 12. ‡ 6. Zech. iii. 9; iv. 10. ‡ 6. Rev. iv. 5. ‡ 7. Rev. iv. 2. ‡ 8. Rev. iv. 8, 10. ‡ 8. Rev. xiv. 2; xv. 2. ‡ 8. Psa. cxli. 2; Rev. viii. 3, 4. ‡ 9. Psa. xl. 3; Rev. xiv. 3. ‡ 9. Rev. iv. 11. ‡ 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. ‡ 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xiv. 6. ‡ 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6; xx. 6; xxii. 5.

κύκλω τοῦ θρόνου καὶ τῶν ζώων  
in a circle of the throne and of the living ones  
καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς  
and of the elders; and was the number  
αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χι-  
of them myriads of myriads, and thousands of  
λιάδων· <sup>12</sup>λέγοντες φωνῇ μεγάλῃ· Ὁ ἅξιόν ἐστι  
thousands; saying with a voice great; Worthy is  
τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν  
the lamb that having been killed to receive the  
δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν  
power and wealth and wisdom and strength  
καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. <sup>13</sup>Καὶ πᾶν  
and honor and glory and blessing. And every  
κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐπὶ  
created thing which is in the heaven, and on  
τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς  
the earth, and under the earth, and on the  
θαλάσσης ἃ ἐστὶ, καὶ τὰ ἐν αὐτοῖς  
sea which is, and the things in them,  
πάντα, ἤκουσα λέγοντας· Τῷ καθήμενῳ ἐπὶ  
all, I heard saying; To the one sitting on  
τοῦ θρόνου καὶ τῷ ἄρνιῳ ἡ εὐλογία καὶ ἡ  
the throne and to the lamb the blessing and the  
τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς  
honor and the glory and the might for the  
αἰῶνας τῶν αἰώνων. <sup>14</sup>Καὶ τὰ τέσσαρα ζῶα  
ages of the ages. And the four living ones  
ἔλεγον· Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν  
said; So be it; and the elders fell down  
καὶ προσεκύνησαν.  
and did homage.

## ΚΕΦ. στ'. 6.

<sup>1</sup>Καὶ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ  
And I saw when opened the lamb one of  
τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν  
the seven seals, and I heard one of the  
τεσσάρων ζώων λέγοντος, ὡς φωνὴ βροντῆς·  
four living ones saying, as a voice of thunder;  
Ἔρχου· καὶ ἶδε. <sup>2</sup>Καὶ \* [εἶδον, καὶ]  
Come thou and see thou. And [I saw, and]  
ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐ-  
lo a horse white, and the one sitting on him  
τὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος,  
having a bow; and was given to him a crown,  
καὶ ἐξῆλθεν νικῶν, καὶ ἵνα νική-  
and he came out conquering, and that he might  
ση.  
conquer.

<sup>3</sup>Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέ-  
And when he opened the seal the second,  
σαν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος·  
I heard the second living one saying:  
Ἔρχου. <sup>4</sup>Καὶ ἐξῆλθεν ἄλλος ἵππος πυρ-  
Come thou. And came out another horse red;

Angels in a Circle of the  
THRONE, and of the LIV-  
ING ONES and of the ELD-  
ERS; and the number of  
them was ‡Myriads of  
Myriads, and Thousands  
of Thousands,

12 saying with a loud  
Voice, ‡“Worthy is THAT  
LAMB which was killed to  
receive the POWER, and  
\*Wealth, and Wisdom,  
and Strength, and Honor,  
and Glory, and Blessing.”

13 ‡And Every Created  
thing which is in the  
HEAVEN, and on the  
EARTH, and under the  
EARTH, and on the SEA,  
and \*All THINGS in them,  
All I heard saying, “To  
HIM who SITS on the  
THRONE, and to the LAMB,  
be ‡the BLESSING, and the  
HONOR, and the GLORY,  
and the MIGHTY, for the  
AGES of the \*AGES.”

14 ‡And the FOUR Liv-  
ing ones said, \*“AMEN.”  
And the ELDERS fell down  
and did homage.

## CHAPTER VI.

1 And ‡I saw \*when  
the LAMB opened one of  
the SEVEN Seals, and I  
heard ‡one of the FOUR  
Living ones saying, as  
with a Voice of Thunder,  
“Come.”

2 And ‡I saw, and be-  
hold! ‡a white Horse,  
and HE who SAT on him  
having a Bow; and a  
Crown was given to him;  
and he came out conquer-  
ing, and that he might  
conquer.

3 And when he opened  
the SECOND SEAL, I heard  
the SECOND Living one  
saying, “Come.”

4 ‡And there came out  
Another, a red Horse;

\* VATICAN MANUSCRIPT, No. 1160.—12. the WEALTH. 13. All THINGS in them, All I heard. 13. AGES. Amen. 14. AMEN. 1. That. 2. I saw, and—omit. (B.)

† 1. and see is omitted by A C. after “Come;” also in verses 3. 5 and 7. 2. I saw, and (A C.)

‡ 11. Psa. lxxviii. 17; Dan. vii. 10; Heb. xii. 22. ‡ 12. Rev. iv. 11. ‡ 13. Phil. ii. 10. ‡ 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet. iv. 11; v. 11; Rev. i. 6. ‡ 14. Rev. xix. 4. ‡ 1. Rev. v. 5-9. ‡ 1. Rev. iv. 7. ‡ 2. Zech. vi. 3; Rev. xix. 11. ‡ 4. Zech. vi. 2.

ρός· καὶ τῷ καθήμενῳ ἐπ' αὐτὸν ἐδόθη  
and to the one sitting on him it was given  
αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, \* [καὶ]  
to him to take the peace from the earth, [and]  
ἵνα ἀλλήλους σφάζωσι· καὶ ἐδόθη  
so that each other they might kill; and was given  
αὐτῷ μάχαιρα μεγάλη.  
to him a sword great.

⁵Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρίτην  
And when he opened the seal the third  
ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου  
I heard the third living one saying; Come thou  
ἰκαὶ ἵδε. Καὶ \* [εἶδον, καὶ] ἰδοὺ ἵππος  
and see thou. And [I saw, and] lo a horse  
μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων  
black, and the one sitting on him having  
ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. ⁶Καὶ ἤκουσα  
a balance in the hand of himself. And I heard  
φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν·  
a voice in midst of the four living ones saying;  
Χοῖνιξ σίτου δηναρίου, καὶ  
A small measure of wheat for a denarius; and  
τρεῖς χοίνικες κριθῆς δηναρίου·  
three small measures of barley for a denarius;  
καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.  
and the oil and the wine not thou mayest hurt.

⁷Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τέταρ-  
And when he opened the seal the fourth,  
την, ἤκουσα τοῦ τέταρτου ζώου λέγοντος·  
I heard the fourth living one saying:  
Ἔρχου ἰκαὶ ἵδε. ⁸Καὶ \* [εἶδον, καὶ]  
Come thou and see thou. And [I saw, and]  
ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω  
lo a horse pale, and the one sitting on  
αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος· καὶ ὁ ἄδης  
him, a name to him the Death; and the unseen  
ἠκολούθει \* [μετ'] αὐτοῦ· καὶ ἐδόθη αὐ-  
followed [with] him; and was given to  
τῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς,  
him authority over the fourth part of the earth,  
ἀποκτείνειν ἐν ρομφαίᾳ καὶ ἐν λιμῷ καὶ  
to kill with sword and with famine and  
ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς  
with death, and by the wild beasts of the  
γῆς.  
earth.

⁹Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα,  
And when he opened the fifth seal,  
εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς  
I saw under the altar the souls  
τῶν ἐσφαγμένων διὰ τὸν λόγον  
of those having been killed because of the word  
τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν  
of the God, and because of the testimony which  
εἶχον· ¹⁰καὶ ἔκραξαν φωνῇ μεγάλῃ,  
they held; and they cried with a voice great,

and to the ONE SITTING  
on him was it given to  
take PEACE from the  
EARTH, and that they  
should kill each other;  
and there was given to  
him a great Sword.

5 And when he opened  
the THIRD SEAL, I heard  
the THIRD Living one  
saying, "Come." And †I  
saw, and behold! ‡a black  
Horse, and HE who SAT  
on him having a Balance  
in his HAND.

6 And I heard a Voice  
in the Midst of the FOUR  
Living ones, saying, "†A  
Chenix of Wheat for a  
Denarius, and Three Che-  
nices of Barley for a  
Denarius; and ‡the OIL  
and the WINE thou must  
not injure."

7 And when he opened  
the FOURTH SEAL, I heard  
the FOURTH Living one  
saying, "Come."

8 And †I saw, and be-  
hold! ‡a pale Horse, and  
one was SITTING on him,  
whose NAME WAS DEATH,  
and HADES followed after  
him; and there was given  
to him Authority over the  
FOURTH part of the  
EARTH, to kill †with  
Sword, and with Famine,  
and with Death, and ‡by  
the WILD BEASTS of the  
EARTH.

9 And when he opened  
the FIFTH SEAL, I saw  
under the †ALTAR ‡the  
PERSONS of those who HAD  
been KILLED because of  
‡the WORD of God, and  
because of ‡the TESTI-  
MONY \*which they held.

10 And they cried with  
a loud Voice, saying,

\* VATICAN MANUSCRIPT, No. 1160.—4, and—omit. (B.) 5. I saw, and—omit (B.) 8. I saw, and—omit. 8. with—omit. 9. of the LAMB which (B.)

5. I saw, and (A C.) 6. The word *chenix* denotes a measure containing one wine quart, and a twelfth part of a quart. 8. I saw, and (A C.)

‡ 5. Zech. vi. 2. ‡ 6. Rev. ix. 4. ‡ 8. Zech. vi. 3. ‡ 8. Ezek. xiv. 21. ‡ 8. Lev. xxvi. 22. ‡ 9. Rev. viii. 3; ix. 13; xiv. 18. ‡ 9. Rev. xx. 4. ‡ 9. Rev. i. 9. ‡ 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10.

λέγοντες· "Ὡς πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; <sup>11</sup>Καὶ ἐδόθη αὐτοῖς στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς, ἵνα ἀναπαύσωνται ἔτι χρόνον, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

<sup>12</sup>Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, <sup>13</sup>καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, <sup>14</sup>καὶ ὁ οὐρανός ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· <sup>15</sup>καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστάνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί, καὶ πᾶς δοῦλος καὶ \* [πᾶς] ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς καὶ [ἐvery] freeman hid themselves in τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων, <sup>16</sup>καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· <sup>17</sup>ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

"How long, O SOVEREIGN LORD! the HOLY one and true! †dost thou not judge and take vengeance for our BLOOD from THOSE who DWELL on the EARTH?"

11 And there was given to them †severally ‡a white Robe; and it was told them †to rest yet for a Time, till both their FELLOW-SERVANTS and their BROTHERN, who were about to be killed even as they, should be completed.

12 And I saw when he opened the SIXTH SEAL, ‡and there was a great Earthquake, and †the SUN become black as Sackcloth of Hair, and the entire MOON became as BLOOD;

13 †and the STARS of the HEAVEN fell to the EARTH, as a Figtree drops its UNTIMELY FIGS, being shaken by a Great Wind.

14 †And the HEAVEN was separated from its place, being rolled up as a Scroll; and †Every Mountain and Island were moved out of their PLACES.

15 And the KINGS of the EARTH, and the GREAT MEN, and the COMMANDERS, and the RICH, and the STRONG, and Every Bondman and Freeman, hid themselves in the CAVES and in the ROCKS of the MOUNTAINS;

16 †and they say to the MOUNTAINS and to the ROCKS, "Fall on us, and hide us from the Face of HIM who SITS on the THRONE, and from the WRATH of the LAMB;

17 †because the GREAT DAY of †this WRATH has come, †and who is able to \*stand?"

\* VATICAN MANUSCRIPT, 1160. 15. Every—omit. (A. B.) 17. be saved.

† 11. severally a white Robe, (A. C.) 17. their (C.)

‡ 10. Rev. xi. 18; xix. 2. † 11. Rev. iii. 4, 5; vii. 9, 14. † 11. Heb. xi. 40; Rev. xiv. 13. † 12. Rev. xvi. 18. † 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20. † 13. Rev. viii. 10; ix. 1. † 14. Ps. cii. 26; Isa. xxiv. 4; Heb. i. 12, 13. † 14. Jer. iii. 23; iv. 24; Rev. xvi. 20. † 16. Hoshea x. 8; Luke xxiii. 30; Rev. ix. 6. † 17. Isa. xiii. 6; Zeph. i. 14; Rev. xvi. 14. † 17. Ps. lxxvi. 7.



## ΚΕΦ. ζ'. 7.

<sup>1</sup>Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. <sup>2</sup>Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, for them to injure the earth and the sea, λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

<sup>4</sup>Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, \* [ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ· <sup>5</sup>ἐκ φυλῆς Ἰούδα, ἡ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ρουβὴν, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Γάδ, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Ἀσήρ, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Νεφθαλείμ, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Μανασσῆ, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Σιμεὼν, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς Λευὶ, ἡ' χιλιάδες \* [ἐσφραγισμένοι] ἐκ φυλῆς

## CHAPTER VII.

1 †After this I saw Four Angels standing on the FOUR Corners of the EARTH, ‡restraining the FOUR Winds of the EARTH, so ‡that no Wind might blow on the EARTH, nor on the SEA, nor on Any Tree.

2 And I saw Another Angel ascending from the Sun-rising, having the \*Seal of the living God; and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA,

3 saying, †“Injure not the EARTH, nor the SEA, nor the TREES, till we have ‡sealed the BOND-SERVANTS of our ‡on their \*FOREHEADS.

4 †And ‡I heard the NUMBER of the SEALED, ‡a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel.

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve thousand out of the tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of

\* VATICAN MANUSCRIPT, No. 1160—2. Seals 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been sealed—omit. 5-8 having been sealed—omit (A B C.)

† 1. After this I saw. (A B C.) 4. And I heard the NUMBER of the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained by A B C.

‡ 1. Dan. vii. 2. ‡ 1. Rev. ix. 4. ‡ 3. Rev. vi. 6; ix. 4. ‡ 3. Ezek. ix. 4; Rev. xiv. 1. ‡ 3. Rev. xxii. 4. ‡ 4. Rev. ix. 16. ‡ 4. Rev. xiv. 1.

Ἰσάχαρ ἡ δὲ χιλιάδες \* [ἔσφραγισμένοι.]  
of Issachar twelve thousands [having been sealed;]

ἔκ φυλῆς Ζαβουλών, ἡ δὲ χιλιάδες \* [ἔ-  
out of tribe of Zebulun, twelve thousands [hav-  
σφραγισμένοι.] ἔκ φυλῆς Ἰωσήφ, ἡ δὲ  
ing been sealed;] out of tribe of Joseph, twelve  
χιλιάδες \* [ἔσφραγισμένοι.] ἔκ φυλῆς Βε-  
thousands [having been sealed;] out of tribe of  
νιαμίν, ἡ δὲ χιλιάδες \* [ἔσφραγισμένοι.]  
Benjamin, twelve thousands [having been sealed.]

Ἔπειτα ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος  
After these things I saw, and lo a crowd  
πολύς, ὃν ἀριθμῆσαι \* [αὐτὸν] οὐδεὶς  
great, which to have numbered [him] no one  
ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ  
was able, out of every nation and of tribes and  
λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον  
of peoples and of tongues, standing in presence  
τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, πε-  
of the throne and in presence of the lamb, hav-  
ριβεβλημένους στολὰς λευκάς, καὶ φοίνικες  
ing been clothed robes white, and palms  
ἐν ταῖς χερσὶν αὐτῶν. <sup>10</sup>καὶ κραζοῦσι  
in the hands of them; and they cry with  
νῇ μεγάλῃ λέγοντες· Ἡ σωτηρία τῷ Θεῷ  
a voice great, saying; The salvation to the God  
ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ  
of us to that one sitting on the throne, and  
τῷ ἀρνίῳ. <sup>11</sup>Καὶ πάντες οἱ ἄγγελοι ἑστήκε-  
to the lamb. And all the messengers stood  
σαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυ-  
in a circle of the throne and of the elders  
τέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον  
and of the four living ones, and fell down  
ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐ-  
before the throne and the faces of them-  
τῶν, καὶ προσεκύνησαν τῷ Θεῷ, <sup>12</sup>λέγοντες·  
selves, and worshipped the God, saying;  
'Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ  
So be it; the blessing and the glory and the  
σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ  
wisdom and the thanksgiving and the honor and  
ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν  
the power and the strength to the God of us  
εἰς τοὺς αἰῶνας τῶν αἰώνων· † [ἀμήν.]  
for the ages of the ages; [so be it.]

<sup>13</sup>Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων,  
And answered one of the elders,  
λέγων μοι· Οὗτοι οἱ περιβεβλημένοι  
saying to me; These the ones having been clothed  
τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ  
the robes the white, who are they, and  
πόθεν ἦλθον; <sup>14</sup>Καὶ εἶρηκα αὐτῷ· Κύριέ  
whence came they? And I said to him; O lord  
μου, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοι  
of me, thou knowest. And he said to me; These  
εἰσὶν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς  
are they coming out of the affliction the

the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, † "The SALVATION [be ascribed] to THAT GOD of ours who SITS on the THRONE, and to the LAMB."

11 † And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped God,

12 † saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING, and the HONOR, and the POWER, and the STRENGTH, be to our God for the AGES of the AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest." And he said to me, † "These are THOSE COMING out of the GREAT AFFLICTION, and † they

\* VATICAN MANUSCRIPT, No. 1160.—9. him—omit (B.)

† 12. So be it—omitted by c.

† 9. Rev. v. 9. † 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. † 10. Ps. iii. 8; Isa. xliii. 11; Jer. iii. 23; Hosea xiii. 4; Rev. xix. 1. † 10. Rev. v. 13. † 11. Rev. iv. 6. † 12. Rev. v. 13, 14. † 13. verse 9. † 14. Rev. vi. 9; xvii. 5. † 14. Isa. i. 18; Heb. ix. 14; 1 John i. 7; Rev. i. 5. See Zech. iii. 3-5.

μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν,  
great, and washed the robes of themselves,  
καὶ ἐλείκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου.  
and whitened them in the blood of the lamb.

<sup>15</sup> Διὰ τοῦτο εἰσιν ἐνώπιον τοῦ  
On account of this they are in presence of the  
θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέ-  
throne of the God, and publicly serve him day  
ρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ  
and night in the temple of him; and the  
καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ'  
one sitting on the throne, pitches his tent over  
αὐτοῦς. <sup>16</sup> Οὐ πεινάσουσιν ἔτι, οὐδὲ  
them. Not they will hunger more, neither  
διψήσουσιν \* [ἔτι,] οὐδὲ μὴ πέση ἐπ'  
will they thirst [more,] nor not may fall on  
αὐτοῦς ὁ ἥλιος, οὐδὲ πᾶν καῦμα. <sup>17</sup> ὅτι τὸ  
them the sun, nor any heat; because the  
ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου ποιμανεῖ  
lamb the in the midst of the throne will tend  
αὐτοῦς, καὶ ὀδηγήσει αὐτοῦς ἐπὶ ζωῆς πη-  
them, and will lead them to of life foun-  
γάς ὑδάτων· καὶ ἐξαλείψει ὁ Θεὸς  
tains of waters; and will wipe away the God  
πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.  
every tear from the eyes of them.

ΚΕΦ. η'. 8.

<sup>1</sup> Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν  
And when he opened the seal the  
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς  
seventh, was silence in the heaven about  
ἡμιώριον. <sup>2</sup> Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους,  
half an hour. And I saw the seven messengers,  
οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασι· καὶ ἐδό-  
who in presence of the God have stood; and were  
θησαν αὐτοῖς ἑπτὰ σάλπιγγες. <sup>3</sup> Καὶ ἄλλος  
given to them seven trumpets. And another  
ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστή-  
messenger came, and stood at the altar,  
ριον, ἔχων λιθανωτὸν χρυσοῦν· καὶ ἐδόθη  
having a censer golden; and was given  
αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ  
to him incenses many, so that he might give  
ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ  
for the prayers of the holy ones of all on the  
θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ  
altar the golden that in presence of the  
θρόνου. <sup>4</sup> Καὶ ἀνέβη ὁ καπνὸς τῶν θυμια-  
throne. And went up the smoke of the in-  
μάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ  
censes with the prayers of the holy ones from  
χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.  
hand of the messenger, in presence of the God.  
<sup>5</sup> Καὶ εἴληφεν ὁ ἄγγελος τὸν λιθανωτόν, καὶ  
And took the messenger the censer, and  
ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστη-  
filled him from the fire of the altar,

washed their ROBES, and  
whitened them in the  
BLOOD of the LAMB.

15 On this account they  
are before the THRONE of  
God, and publicly serve  
him Day and Night in his  
TEMPLE; and HE who SITS  
on the THRONE ‡will tab-  
ernacle over them.

16 ‡They will hunger  
no more, neither will they  
thirst any more; ‡nor  
will the SUN fall on them,  
nor Any Heat.

17 Because THAT LAMB  
which is in the Midst of  
the THRONE ‡will tend  
them, and will lead them  
to Fountains of Waters of  
Life; ‡and God will wipe  
away Every Tear from  
their EYES."

CHAPTER VIII.

1 And ‡when he opened  
the SEVENTH SEAL, there  
was Silence in the HEAV-  
EN about Half an Hour.

2 And I saw the SEVEN  
ANGELS ‡who stand in  
the presence of God, and  
Seven Trumpets were  
given to them.

3 And Another Angel  
came and stood by the  
ALTAR, having a golden  
Censer; and to him much  
Incense was given, that he  
should give it for ‡the  
PRAYERS of all the SAINTS  
on ‡THAT GOLDEN ALTAR  
which is before the  
THRONE.

4 And ‡the SMOKE of the  
PERFUMES went up for the  
PRAYERS of the SAINTS out  
of the Hand of the ANGEL,  
in the presence of GOD.

5 And the ANGEL took  
the CENSER, and filled it  
from the FIRE of the AL-  
TAR, and threw it on the

\* VATICAN MANUSCRIPT, No.—16. more—omit.  
‡ 15. Isa. iv. 5, 7; Rev. xxi. 8. ‡ 16. Isa. xlix. 10. ‡ 16. Psal. cxxi. 6;  
Rev. xxi. 4. ‡ 17. Psal. xxiii. 1; xxxvi. 8; John x. 11, 14. ‡ 17. Isa. xxv.  
8; Rev. xxi. 4. ‡ 1. Rev. vi. 1. ‡ 2. Luke i. 19. ‡ 3. Rev. v. 8. ‡ 3.  
Exod. xxx. 1; Rev. vi. 9. ‡ 4. Psal. cxli. 2; Luke i. 10.

οἶου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο  
and cast into the earth; and were  
φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σει-  
voices and thunders and lightnings and an  
σμός.  
earthquake.

<sup>6</sup>Καὶ οἱ ἑπτὰ ἄγγελοι, οἱ ἔχοντες τὰς  
And the seven messengers, those having the  
ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς, ἵνα  
seven trumpets, prepared themselves, so that  
σαλπίσωσι. Ἦκε δὲ ὁ πρῶτος ἐσάλπισε, καὶ  
they might sound. And the first sounded, and  
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν  
was hail and fire having been mingled with  
αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ  
blood, and they were cast into the earth; and the  
τοῖτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον  
third of the earth was burnt up, and the third  
τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος  
of the trees was burnt up, and all grass  
χλωρὸς κατεκάη.  
green was burnt up.

<sup>8</sup>Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισε, καὶ  
And the second messenger sounded, and  
ὡς ὄρος μέγα \* [πυρὶ] καιόμενον  
as it were a mountain great [with fire] burning  
ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ  
was cast into the sea; and became the  
τοῖτον τῆς θαλάσσης, αἷμα· <sup>9</sup>καὶ ἀπέθανε τὸ  
third of the sea, blood; and died the  
τοῖτον τῶν κτισμάτων \* [τῶν] ἐν τῇ θαλάσ-  
third of the creatures [of the] in the sea,  
ση τὰ ἔχοντα ψυχὰς· καὶ τὸ τρίτον τῶν  
things having souls; and the third of the  
πλοίων διεφθάρη.  
ships was destroyed.

<sup>10</sup>Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ  
And the third messenger sounded, and  
ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καυό-  
fell from the heaven a star great burn-  
μενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον  
ing like a lamp, and it fell on the third  
τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν  
of the rivers, and on the fountains of the  
ὕδατων. <sup>11</sup>Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται  
waters. And the name of the star is called  
ὁ ᾠϊνθος· καὶ γίνεται τὸ τρίτον τῶν  
the Wormwood; and became the third of the  
ὕδατων εἰς ᾠϊνθον· καὶ πολλοὶ τῶν ἀνθρώ-  
waters into wormwood; and many of the men  
πων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπι-  
died of the waters, because they  
ζωάνθησαν.  
were made bitter.

<sup>12</sup>Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ  
And the fourth messenger sounded, and

EARTH; and †there were  
\*†Thunders and Light-  
nings and Voices and an  
Earthquake.

6 And THOSE SEVEN  
Angels HAVING the SEV-  
EN Trumpets prepared  
themselves that they  
might sound them.

7 And the FIRST sound-  
ed his trumpet, †and there  
was Hail and Fire mingled  
with Blood, and they were  
thrown †on the EARTH;  
and the THIRD of the  
EARTH was burnt up, and  
the THIRD of †the TREES  
was burnt up, and All  
green Grass was burnt up,

8 And the SECOND An-  
gel sounded his trumpet,  
†and as it were a great  
burning Mountain was  
cast into the SEA; and  
†the THIRD of the SEA  
†became Blood;

9 †and the THIRD of  
the CREATURES which  
were in the SEA, THINGS  
having Life, died; and the  
THIRD of the SHIPS were  
destroyed.

10 And the THIRD An-  
gel sounded his trumpet,  
†and a great Star, burning  
as a torch, fell from  
HEAVEN, †and it fell on  
the THIRD of the RIVERS,  
and on the FOUNTAINS of  
the WATERS.

11 And the NAME of the  
STAR is called WORM-  
WOOD; and †the THIRD  
of the WATERS became  
Wormwood; and many of  
the MEN died Because of  
the bitterness of the  
WATERS.

12 And †the FOURTH  
Angel sounded his trum-

\* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (B.) 8. with Fire—omit (B.) 9. of those—omit.

† 5. Thunders and Lightnings and Voices, (A.)

† 5. Rev. xvi. 18. † 7. Ezek. xxxviii. 2. † 7. Rev. xvi. 3. † 7. Isa. ii. 13. Rev. ix. 4. † 8. Jer. ii. 25; Amos vii. 4. † 8. Rev. xvi. 3. † 8. Ezek. xiv. 19. † 9. Rev. xvi. 3. † 10. Isa. xiv. 12; Rev. ix. 1. † 10. Rev. xvi. 4. † 11. Exod. xv. 23; Jer. ix. 15; xlii. 15. † 12. Isa. xlii. 10; Amos. viii. 9.

ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον  
was smitten the third of the sun and the third  
τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων,  
of the moon and the third of the stars,  
ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ  
so that might be darkened the third of them, and  
ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς,  
the day not might shine the third of herself,  
καὶ ἡ νύξ ὁμοίως. <sup>13</sup>Καὶ εἶδον, καὶ  
and the night in like manner. And I saw and  
ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανή-  
I heard one eagle flying in midheaven,  
ματι, λέγοντος φωνῇ μεγάλῃ· Οὐαί, οὐαί,  
saying with a voice great; Woe, woe,  
οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν  
woe to those dwelling on the earth, from the  
λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν  
remaining sounds of the trumpet of the three  
ἀγγέλων τῶν μελλόντων σαλπίζειν.  
messengers of those being about to sound.

ΚΕΦ. θ'. 9.

<sup>1</sup>Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ  
And the fifth messenger sounded, and  
εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς  
I saw a star from the heaven having fallen to  
τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ  
the earth, and was given to him the key of the  
φρέατος τῆς ἀβύσσου. <sup>2</sup>\*[καὶ ἤνοιξε τὸ  
pit of the deep; [and he opened the  
φρέαρ τῆς ἀβύσσου.] Καὶ ἀνέβη καπνὸς ἐκ  
pit of the deep.] And went up as smoke out of  
τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ  
of the pit as a smoke of a furnace great, and  
ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ  
was darkened the sun and the air by the smoke  
τοῦ φρέατος. <sup>3</sup>Καὶ ἐκ τοῦ καπνοῦ ἐξηλθὼν  
of the pit. And out of the smoke went out  
ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξου-  
locusts into the earth, and was given them au-  
σία ὡς ἔχουσιν \*[ἐξουσίαν] οἱ σκορπίοι  
thority as having [authority] the scorpions  
τῆς γῆς. <sup>4</sup>καὶ ἐρρέθη αὐταῖς, ἵνα μὴ  
of the earth; and it was said to them, that not  
ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν  
they should injure the grass of the earth, nor any  
ζωον, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἄν-  
green thing, nor any tree, if not the men  
θρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα  
those who not have the seal  
τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. <sup>5</sup>καὶ  
of the God on the foreheads of themselves; and  
ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν  
it was given to them that not they might kill  
αὐτούς, ἀλλ' ἵνα βασανισθῶσι μῆνας  
them, but that they might torment months  
πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς  
five; and the torment of them as a torment

pet, and the THIRD of the  
SUN was smitten, and the  
THIRD of the MOON, and  
the THIRD of the STARS;  
so that the THIRD of them  
might be darkened \*and  
the DAY might not shine  
the THIRD of it, and the  
NIGHT in like manner.

<sup>13</sup> And I saw, and I  
heard an Eagle flying in  
Mid-heaven, saying with a  
loud Voice, †“Woe! Woe!  
Woe! to THOSE who  
DWELL on the EARTH,  
from the REMAINING  
Blasts of the TRUMPET of  
THOSE THREE Angels who  
are ABOUT to sound.”

CHAPTER IX.

1 And the FIFTH Angel  
sounded his trumpet, †and  
I saw a Star having fall-  
en from the HEAVEN to  
the EARTH; and there was  
given to him the KEY of  
†the PIT of the ABYSS.

2 And he opened the  
PIT of the ABYSS, and a  
Smoke †ascended out of  
the PIT, as a Smoke of a  
\*great Furnace; and the  
SUN and the AIR were  
darkened by the SMOKE of  
the PIT.

3 And from the SMOKE  
went out †Locusts on the  
EARTH; and there was  
given them Power, †as the  
SCORPIONS of the EARTH  
have Power.

4 And it was said to  
them †that they should  
not injure †the GRASS of  
the EARTH, nor Any Green  
thing, nor Any Tree, but  
the MEN who have not  
the SEAL of GOD on their  
FOREHEADS.

5 And it was said to  
them that they should not  
kill them, †but that they  
should be tormented five  
Months; and their TOR-  
MENT was the Torment

\* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (B.) 2. And he opened the PIT of the ABYSS—omit (B.) 2. burning Furnace (B.) 3. Authority—omit.

† 13. Rev. xiv. 6; xix. 17. † 13. Rev. ix. 12; xi. 14. † 1. Rev. viii. 10. † 1. Rev. xvii. 8; xx. 1. † 2. Joel ii. 2. 10. † 3. Exod. x. 4; Judges vii. 12. † 3. ver. 10. † 4. Rev. vi. 6; vii. 3. † 4. Rev. viii. 7. † 5. Rev. xi. 7; verse 10.

σκορπίου, όταν παίσῃ ἄνθρωπον. <sup>6</sup>Καὶ  
of a scorpion, when it may strike a man. And  
ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄν-  
in the days those shall seek the men  
θρώποι τὸν θάνατον, καὶ οὐ μὴ εὕρῃουσιν  
the death, and not not shall find  
αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ  
him; and they shall desire to die, and  
φεύξεται ἀπ' αὐτῶν ὁ θάνατος. <sup>7</sup>Καὶ τὰ  
shall flee away from them the death. And the  
ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοι-  
forms of the locusts like to horses having  
μασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς  
been prepared for war; and on the heads  
αὐτῶν ὡς στέφανοι χρυσοί, καὶ τὰ πρό-  
of them as it were crowns golden, and the  
σώπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, <sup>8</sup>καὶ εἰ-  
faces of them as faces of men, and they  
χον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόν-  
had hairs as hairs of women, and the teeth  
τες αὐτῶν ὡς λεόντων ἦσαν, <sup>9</sup>καὶ εἶχον  
of them as of lions were, and they had  
θώρακας ὡς \* [θώρακας] σιδηρούς, καὶ ἡ  
breastplates as [breastplates] iron, and the  
φωνὴ τῶν πτερυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων  
sound of the wings of them as a sound of chariots  
ἵππων πολλῶν τρεχόντων εἰς πόλεμον. <sup>10</sup>Καὶ  
of horses many rushing into battle. And  
ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ  
they have tails like to scorpions, and  
κέντρα ἣν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξου-  
stings was in the tails of them; and the au-  
σία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας  
thority of them to injure the men months  
πέντε. <sup>11</sup>Ἐχουσιν ἐφ' αὐτῶν βασιλέα τὸν  
five. They have over themselves a king the  
ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊ-  
messenger of the deep; a name to him in He-  
στί, Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα  
brew, of Abaddon, and in the Greek a name  
ἔχει Ἀπολλύων. <sup>12</sup>Ἡ οὐαὶ ἡ μία ἀπῆλθεν·  
he has of Apollyon. The woe the one passed away;  
ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.  
10, comes more two woes after these.

<sup>13</sup>Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ  
And the sixth messenger sounded, and  
ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων  
I heard voice one from the four horns  
τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον  
of the altar of the golden of that in presence  
τοῦ Θεοῦ, <sup>14</sup>λέγουσαν τῷ ἕκτῳ ἀγγέλῳ  
of the God, saying to the sixth messenger  
ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς  
the one having the trumpet; Loose thou the

of a Scorpion when it stings a Man.

6 And in those DAYS MEN †shall seek DEATH, and †not find it; and shall desire to die, and DEATH will fly from them,

7 And †the FORMS of the LOCUSTS were like HORSES prepared for War; †and on their HEADS were as it were golden Crowns, and †their FACES were as the Faces of Men.

8 And they had Hair as the Hair of Women, and †their TEETH were as Lions' teeth.

9 And they had Breast-plates, as iron Breast-plates, and the SOUND of their WINGS was as †the Sound of \*Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and \*Stings; and in their TAILS was †their POWER to injure MEN five Months.

11 They have \*over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 †ONE WOE is past; behold! \*Two Woes more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and I heard a Voice from the †FOUR Horns of the GOLDEN ALTAR which is before God,

14 saying to the SIXTH Angel who had the TRUMPET, "Unbind THOSE

\* VATICAN MANUSCRIPT, No. 1160.—9. as Breastplates—omit. 9. many Chariots rushing to Battle. 10. the Stings in their TAILS had Power to INJURE MEN (B.) 11. for a King over them an Angel of. (A.) 12. Two Woes more are coming (B.) And after these things, the SIXTH Angel also sounded (B.)

† 6. not find it (A.) † 13. FOUR omitted by A.

‡ 6. Job. iii. 21; Isa. ii. 19; Jer. viii. 3; Rev. vi. 16. ‡ 7. Joel ii. 4. ‡ 7. Num. iii. 17. ‡ 7. Dan. vii. 8. ‡ 8. Joel i. 6. ‡ 9. Joel ii. 5-7. ‡ 10. verse 5. ‡ 12. Rev. viii. 13.

τέσσαρες ἀγγέλους τοὺς δεδεμένους ἐπὶ  
four messengers those having been bound by  
τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. <sup>15</sup>Καὶ ἐλύ-  
the river the great Euphrates. And were  
θησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμέ-  
loosed the four messengers those having been  
νοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα  
prepared for the hour and a day and a month  
καὶ ἑνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον  
and a year, so that they should kill the third  
τῶν ἀνθρώπων. <sup>16</sup>Καὶ ὁ ἀριθμὸς τῶν στρατευ-  
of the men. And the number of the armies  
μάτων τοῦ ἱππικοῦ, δύο μυριάδες μυριάδων·  
of the cavalry, two myriads of myriads;  
ἤκουσα τὸν ἀριθμὸν αὐτῶν. <sup>17</sup>Καὶ οὕτως εἶδον  
I heard the number as heads of lions, and thus I saw  
τοὺς ἵππους ἐν τῇ ὁράῃ καὶ τοὺς καθημένους  
the horses in the vision and those sitting  
ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ  
on them, having breastplates fiery and  
ὕακινθινους καὶ θειώδεις· καὶ αἱ κεφαλαὶ  
hyacinthine and brimstone-like; and the heads  
τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ  
of the horses as heads of lions, and out of  
τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ  
the mouths of them goes out fire and  
καπνὸς καὶ θεῖον. <sup>18</sup>Ἀπὸ τῶν τριῶν πληγῶν  
smoke and brimstone. By the three plagues  
τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώ-  
these were killed the third of the men,  
πων, ἐκ τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ  
by the fire and the smoke and the  
θεῖου τοῦ ἐκπορευομένου ἐκ τῶν στομά-  
brimstone that going forth out of the mouths  
τῶν αὐτῶν. <sup>19</sup>Ἡ γὰρ ἐξουσία τῶν ἵππων ἐν  
of them. The for authority of the horses in  
τῷ στόματι αὐτῶν ἐστὶ, καὶ ἐν ταῖς οὐραῖς  
the mouth of them is, and in the tails  
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,  
of them; the for tails of them like serpents,  
ἔχουσαι κεφαλὰς· καὶ ἐν αὐταῖς ἀδικοῦσι.  
having heads; and with them they injure.  
<sup>20</sup>Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ  
And the remaining ones of the men who not  
ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ  
were killed by the plagues these, not  
μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐ-  
reformed from the works of the hands of  
τῶν, ἵνα μὴ προσκυνήσωσι τὰ  
themselves, so that not they might worship the  
δαιμόνια, καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ  
demons, and the idols the golden ones and the  
ἀργυρᾶ καὶ \* [τὰ χαλκᾶ] καὶ τὰ λίθι-  
silver ones and [the copper ones] and the stone  
να καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν,  
ones and the wooden ones, which neither to see  
δύνανται οὔτε ἀκούειν, οὔτε περιπατεῖν. <sup>21</sup>καὶ  
are able nor to hear, nor to walk; and

FOUR Angels who have been BOUND at the GREAT RIVER Euphrates."

15 And THOSE FOUR Angels were unbound, who had been PREPARED for the HOUR, and Day, and Month, and Year, so that they might kill the THIRD of the MEN.

16 And the NUMBER of the ARMIES of the CAVALRY was Two Myriads of Myriads; (§I heard the NUMBER of them.)

17 And thus I saw the HORSES in the VISION, and THOSE who SAT on them, having Breastplates fiery and Hyacinthine and Sulphur-like; and the HEADS of the HORSES were as the Heads of Lions, and out of their MOUTHS proceed Fire and Smoke and Sulphur.

18 By these THREE Plagues were killed the THIRD of the MEN,—by THAT FIRE and THAT SMOKE and THAT SULPHUR which PROCEED out of their MOUTHS.

19 For the POWER of the HORSES is in their MOUTH and in their TAILS; §for their TAILS are like Serpents, having Heads, and with them they injure.

20 And the REST of the MEN who were not killed by these PLAGUES §did not reform from the WORKS of their HANDS, that they should not worship the §DEMONS, and the §IDOLS of GOLD and of SILVER and of BRASS and of WOOD, which can neither see, nor hear, nor walk;

\* VATICAN MANUSCRIPT, No. 1160.—20. and BRASS—omit.

‡ 14. Rev. xvi. 12. ‡ 16. Rev. vii. 4. ‡ 17. 1 Chron. xii. 8; Isa. v. 28, 29. ‡ 19. Isa. ix. 15. ‡ 20. Deut. xxxi. 20. ‡ 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37; 1 Cor. x. 20. ‡ 20. Psa. cxv. 4; cxxxv. 15; Dan. v. 23.

οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, not reformed from the murders of themselves, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ nor from the sorceries of themselves, nor from τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν the fornication of themselves, nor from the κλεμμάτων αὐτῶν. thefts of themselves.

ΚΕΦ. ι'. 10.

ἸΚαὶ εἶδον \* [ἄλλον] ἄγγελον ἰσχυρὸν κατα- And I saw [another] messenger strong coming βαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον down from the heaven, having been clothed with νεφέλῃν, καὶ ἡ ἵρις ἐπὶ τῆς κεφαλῆς a cloud, and the rainbow on the head αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, of him, and the face of him as the sun, καὶ οἱ πόδες αὐτοῦ ὡς στῖλοι πυρός· <sup>2</sup>καὶ and the feet of him as pillars of fire; and ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον having in the hand of himself a little scroll ἡνεωγμένον· καὶ ἔθηκε τὸν πόδα αὐ- having been opened; and he placed the foot of τοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ himself the right on the sea, the and εὐώνυμον ἐπὶ τῆς γῆς· <sup>3</sup>καὶ ἔκραξε φωνῇ left on the land; and he cried with a voice μεγάλη ὥσπερ λέων μυκάται. Καὶ ὅτε ἔκρα- great even as a lion roars. And when he ξεν, ἐλάλησαν αἱ ἑπτὰ θροναὶ τὰς ἑαυ- cried, spoke the seven thunders the of τῶν φωνάς. <sup>4</sup>Καὶ ὅτε ἐλάλησαν αἱ themselves voices. And when spoke the ἑπτὰ θροναί, ἔμελλον γράφειν· καὶ ἤκουσα seven thunders, I was about to write; and I heard φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Σφράγισον a voice from the heaven saying; Seal thou up ἃ ἐλάλησαν αἱ ἑπτὰ θροναί, καὶ μὴ ταῦ- what spoke the seven thunders, and not these τα γράψῃς. <sup>5</sup>Καὶ ὁ ἄγγελος, things thou mayest write. And the messenger, δὲ εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ whom I saw standing on the sea and on τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ τὴν the land, lifted up the hand of himself the δεξιάν εἰς τὸν οὐρανόν, <sup>6</sup>καὶ ὤμοσεν ἐν right towards the heaven, and he swore by τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς the one living for the ages of the ages, who ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, created the heaven and the things in it, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, \* [καὶ and the earth and the things in her, [and τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,] ὅτι the sea and the things in her,] because χρόνος οὐκέτι ἔσται· ἡ ἀλλὰ ἐν ταῖς ἡμέ- time not yet shall be; but in the days ραῖς τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν of the voice of the seventh messenger, when

21 nor did they reform from their MURDERS, †nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; †and the RAINBOW was over his HEAD, and †his FACE was as the SUN, and his FEET as Pillars of Fire;

2 and having in his HAND \*a Little scroll opened; and his placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried †the SEVEN Thunders uttered THEIR Voices.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, †“Seal the things which the SEVEN Thunders spoke, and write Them not.”

5 And the ANGEL whom I saw standing on the SEA and on the LAND, †raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, †who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, †“That the TIME shall be no longer [delayed];

7 but †in the DAYS of the BLAST of the SEVENTH Angel, when he may be

\* VATICAN MANUSCRIPT, No. 1160.—1. Another—omit (B.) 2. a Scroll. 6. and the SEA, and the THINGS in it—omit.

† 21. Rev. xii. 15. † 1. Ezek. i. 28. † 1. Matt. xvii. 2; Rev. i. 16. † 3. Rev. viii. 5. † 4. Dan. viii. 26; xii. 4, 9. † 5. Exod. vi. 8; Dan. xii. 7. † 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. † 6. Dan. xii. 7; Rev. xvi. 17. † 7. Rev. xi. 15.



μήλλη σαλπίζειν, καὶ ἐτελέσθη τὸ μυστή-  
he may be about to sound, and be finished the secret  
ριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς  
of the God, as he announced glad tidings the  
ἐαυτοῦ δούλους τοὺς προφῆτας.  
of himself bond-servants the prophets.

\*Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ,  
And the voice which I heard from the heaven,  
πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· "Υπα-  
again speaking with me, and saying; Go  
γε, λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμέ-  
thou, take thou the little scroll that having been  
νον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶ-  
opened in the hand of the messenger of the one  
τος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.  
standing on the sea and on the land.

\*Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων  
And I went to the messenger, saying  
\*[αὐτῷ,] δοῦναί μοι τὸ βιβλαρίδιον. Καὶ  
[to him,] to give to me the little scroll. And

λέγει μοι· Λάβε καὶ κατάφαγε αὐτό·  
he says to me; Take thou and eat thou it;  
καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν  
and it will be embitter to thee the belly, but in  
τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.  
the mouth of thee it will be sweet as honey.

\*Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς  
And I took the little scroll out of the hand  
τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν  
of the messenger, and ate it; and it was  
ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ· καὶ ὅτε  
in the mouth of me as honey, sweet; and when  
ἔφαγον αὐτό, ἐπικρανέθη ἡ κοιλία μου.  
I ate it, was made bitter the belly of me.

\*Καὶ λέγει μοι· Δεῖ σε πάλιν προ-  
And he says to me; It behooves thee again to  
φητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις  
prophecy to peoples and nations and tongues  
καὶ βασιλεῦσι πολλοῖς.  
and kings many.

# ΚΕΦ. ια' 11.

\*Καὶ ἐδόθη μοι κάλαμος ὅμοιος ράβδῳ,  
And was given to me a reed like to a rod,  
λέγων· "Ἐγείραι, καὶ μέτρησον τὸν ναὸν  
saying; Rise thou, and measure thou the temple  
τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς  
of the God, and the altar, and those  
προσκυνοῦντας ἐν αὐτῷ· <sup>2</sup>καὶ τὴν αὐλὴν τὴν  
worshipping in it; and the court that  
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω καὶ μὴ  
outside of the temple do thou cast out and not  
αὐτὴν μετρήσης, ὅτι ἐδόθη  
her thou mayest measure, because it was given  
τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατή-  
to the nations; and the city the holy shall  
σουσι μῆνας τεσσαράκοντα δύο. <sup>3</sup>Καὶ δώ-  
they tread months forty two. And I will  
σω τοῖς δυοῖ μάρτυσί μου, καὶ προφη-  
give to the two witnesses of me, and they shall

about to sound, and the  
SECRET of God should be  
completed, as he an-  
nounced its glad tidings  
to \*his SERVANTS the  
PROPHETS.

8 And †the VOICE  
which I heard from HEAV-  
EN, was again speaking  
with me, and saying, "Go,  
take THAT LITTLE SCROLL  
which is opened in the  
HAND of THAT ANGEL who  
IS STANDING on the SEA  
and on the LAND."

9 And I went to the AN-  
GEL, telling him to give  
me the LITTLE SCROLL.  
And he says to me  
†"Take, and eat it, and  
it will make Thy BELLY  
bitter, but in thy MOUTH  
it will be sweet as Honey."

10 And I took \*the  
LITTLE SCROLL from the  
HAND of the ANGEL, and  
did eat it; †and it was  
in my MOUTH sweet as  
Honey; and when I ate it  
†my BELLY was embitter-  
tered.

11 And \*they say to me,  
"Thou must prophesy  
agin concerning Peoples,  
and \*concerning Nations,  
and Languages, and many  
Kings."

## CHAPTER XI.

1 And †a Reed was  
given me like a Rod,—say-  
ing, †"Rise, and measure  
the TEMPLE of God, and  
the ALTAR, and THOSE  
who WORSHIP in it.

2 But †THAT COURT  
which is \*OUTSIDE the  
TEMPLE cast out, and do  
not measure it; †Because  
it was given to the NA-  
TIONS; and the HOLY CITY  
†shall they tread †forty-  
two Months.

3 And I will endow my  
TWO Witnesses, and they

\* VATICAN MANUSCRIPT, No. 1160.—7. his SERVANTS the PROPHETS. 9. to him—  
omit. 10. the SCROLL. 11. they say to me (A B.) 11. concerning.

† 8. verse 4. † 9. Jer. xv. 16; Ezek. ii. 8; iii. 1-3. † 10. Ezek. iii. 3.  
† 10. Ezek. ii. 10. † 1. Ezek. xi. 3; Zech. ii. 1; Rev. xxi. 15. † 1. Num. xxi. 13.  
† 2. Ezek. xi. 17, 20. † 2. Luke xxi. 24. † 2. Dan. viii. 10. † 2. Rev. xiii. 5.

τεύσουσιν ἡμέρας χιλίας διακοσίας ἐξήκοντα,  
 prophesy days a thousand two hundred sixty,  
 περιβεβλημένοι σάκκους. <sup>4</sup>Οὗτοί εἰσιν  
 having been clothed with sackcloth. These are  
 αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαί αἱ  
 the two olive trees and the two lamp-stands those  
 ἐνώπιον τοῦ Κυρίου τῆς γῆς ἐστῶτες. <sup>5</sup>Καὶ  
 in presence of the Lord of the earth standing. And  
 εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπο-  
 if any one them wills to injure, fire pro-  
 ρεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατε-  
 ceeds out of the mouth of them, and eats  
 σθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐ-  
 the enemies of them; and if any one them  
 τοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν  
 wills to injure, thus it behooves him  
 ἀποκτανθῆναι.  
 to be killed.

<sup>6</sup>Οὗτοι ἔχουσιν τὸν οὐρανὸν ἔξουσίαν κλει-  
 These have the heaven authority to  
 σαι, ἵνα μὴ ὑετὸς θορέξῃ τὰς ἡμέρας  
 shut, so that not rain it may rain the days  
 τῆς προφητείας αὐτῶν· καὶ ἔξουσίαν ἔχουσιν  
 of the prophecy of them; and authority they have  
 ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ  
 over the waters, to turn them into blood, and  
 πατάξαι τὴν γῆν, ὅσας ἐὰν θελήσω-  
 to smite the earth, as often as if they should  
 σι, ἐν πάσῃ πληγῇ. <sup>7</sup>Καὶ ὅταν τελέσωσι  
 will, with every plague. And when they may finish  
 τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον  
 the testimony of themselves, the wild beast  
 τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'  
 that rising up out of the deep will make with  
 αὐτῶν πόλεμον, καὶ νικήσει αὐτούς, καὶ  
 war, and will conquer them, and  
 ἀποκτενεῖ αὐτούς. <sup>8</sup>Καὶ τὸ πτώμα αὐτῶν  
 will kill them. And the dead body of them  
 εἰς τῆς πλατείας πόλεως τῆς μεγάλης, ἥτις  
 into the street city of the great, which  
 καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος,  
 is called spiritually Sodom and Egypt,  
 ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. <sup>9</sup>Καὶ  
 where also the Lord of them was crucified. And  
 ἐλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσ-  
 they took of the peoples and of tribes and of  
 σῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέ-  
 tongues and of nations the dead body of them days  
 ρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐ-  
 three and a half, and the dead bodies of  
 τῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήμα.  
 them not will suffer to be put into a tomb.

<sup>10</sup>Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρου-  
 And those dwelling on the earth rejoice  
 σιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα  
 over them, and will be glad, and gifts

shall prophesy a thousand two hundred and sixty Days, clothed in Sack-cloth.

4 These are †THOSE TWO Olive trees, and THOSE TWO Lampstands which STAND in the presence of the LORD of the EARTH.

5 And if any one desire to injure Them, †Fire proceeds out of their MOUTH, and devours their ENEMIES; †and if any one desire to injure Them, thus must he be killed.

6 These †have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they †have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

7 And when they †shall have completed their TESTIMONY, †THAT WILD BEAST ASCENDING †out of the ABYSS †will make War with them, and will conquer them, and kill them.

8 And their DEAD BODY shall be on the STREET of †the GREAT CITY, which is called, spiritually Sodom and Egypt, †where also their LORD was crucified.

9 †And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, †and do not permit their DEAD BODIES to be put into a Tomb.

10 †And THOSE who DWELL on the EARTH rejoice over them, and will exult †and \*send GIFTS

\* VATICAN MANUSCRIPT, No. 1160.—10 give GIFTS (B.)

† 4. Psa. lii. 8; Jer. xl. 16; Zech. iv. 3, 11, 14. † 5. 2 Kings i. 10, 12; Jer. i. 10; v. 14. Ezek. xlii. 3; Hoshea vi. 5. † 5. Num. xvi. 29. † 6. 1 Kings xvii. 1; James v. 16, 17. † 6. Exod. vii. 19. † 7. Luke xiii. 32. † 7. Rev. xiii. 1, 11; xvii. 8. † 7. Rev. ix. 2. † 7. Dan. vii. 21; Zech. xiv. 2. † 8. Rev. xiv. 6; xvii. 1, 6; xviii. 10. † 8. Heb. xiii. 12; Rev. xviii. 24. † 9. Rev. xvii. 15. † 9. Psa. lxxix. 2, 3. † 10. Rev. xii. 12; xiii. 8. † 10. Esther ix. 19, 23.

πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο  
will send to each other, because these the two  
προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ  
prophets tormented those dwelling on  
τῆς γῆς. <sup>11</sup>Καὶ μετὰ τρεῖς ἡμέρας καὶ ἥμισυ,  
the earth. And after the three days and a half,  
πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς·  
breath of life from the God entered in them;  
καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ  
and they stood on the feet of themselves, and  
φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας  
fear great fell on those beholding  
αὐτούς. <sup>12</sup>Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ  
them. And they heard a voice great from  
τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε·  
tho heaven, saying to them; Come up hither;  
Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ  
And they went up to the heaven in the cloud;  
καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.  
and beheld them the enemies of themselves.  
<sup>13</sup>Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός  
And in that the hour was an earthquake  
μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε,  
great, and the tenth of the city fell,  
καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἄν-  
and were killed in the earthquake names of  
θρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ  
men thousands seven; and the remaining ones  
ἐμφοβοὶ ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ  
afraid became, and they gave glory to the  
Θεῷ τοῦ οὐρανοῦ. <sup>14</sup>Ἡ οὐαὶ ἡ δευτέρα ἀπῆλ-  
God of the heaven. The woe the second passed  
θεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.  
away; lo, the woe the third comes speedily.  
<sup>15</sup>Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ  
And the seventh messenger sounded, and  
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέ-  
were voices great in the heaven, say-  
γουσαι· Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ  
ing; Became the kingdom of the world, of the  
Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βα-  
Lord of us and of the Anointed of him, and he  
σιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. <sup>16</sup>Καὶ  
will reign for the ages of the ages. And  
οἱ εἰκοσιτέσσαρες πρεσβύτεροι οἱ ἐνώπιον  
the twenty-four elders those in presence  
τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐ-  
of the God sitting on the thrones of  
τῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ  
themselves, fell on the faces of themselves, and  
προσεκύνησαν τῷ Θεῷ, <sup>17</sup>λέγοντες· Εὐχαρι-  
worshipped the God, saying: We give  
στοιμὲν σοι, Κύριε ὁ Θεὸς ὁ παντοκρά-  
thanks to thee, O Lord the God the almighty,  
τωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἰ-  
the one existing and who was, because thou

to each other, †Because  
these two Prophets tor-  
mented THOSE who DWELL  
on the EARTH.

11 After \*the THREE  
Days and a Half, †the  
\*Breath of Life from God  
entered them, and they  
stood on their FEET; and  
great \*Fear fell on THOSE  
who saw them.

12 And †they heard a  
loud Voice saying to them,  
“Come up hither.” †And  
they ascended to HEAVEN  
in the CLOUD; and their  
ENEMIES beheld them.

13 And in That \*HOUR  
†there was a great Earth-  
quake, †and the TENTH of  
the CITY fell, and by the  
EARTHQUAKE were des-  
troyed seven Thousand  
Names of Men; and the  
REST became afraid, †and  
they gave Glory to the  
GOD of HEAVEN.

14 †The SECOND WOE  
is past; behold! the  
THIRD WOE is coming  
speedily.

15 †And the SEVENTH  
Angel sounded his Trum-  
pet; and †there were loud  
Voices in HEAVEN, saying,  
†“The KINGDOM of the  
WORLD has become our  
LORD’S and his CHRIST’S,  
and †he shall reign for the  
AGES of the \*AGES.”

16 And †THOSE TWEN-  
TY-FOUR Elders who SIT  
in the presence of God on  
their THRONES, fell on  
their FACES, and wor-  
shipped God,

17 saying, “We give  
thanks to thee, O Lord  
GOD, the OMNIPOTENT,  
†THOU who ART and  
THOU who WAST; Because  
thou hast taken thy GREAT

\* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half. 11. Spirit of God from out of LIFE entered. 11. Fear was on them. 13. DAY (B.) 15. AGES, Amen.

† 12. I heard, B. with many MSS. and versions

‡ 10. Rev. xvi. 10. † 11. Ezek. xxxvii. 5, 9, 10, 14. † 12. Isa. xiv. 13; Rev. xii. 5. † 13. Rev. vi. 12. † 13. Rev. xvi. 19. † 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. † 14. Rev. viii. 13; ix. 12; xv. 1. † 15. Rev. x. 7. † 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. † 15. Rev. xii. 10. † 15. Dan. ii. 44; vii. 14. 18, 27. † 16. Rev. iv. 4; v. 8; xix. 4. † 17. Rev. i. 4, 8; iv. xvi. 5.

ληφας τὴν δυνάμιν σου τὴν μεγάλην, καὶ ἔδρασιλευσας. <sup>18</sup>Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν. and to destroy those destroying the earth.

<sup>19</sup>Καὶ ἠνοιγῇ ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης \* [τοῦ] Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ \* [καὶ σεισμὸς] καὶ χάλαζα μεγάλη. an earthquake] and hail great.

ΚΕΦ. ιβ'. 12.

<sup>1</sup>Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· and a sign great was seen in the heaven; γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, <sup>2</sup>καὶ ἐν γαστροῖς ἔχουσα κοράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν. <sup>3</sup>Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα· <sup>4</sup>καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν ἵνα ὅταν τέλῃ τὸ τέκνον αὐτῆς καταφάγῃ. <sup>5</sup>Καὶ forth, the child of her he might eat up. And

POWER, and †reigned.

18 And the NATIONS were enraged, and thy WRATH came, †and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the †LITTLE and the GREAT, and †to destroy THOSE who DESTROY the EARTH."

19 And †the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and †there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

1 And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars;

2 and being pregnant, she \*cried out, †travailing and being pained to bring forth.

3 And Another Sign was seen in HEAVEN; and behold! †a great fiery-red Dragon, †having seven Heads and ten Horns, and on †his HEADS Seven Diadems.

4 And †his TAIL draws the THIRD †of the STARS of HEAVEN, and †cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

5 And she brought forth

\* VATICAN MANUSCRIPT, No. 1160.—of the—omit (B.) 19. and an Earthquake—omit (B.) 2. cried (B.C.)

† 17. Rev. xix. 6. † 18. Dan. vii. 9, 10; Rev. vi. 10. † 18. Rev. xix. 5; xx. 12. † 18. Rev. xiii. 10; xviii. 6. † 19. Rev. xv. 5. † 19. Rev. viii. 5; xvi. 18; xvi. 21. † 2. Isa. lxvi. 7; Gal. iv. 19. † 3. Rev. xvii. 3. † 3. Rev. xvii. 9, 10. † 3. Rev. xiii. 1. † 4. Rev. ix. 9, 10, 19. † 4. Rev. xvii. 18. Dan. viii. 10.

ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποι-  
 she brought forth, a son a male, who is about to  
 μαίνειν πάντα τὰ ἔθνη ἐν ράβδῳ σιδη-  
 rule all the nations with a rod made  
 ρᾶ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς  
 of iron; and was snatched away the child of her  
 πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.  
 to the God and to the throne of him.  
 \*Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,  
 And the woman fled into the desert,  
 ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον  
 where she has there a place having been prepared  
 ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν  
 by the God, so that there they might nourish her  
 ἡμέρας χιλίας διακοσίας ἐξήκοντα.  
 days a thousand two hundred sixty.

\*Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μι-  
 And was a war in the heaven; the Mi-  
 χαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολε-  
 chael and the messengers of him of the to have  
 μῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων  
 fought with the dragon, and the dragon  
 ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, \*καὶ οὐκ  
 fought and the messengers of him, and not  
 ἴσχυεν, οὐδὲ τόπος εὑρέθη αὐτῶν  
 were strong, neither a place was found of them  
 ἔτι ἐν τῷ οὐρανῷ. \*Καὶ ἐβλήθη ὁ δράκων  
 longer in the heaven. And was cast the dragon  
 ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλού-  
 the great, the serpent the old, the one being  
 μενος διάβολος, καὶ \*[ὁ] σατανᾶς, ὁ πλα-  
 called accuser, and [the] adversary, the one  
 νὸν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν  
 deceiving the habitable whole, was cast into the  
 γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ  
 earth, and the messengers of him with him  
 ἐβλήθησαν. \*Καὶ ἤκουσα φωνὴν μεγάλην ἐν  
 were cast. And I heard a voice great in  
 τῷ οὐρανῷ, λέγουσαν· Ἄρτι ἐγένετο ἡ σω-  
 the heaven, saying; Now came the sal-  
 τηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ  
 vation and the power and the kingdom of the God  
 ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ·  
 of us, and the authority of the Anointed of him;  
 ὅτι \*κατεβλήθη ὁ κατήγορος τῶν ἀδελ-  
 because was cast down the accuser of the breth-  
 φῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ  
 ren of us, the one accusing them in presence of the  
 Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός· \*καὶ αὐτοὶ  
 God of us day and night; and they  
 ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου,  
 overcame him through the blood of the lamb,  
 καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐ-  
 and through the word of the testimony of them-  
 τῶν· καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐ-  
 selves; and not they loved the life of them-  
 τῶν ἄχρι θανάτου. \*Διὰ τοῦτο εὐφραι-  
 selves till death. Because of this rejoice

a Son, ‡who is to rule All  
 the NATIONS with an iron  
 Sceptre; and her CHILD  
 was snatched away to  
 God, even to his THRONE.

6 And the WOMAN fled  
 into the DESERT, where  
 she has a Place prepared  
 by God, that there they  
 may nourish her ‡a thou-  
 sand two hundred and six-  
 ty Days.

7 And there was a War  
 in HEAVEN; ‡MICHAEL  
 and his ANGELS fighting  
 ‡with the DRAGON. And  
 the DRAGON fought and  
 his ANGELS,

8 and were not strong,  
 neither was their Place  
 found any longer in HEAV-  
 EN.

9 And THAT GREAT  
 DRAGON was cast out,  
 THAT OLD SERPENT which  
 is called the Enemy, even  
 THAT ADVERSARY who is  
 ‡DECEIVING the whole  
 HABITABLE; he was cast  
 to the EARTH, and his  
 ANGELS were cast with  
 him.

10 And I heard a loud  
 Voice in HEAVEN saying,  
 ‡“Now is come the SAL-  
 VATION, and the POWER,  
 and the KINGDOM of our  
 GOD, and the AUTHORITY  
 of his ANOINTED one, Be-  
 cause THAT ACCUSER of  
 our BRETHREN, who AC-  
 CUSED them before our  
 GOD Day and Night, has  
 been cast out.

11 ‡And they conquered  
 him through the BLOOD of  
 the LAMB, and through  
 the WORD of their TESTI-  
 MONY; and they loved not  
 their LIFE to Death.

12 Therefore, ‡rejoice,

\* VATICAN MANUSCRIPT, No. 1160.—9. the—omit (B.)

‡ 5. Isa. ii. 9; Rev. ii. 27; xix. 15. ‡ 6. Rev. xi. 3. ‡ 7. Dan. x. 13, 21;  
 xii. 1. ‡ 7. verse 3; Rev. xx. 2. ‡ 9. Rev. xx. 3. ‡ 10. Rev. xi. 15; xix. 1.  
 ‡ 11. Rom. viii. 33, 34, 37; xvi. 20. ‡ 12. Psal. xcvi. 10; Isa. xlix. 13; Rev.  
 xviii. 20. ‡ 12. Rev. viii. 13; xi. 10.

νεσθε \* [οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκη-  
you [the] heavens and those in them tab-  
νοῦντες· Οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ,  
ernacled; Woe to the earth and to the sea,  
ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς,  
because went down the accuser to you,  
ἔχων θυμὸν μέγαν, εἰδὼς, ὅτι ὀλίγον και-  
having wrath great, knowing, that a little  
ρὸν ἔχει. <sup>13</sup>Καὶ ὅτε εἶδεν ὁ δράκων,  
season he has. And when saw the dragon,  
ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν  
that he was cast into the earth, he pursued the  
γυναῖκα ἣτις ἔτεκε τὸν ἄρσενά. <sup>14</sup>Καὶ  
woman who brought forth the male. And  
ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ  
were given to the woman two wings of the  
ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν  
eagle the great, so that she might fly into the  
ἐρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέ-  
desert into the place of herself, where she is  
φεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ  
nourished there a season and seasons and half  
καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. <sup>15</sup>Καὶ  
of a season, from face of the serpent. And  
ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ  
cast the serpent out of the mouth of himself  
ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα  
after the woman water as a river, so that  
αὐτὴν ποταμοφόρητον ποιήσῃ. <sup>16</sup>Καὶ  
her borne along by a river he might cause. And  
ἐβοήθησεν ἡ γῇ τῇ γυναικί, καὶ ἥνοιξεν  
helped the earth the woman, and opened  
\* [ἡ γῇ] τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν  
[the earth] the mouth of herself, and drank up the  
ποταμόν, ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στό-  
river, which cast the dragon out of the  
ματος αὐτοῦ. <sup>17</sup>Καὶ ὠργίσθη ὁ δράκων  
mouth of himself. And was enraged the dragon  
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον  
against the woman, and went away to make war  
μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς,  
with the remaining ones of the seed of her,  
τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ,  
of those keeping the commandments of the God,  
καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.  
and having the testimony of Jesus.

<sup>18</sup>Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσ-  
And I was placed on the sand of the sea;  
σις· ΚΕΦ. ιγ'. 13. <sup>1</sup>Καὶ εἶδον ἐκ

And I saw out of  
τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα  
the sea a wild beast coming up, having horns  
δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων  
ten and heads seven, and on the horns  
αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς  
of him ten diadems, and on the heads  
αὐτοῦ ὀνόματα βλασφημίας. <sup>2</sup>Καὶ τὸ θηρίον  
of him names of blasphemy. And the wild beast

Heavens! and THOSE who  
TABERNACLE in them,  
‡Woe to the EARTH and to  
the SEA! Because the ENE-  
MY is gone down to you,  
having great Wrath, know-  
ing That he has a Short  
Season."

13 And when the DRAG-  
ON saw That he was cast  
to the EARTH, he pursued  
‡the WOMAN who brought  
forth the MALE child.

14 And there were given  
to the WOMAN ‡the TWO  
Wings of the GREAT  
EAGLE, that she might fly  
‡into the DESERT, into her  
PLACE, \*that she should be  
nourished there ‡a Season,  
and Seasons, and half a  
Season, from the Face of  
the SERPENT.

15 And the SERPENT  
cast out of his MOUTH  
after the WOMAN, Water  
‡as a River, that he might  
cause her to be carried  
away by the stream.

16 And the EARTH  
helped the WOMAN; and  
the EARTH opened her  
MOUTH, and drank up the  
RIVER which the DRAGON  
cast out of his MOUTH.

17 And the DRAGON was  
enraged against the wo-  
MAN, ‡and went away to  
make War against THAT  
REMAINDER of her SEED,  
‡who KEEP the COM-  
MANDMENTS of God, and  
have ‡the TESTIMONY of  
Jesus.

### CHAPTER XIII.

1 And ‡I was placed on  
the SAND of the SEA.  
And I saw ‡a Wild beast  
ascending from the SEA,  
‡having ten Horns and  
seven Heads, and on his  
HORNS Ten Diadems, and  
on his HEADS Names of  
Blasphemy.

\* VATICAN MANUSCRIPT, No. 1160.—12. the—omit (B C.) 14. so that she should be nourished there. 16. the EARTH—omit.

† 14. the TWO Wings, (A C.) 1. he was placed, (A C.)

‡ 12. Rev. viii. 13; xi. 10. ‡ 13. verse 5. ‡ 14. Rev. xvii. 3. ‡ 14. Dan. vii. 25; xii. 7. ‡ 15. Isa. lix. 10. ‡ 17. Gen. iii. 15; Rev. xi. 7; xiii. 7. ‡ 17. Rev. xiv. 12. ‡ 17. 1 Cor. ii. 1; 1 John v. 10; Rev. i. 2, 9; vi. 9; xx. 4. ‡ 1. Dan. vii. 2, 7. ‡ 1. Rev. xii. 3; xvii. 3, 9, 12.

ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. Καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. <sup>3</sup>Καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθερα-  
πεύθη. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, <sup>4</sup>καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; <sup>5</sup>Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο. <sup>6</sup>Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, \* [καὶ] τοὺς ἐν τῷ οὐρανῷ, σκηνοῦντας. <sup>7</sup>Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. <sup>8</sup>Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου. <sup>9</sup>Εἰ τις ἔχει οὖς, ἀκουσάτω.

2 †And the BEAST which I saw was like a Leopard, and †his FEET as a Bear's, and his MOUTH as a Lion's Mouth; and †the DRAGON gave him his POWER, †and his THRONE, †and great Authority.

3 And one of his HEADS was as if mortally wounded; and yet his MORTAL WOUND was healed. And the Whole EARTH †wondered after the BEAST,

4 and they worshipped the DRAGON, Because he gave the AUTHORITY to the BEAST; and they worshipped the BEAST, saying, †“Who is like the BEAST? and who is able to make war with him?”

5 And there was given to him †a Mouth speaking great and blasphemous things; and Authority was given him to act †forty-two Months.

6 And he opened his MOUTH in Blasphemies against God, to blaspheme his NAME and his TABERNACLE and THOSE who TABERNACLE in HEAVEN.

7 And it was given him †to make war with the SAINTS, and to overcome them, and †Authority was given him over Every Tribe and People and Language and Nation.

8 And ALL who DWELL on the EARTH shall worship him, †Whose NAME has not been written †from the FOUNDATION of the World in the SCROLL of the LIFE of THAT LAMB who was KILLED.

9 †If any one has an Ear, let him hear.

\* VATICAN MANUSCRIPT, No. 1160.—6. and—omit.

† 2. Dan. vii. 4-6. † 2. Rev. xii. 9. † 2. Rev. xvi. 10. † 2. Rev. xii. 4. † 3. Rev. xvii. 8. † 4. Rev. xviii. 18. † 5. Dan. vii. 8, 11, 25; xi. 36. † 5. Rev. xi. 2; xii. 6. † 7. Dan. vii. 21; xi. 7; xii. 17. † 7. Rev. xi. 18; xvii. 15. † 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xx. 12, 15; xxi. 27. † 8. Rev. xvii. 8. † 9. Rev. ii. 7.

16<sup>Εἰ</sup> τις αἰχμαλωσίαν συνάγει, εἰς αἰχ-  
If any one captivity leads together, into  
μαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρᾳ  
captivity he shall be led; if any one with a sword  
ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀπο-  
will kill, it is necessary him with a sword to  
κτανθῆναι. Ὡδὲ ἐστὶν ἡ ὑπομονὴ καὶ  
be killed. Here is the patient endurance and  
ἡ πίστις τῶν ἁγίων.  
the faith of the holy ones.

11<sup>Καὶ</sup> εἶδον ἄλλο θηρίον ἀναβαῖνον  
And I saw another wild beast coming up  
ἐκ τῆς γῆς, καὶ εἶχε κέρατα \* [δύο] ὅμοια  
out of the earth, and he had horns [two] like  
ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. 12<sup>Καὶ</sup> τὴν  
a lamb, and he spoke as a dragon. And the  
ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ  
authority of the first wild beast all he does  
ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ  
in presence of him; and he makes the earth and  
τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνή-  
those in her dwelling that they should  
σωσι τὸ θηρίον τὸ πρῶτον, οὗ  
worship the wild beast the first, of whom  
ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13<sup>καὶ</sup>  
was healed the stroke of the death of him; and  
ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ  
he makes signs great, and fire so that out of  
τοῦ οὐρανοῦ καταβῇ εἰς τὴν γῆν,  
the heaven it may come down into the earth,  
ἐνώπιον τῶν ἀνθρώπων. 14<sup>Καὶ</sup> πλανᾷ τοὺς  
in presence of the men. And he deceives those  
κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ  
dwelling on the earth, by means of the  
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον  
signs which it was given to him to do in presence  
τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν  
of the wild beast; saying t. those dwelling  
ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ,  
on the earth, to make an image to the wild beast,  
ὅς ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.  
which has the stroke of the sword and lived.

15<sup>Καὶ</sup> ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ  
And it was given to him to give breath to the  
εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ  
image of the wild beast, so that both should speak  
ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ,  
the image of the wild beast, and should cause,  
ὅσοι ἂν μὴ προσκυνήσωσι τῇ εἰκόνι  
as many as not would do homage to the image  
τοῦ θηρίου ἵνα ἀποκτανθῶσι.  
of the wild beast that they should be killed.

16<sup>Καὶ</sup> ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς  
And he causes all, the little ones and the  
μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-  
great ones, and the rich ones and the poor

10 If any one is †for  
Captivity, into Captivity  
he goes away; ‡if any one  
will kill with the Sword,  
with the Sword must he be  
killed. †Here is the PA-  
TIENT ENDURANCE and  
the FAITH of the SAINTS.

11 And I saw Another  
Wild beast ‡ascending  
from the EARTH; and he  
had two Horns like a  
Lamb, and he spoke as a  
Dragon.

12 And all the AUTHORITY  
of the FIRST Beast he  
executes in his presence,  
and makes the EARTH and  
THOSE who DWELL in it to  
worship the FIRST BEAST,  
‡whose MORTAL WOUND  
was healed.

13 And †he does great  
Signs, ‡so that even Fire  
he makes to come down  
from HEAVEN to the  
EARTH in PRESENCE of  
MEN.

14 And †he deceives  
\*THOSE who DWELL on  
the EARTH ‡by the SIGNS  
which it was given him to  
do in the presence of the  
BEAST, telling THOSE who  
DWELL on the EARTH to  
make an Image to the  
BEAST, who has \*the  
WOUND of the SWORD, and  
lived.

15 And it was given him  
to give Breath to the IM-  
AGE of the BEAST, that  
the IMAGE of the BEAST  
should both speak, ‡and  
cause †that as many as  
would not worship the IM-  
AGE of the BEAST should  
be killed.

16 And he causes all,  
the LITTLE and the  
GREAT, and the RICH and  
the POOR, and the FREE-

\* VATICAN MANUSCRIPT, No. 1160.—11. two—omit. 14. MINE who DWELL. 14. a Wound, and lived from the Sword, (B.)

† 10. may lead into Captivity, if any one will kill, (B C.) † 15. that, added by A. † 10. Matt. xxvi. 52. † 10. Rev. xiv. 12. † 11. Rev. xi. 7. † 13. Deut. xiii. 1-3; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. † 13. 1 Kings xviii. 38; 2 Kings i. 10, 12. † 14. Rev. xii. 9; xix. 20. † 14. 2 Thess. ii. 9, 10. † 15. Rev. xvi. 2; xix. 20; xx. 4.



χοῦς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους,  
ones, and the freemen and the bondmen,  
ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς  
that they should give to them a mark on the  
χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τὸ μέτωπον  
hand of them the right, or on the forehead  
αὐτῶν. \*καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ  
of them; and that no one may be able to buy or  
πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,  
to sell, if not the one having the mark,  
\* [τὸ ὄνομα τοῦ θηρίου,] ἢ τὸν ἀριθμὸν  
[the name of the wild beast,] or the number  
τοῦ ὀνόματος αὐτοῦ. 18 Ὡδε ἡ σοφία ἐστίν·  
of the name of him. Here the wisdom is;  
ὁ ἔχων νοῦν, ψηφισάτω τὸν  
the one having a mind, let him compute the  
ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀν-  
number of the wild beast; a number for of  
θρώπου ἐστί, \* [καὶ] ὁ ἀριθμὸς αὐτοῦ χξς'·  
a man it is, [and] the number of him 666.

ΚΕΦ. ιδ'. 14.

1 Καὶ εἶδον, καὶ ἶδον τὸ ἀρνίον ἑστη-  
And I saw, and lo the lamb having  
νός ἐπὶ τὸ ὄρος Σιών, καὶ μετ'  
been standing on the mount Zion, and with  
αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες,  
him a hundred forty-four thousands,  
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ  
having the name of him and the name of the  
Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν  
Father of him having been written on the  
μετώπων αὐτῶν. 2 Καὶ ἤκουσα φωνὴν  
foreheads of themselves. And I heard a voice  
ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν,  
out of the heaven as a voice of waters many,  
καὶ ὡς φωνὴν θρονιῆς μεγάλης· καὶ ἡ φωνὴ  
and as a voice of thunder great; and the voice  
ἣν ἤκουσα, ὡς κιθαρισδῶν κιθαριζόντων  
which I heard, as of harpers harping  
ἐν ταῖς κιθάραις αὐτῶν. 3 Καὶ ᾄδουσιν  
on the harps of themselves. And they sing  
ὡδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ  
a song new in presence of the throne, and  
ἐνώπιον τῶν τεσσάρων ζώων, καὶ τῶν  
in presence of the four living ones, and of the  
πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν  
elders; and no one was able to learn  
τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντα-  
the song, if not the hundred forty-  
τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ  
four thousands, those having been bought from  
τῆς γῆς. 4 \* [Οὗτοί εἰσιν,] οἱ μετὰ γυναικῶν  
the earth. [These are,] those with women  
οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν·]  
not were defiled; virgins for they are;]  
οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου  
these are those following the lamb wher-

MEN and the BOND MEN,  
that they should give  
themselves \*a Mark on  
their RIGHT HAND, or on  
their FOREHEAD;

17 †[and] so that no  
one may be able to buy or  
sell unless HE who HAS  
the MARK,—†the NAME of  
the BEAST, ‡for the NUM-  
BER of his NAME.

18 ‡Here is WISDOM.  
Let HIM who HAS Under-  
standing compute the  
NUMBER of the BEAST;  
for \*it is a Man's Num-  
ber; and his NUMBER is  
666.

CHAPTER XIV.

1 And I saw, and be-  
hold, †the LAMB standing  
on the MOUNT Zion, and  
with him ‡a Hundred and  
Forty-four Thousand [per-  
sons,] †having his NAME  
and the NAME of his FA-  
THER written on their  
FOREHEADS.

2 And I heard a Voice  
from HEAVEN, ‡as the  
Sound of many Waters,  
and as the Sound of great  
Thunder; and the VOICE  
which I heard was as that  
‡of Harpers playing on  
their HARPS;

3 and †they sing a new  
Song in the presence of  
the THRONE, and in the  
presence of the FOUR Liv-  
ing ones, and the ELDERS;  
and no one was able to  
learn the SONG except the  
HUNDRED FORTY-F O U R  
Thousand,—THOSE who  
were REDEEMED \*from the  
EARTH.

4 These are those who  
were not defiled with  
WOMEN; †for they are  
Virgins. These are THOSE  
who FOLLOW the LAMB  
wherever he goes. These

\* VATICAN MANUSCRIPT, No. 1160.—16. Marks (B.) 17. the NAME of the BEAST.  
—omit. 18. and—omit (B.) 18. his NUMBER, 666, is a Man's Number. 3. on the  
EARTH. 4. These are those who were not defiled with WOMEN; for they are Virgins  
—omit (B.)

† 17. and, omitted by C.

‡ 16. Rev. xiv. 9, &c. † 17. Rev. xiv. 11. † 17. Rev. xv. 2. † 18. Rev. xvii. 9.

‡ 1. Rev. v. 5. † 1. Rev. vii. 4. † 1. Rev. vii. 3; xiii. 16. † 2. Rev. i. 15;  
xix. 6. † 2. Rev. v. 8. † 3. Rev. v. 9; xv. 3. † 4. 2 Cor. xi. 2.

ἂν ὑπάγῃ· οὗτοι ἠγοράσθησαν ἀπὸ τῶν  
ever he may go; these were bought from the  
ἀνθρώπων ἀπαρχή τῷ Θεῷ καὶ τῷ ἀρνίῳ·  
men a first-fruit to the God and to the lamb;

ἔτι ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη  
and in the mouth of them not was found  
ψεῦδος· ἄμωμοι γὰρ εἰσι.  
falsehood; without blame for they are.

Ἐγὼ εἶδον \* [ἄλλον] ἄγγελον πετόμενον ἐν  
And I saw [another] messenger flying in  
μεσουρανίῃ, ἔχοντα εὐαγγέλιον αἰώνιον  
mid-heaven, having glad tidings age-lasting  
εὐαγγελίσαι τοὺς καθήμενους ἐπὶ τῆς γῆς,  
to proclaim those sitting on the earth,  
καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν  
even to every nation and tribe and tongue  
καὶ λαόν· ἡλέγων ἐν φωνῇ μεγάλῃ· Φοβή-  
and people; saying with a voice great; Fear  
θητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν,  
you the God and give you to him glory,  
ὅτι ἤλθεν ἡ ὥρα τῆς κρίσεως  
because is come the hour of the judgment  
αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν  
of him; and worship you the one having made the  
οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ  
heaven and the earth and the sea and  
πηγὰς ὑδάτων.  
fountains of waters.

Ἐκεῖνος ἄλλος ἄγγελος ἠκολούθησε, λέγων·  
And another messenger followed, saying;  
Ἐπεσεν, \* [ἔπεσε] Βαβυλὼν ἡ μεγάλη· ὅτι  
It is fallen, [is fallen] Babylon the great; because  
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας  
of the wine of the wrath of the fornication  
αὐτῆς πεπότικε πάντα ἔθνη.  
of herself she has given to drink all nations.

Ἐκεῖνος ἄλλος ἄγγελος τρίτος ἠκολούθησεν  
And another messenger third followed  
αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις  
them, saying with a voice great; If any one  
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,  
worships the wild beast and the image of him,  
καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐ-  
and receives a mark on the forehead of  
τοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ· <sup>10</sup>καὶ αὐτὸς  
himself, or on the hand of himself; even he  
πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ,  
shall drink of the wine of the wrath of the God,  
τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτη-  
of that having been mingled unmixed in the cup  
ρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται  
of the anger of him, and he shall be tormented  
ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων  
with fire and brimstone in presence of the holy

were †REDEEMED \*from  
MEN, †a First-fruit to GOD  
and to the LAMB.

5 And †in their MOUTH  
was found no Falsehood;  
for they are †blameless.

6 And I saw an Angel  
†flying in Mid-heaven,  
having aionian Glad tid-  
ings to announce to THOSE  
who DWELL on the EARTH,  
even to Every Nation, and  
Tribe, and Language, and  
People,—

7 saying with a loud  
Voice, †“Fear \*God, and  
give Glory to him; Be-  
cause the HOUR of his  
JUDGMENT is come; †and  
worship HIM who MADE  
the HEAVEN, and the  
EARTH, and the SEA, and  
the Fountains of Water.”

8 And Another, \*a Sec-  
ond Angel followed, say-  
ing, †“Fallen is Babylon  
†the GREAT, †who has giv-  
en All †the NATIONS to  
drink of the WINE of the  
WRATH of her FORNICA-  
TION.”

9 And Another a Third  
Angel followed them, say-  
ing with a loud Voice,  
†“If any one worship the  
BEAST and his IMAGE, and  
receive a Mark on his  
FOREHEAD, or on his  
HAND,

10 even he †shall drink  
of THAT WINE of the  
WRATH of GOD, which is  
MINGLED undiluted in  
†the CUP of his INDIG-  
NATION; and †he shall be  
tormented with †Fire and  
Sulphur in the presence of  
the HOLY Angels, and in

\* VATICAN MANUSCRIPT, No. 1160.—4. by Jesus from (B.) 6. Another—omit (B.)  
7. the LORD, and give (B.) 8. a Second Angel, saying, (B C.) Fallen is Babylon  
the GREAT, (B C.) 8. is fallen—omit. 8. her Fornication.

† 8. who, according to A C. 8. the NATIONS, A B C.  
‡ 4. Rev. iii. 4; vii. 15, 17; xvii. 14. ‡ 4. Rev. v. 9. ‡ 4. James i. 18. ‡ 5.  
Psa. xxxii. 2. ‡ 5. Eph. v. 27; Jude 24. ‡ 6. Rev. viii. 13. ‡ 7. Rev. xi. 18;  
xv. 4. ‡ 7. Neh. ix. 6; Psa. xxxiii. 6; cxxiv. 8; cxliv. 5, 6; Acts xiv. 15; xvii. 24.  
‡ 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. ‡ 8. Jer. li. 7; Rev. xi. 8; xvi. 19;  
xvii. 2, 5; xviii. 3, 10, 18, 21; xix. 2. ‡ 9. Rev. xiii. 14-16. ‡ 10. Psa. lxxv. 8;  
Isa. li. 17; Jer. xxv. ‡ 10. Rev. xviii. 6. ‡ 10. Rev. xvi. 19. ‡ 10. Rev.  
xx. 10.

ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. <sup>11</sup>Καὶ  
messengers and in presence of the lamb. And  
ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας  
the smoke of the torment of them for ages  
αἰῶνων ἀναβαίνει καὶ οὐκ ἔχουσιν ἀνάπαυσιν  
of ages rises up; and not they have rest  
ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρί-  
day and night those worshipping the wild-  
ον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις  
beast and the image of him, and if any one  
λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.  
receives the mark of the name of him.  
<sup>12</sup>Ωδε ὑπομονὴ τῶν ἁγίων ἐστίν,  
Here patient endurance of the holy ones is,  
οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ,  
those keeping the commandments of the God,  
καὶ τὴν πίστιν Ἰησοῦ. <sup>13</sup>Καὶ ἤκουσα φωνῆς  
and the faith of Jesus. And I heard a voice  
ἐκ τοῦ οὐρανοῦ, λεγούσης· Γράψον· Μακά-  
out of the heaven, saying; Write thou; Blessed  
ριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀπο-  
ones the dead ones those in Lord dying  
θνήσκοντες ἀπ' ἄρτι· ναί, λέγει τὸ  
from henceforth; yes, says the  
πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων  
spirit, so that they may rest from the labors  
αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ  
of themselves; the but works of them follows  
μετ' αὐτῶν.  
with them.

<sup>14</sup>Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ  
And I saw, and lo a cloud white, and  
ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱῷ ἄν-  
on the cloud sitting like a son of  
θρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφα-  
man, having on the head of himself a crown  
νον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπα-  
golden, and in the hand of himself a sickle  
νον \* [ὀξύ.] <sup>15</sup>Καὶ ἄλλος ἄγγελος ἐξῆλθεν  
[sharp.] And another messenger came forth  
ἐκ τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ  
out of the temple, crying with a voice great  
τῷ καθήμενῳ ἐπὶ τῆς νεφέλης· Πέμψον  
to the one sitting on the cloud; Send thou  
τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἦλθεν  
the sickle of thee, and reap thou, because is come  
ἡ ὥρα \* [τοῦ] θερίσαι, ὅτι ἐξηράνθη ὁ  
the hour [of the] to reap, because is dry the  
θερισμὸς τῆς γῆς. <sup>16</sup>Καὶ ἔβαλεν ὁ κα-  
harvest of the earth. And cast the one  
θήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐ-  
sitting on the cloud the sickle of  
τοῦ ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.  
himself on the earth; and was reaped the earth.

<sup>17</sup>Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ  
And another messenger came forth out of the

the presence of the LAMB.

11 And †the SMOKE of  
their TORMENT rises up  
for Ages of Ages; and  
THEY have no Rest Day  
and Night, who WORSHIP  
the BEAST and his IMAGE,  
and if any one receive the  
MARK of his NAME.

12 †Here is \*the PA-  
TIENCE of the SAINTS,—  
†THOSE who KEEP the  
COMMANDMENTS of GOD,  
and the FAITH of Jesus."

13 And I heard a Voice  
from HEAVEN, saying,  
"Write—From this time  
†blessed are THOSE DEAD  
†who DIE in the Lord;  
Yes, says the SPIRIT,  
†that they may rest from  
their LABORS; †for their  
WORKS follow after them.

14 And I saw, and be-  
hold! a white Cloud, and  
on the CLOUD one sitting  
†like a Son of Man, †hav-  
ing on his HEAD a golden  
Crown, and in his HAND a  
sharp Sickle.

15 And Another Angel  
†came forth out of the  
TEMPLE, crying with a  
Loud Voice to the one SIT-  
TING on the CLOUD,  
†"Send thy SICKLE, and  
reap; Because the HOUR  
to reap is come; Because  
the HARVEST †of the  
EARTH is dry."

16 And HE who SAT on  
the CLOUD cast his sickle  
on the EARTH, and the  
EARTH was reaped.

17 And Another Angel  
came forth out of THAT

\* VATICAN MANUSCRIPT, No. 1160.—12. the PATIENCE (A B C.) 14. sharp—omit.  
15. of the—omit (A B.)

† 13. for (A C.)

† 11. Isa. xxxiv. 10; Rev. xix. 3. † 12. Rev. xix. 10. † 12. Rev. xii. 17.  
† 13. Eccl. iv. 1, 2; Rev. xx. 6. † 13. 1 Cor. xv. 18; 1 Thess. iv. 16.  
† 13. 2 Thess. i. 7; Heb. iv. 9, 10; Rev. vi. 11. † 14. Ezek. i. 26; Dan. vii. 13;  
Rev. i. 13. † 14. Rev. vi. 2. † 15. Rev. xvi. 17. † 15. Joel iii. 13;  
Matt. xiii. 39. † 15. Jer. li. 33; Rev. xiii. 12.

ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς  
temple of that in the heaven, having also himself  
δρεπάνον ὀξύ. <sup>18</sup>Καὶ ἄλλος ἄγγελος ἐξῆλ-  
a sickle sharp. And another messenger came  
θεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν  
forth out of the altar, having authority  
ἐπὶ τοῦ πυρός· καὶ ἐφώνησε κραυγῇ μεγά-  
over the fire; and he called with a cry great  
λῇ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ,  
to the one having the sickle the sharp,  
λέγων· Πέμψον σου τὸ δρέπανον τὸ  
saying; Send thou of thee the sickle the  
ὀξύ, καὶ τρύγησον τοὺς ὄτους τῆς ἀμ-  
sharp, and cut off thou the clusters of the vine  
πέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυ-  
of the earth, because are ripened the grapes  
λαὶ αὐτῆς· <sup>19</sup>καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέ-  
of her; and cast the messenger the sickle  
πανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν  
of himself into the earth, and was cut off the  
ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν λη-  
vine of the earth, and cast into the wine-  
νὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. <sup>20</sup>Καὶ  
press of the wrath of the God the great. And  
ἐπατήθη ἡ ληνός· ἔξωθεν τῆς πόλεως,  
was trodden the wine-press outside of the city,  
καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ  
and came forth blood out of the wine-press  
ἄχρι τῶν γαλινῶν τῶν ἵππων ἀπὸ σταδίων  
even to the bridles of the horses from furlongs  
χιλίων ἑξακοσίων.  
a thousand six hundred.

ΚΕΦ. ιε'. 15.

<sup>1</sup>Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ  
And I saw another sign in the heaven  
μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ, ἔχον-  
great and wonderful, messengers seven, hav-  
τας πληγὰς ἑπτὰ τὰς ἑσχάτας, ὅτι ἐν  
ing plagues seven the last ones, because in  
αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. <sup>2</sup>Καὶ  
them was finished the wrath of the God. And  
εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην  
I saw as a sea glassy having been mingled  
πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θη-  
with fire, and those being conquerors of the wild-  
ρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ  
beast and of the image of him, and of the  
ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ  
number of the name of him, standing on  
τὴν θάλασσαν τὴν ὑαλίνην ἔχοντας κιθάρας  
the sea the glassy having harps  
τοῦ Θεοῦ. <sup>3</sup>Καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως  
of the God. And they sing the song of Moses  
δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ  
a bond-servant of the God, and the song of the

TEMPLE which is in  
HEAVEN; he also having a  
sharp Sickle.

18 And Another Angel  
came forth out of the AL-  
TAR, having Authority  
over the FIRE, and he called  
with a loud cry to the  
one HAVING the SHARP  
SICKLE, saying, †“Send  
Thy SHARP SICKLE, and  
cut off the CLUSTERS of  
the VINE of the EARTH;  
Because \*her GRAPES are  
fully ripe.

19 And the Angel cast  
his SICKLE to the EARTH,  
and gathered the fruit of  
the VINE of the EARTH,  
and cast it unto †the  
GREAT WINE-PRESS of the  
WRATH of GOD.

20 And †the WINE-  
PRESS was trodden †out-  
side of the CITY; and  
Blood came forth out of  
the WINE-PRESS, †even to  
the BRIDLES of the HOR-  
SES, a thousand six hun-  
dred Furlongs off.

CHAPTER XV.

1 And †I saw Another  
Sign in HEAVEN, great and  
wonderful, †seven Angels  
having the seven LAST  
Plagues; †Because by  
them the WRATH of GOD  
was to be completed.

2 And I saw as it were  
‡a glassy Sea mingled  
with Fire, and the CON-  
QUERORS of the \*BEAST,  
and \*of his IMAGE, and  
the NUMBER of his NAME,  
standing on the GLASSY  
SEA, †having Harps of  
GOD.

3 And they sing †the  
SONG of Moses the Ser-  
vant of GOD, and the SONG

\* VATICAN MANUSCRIPT, No. 1160.—18. the GRAPE of the EARTH is fully ripe (B.) 2. IMAGE, and of the BEAST, and of the NUMBER. (B.)

† 18. Joel iii. 13. † 19. Rev. xix. 15. † 20. Isa. lxiii. 3; Lam. i. 15. † 20. Heb. xiii. 12; Rev. xi. 8. † 20. Rev. xix. 14. † 1. Rev. xii. 1, 3. † 1. Rev. xvi. 1; xxi. 9. † 1. Rev. xiv. 6. † 2. Rev. iv. 6; xxi. 18. † 2. Rev. xiii. 15-17. † 2. Rev. v. 8; xiv. 2. † 3. Exod. xv. 1; Deut. xxxi. 30; Rev. xiv. 3.

ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστά τὰ  
lamb, saying; Great and wonderful the  
ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκρά-  
works of thee, O Lord the God the almighty.  
τωρ, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ  
just and true the ways of thee, the  
βασιλεὺς τῶν ἐθνῶν· ἵτις οὐ μὴ φοβηθῇ  
king of the nations; who not not may fear  
\*[σε,] Κύριε, καὶ δοξάσῃ τὸ ὄνομα  
[thee,] O Lord, and may glorify the name  
σου; ὅτι μόνος ὁσιος· ὅτι πάν-  
of thee? because alone bountiful; because all  
τα \* [τὰ ἔθνη] ἥξουσιν καὶ προσκυνήσου-  
[the nations] shall come and shall worship  
σιν ἐνώπιον σου· ὅτι τὰ δικαιώματά  
in presence of thee; because the righteous acts  
σου ἐφανερώθησαν.  
of thee were manifested.

5\* [Καὶ] μετὰ ταῦτα εἶδον, καὶ ἦνοι-  
[And] after these things I saw, and was  
γῇ ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυ-  
opened the temple of the tabernacle of the testi-  
ρίου ἐν τῷ οὐρανῷ· καὶ ἐξῆλθον οἱ ἑπτὰ  
mony in the heaven; and came out the seven  
ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ πληγὰς  
messengers those having the seven plagues  
\*[ἐκ τοῦ ναοῦ,] ἐνδεδυμένοι λινὸν  
[out of the temple,] having been clothed linen  
καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ  
pure bright, and having been girt round about  
τὰ στήθη ζώνας χρυσαῖς. Καὶ ἓν ἐκ τῶν  
the breasts girdles golden. And one of the  
τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις  
four living ones gave to the seven messengers  
ἑπτὰ φιάλας χρυσαῖς, γεμούσας τοῦ θυμοῦ  
seven bowls golden, being full of the wrath  
τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν  
of the God of that one living for the ages of the  
αἰώνων. Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ  
ages. And was full the temple of smoke  
ἐκ τῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνά-  
from the glory of the God and from the power  
μεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς  
of him; and no one was able to enter into  
τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ  
the temple, till should be finished the seven  
πληγαὶ τῶν ἑπτὰ ἀγγέλων.  
plagues of the seven messengers.

ΚΕΦ. ΙΣΤ'. 16.

1 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ  
And I heard a voice great out of the  
ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπά-  
temple, saying to the seven messengers; Go you  
γετε καὶ ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ  
forth and do you pour out the seven bowls of the  
θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.  
wrath of the God into the earth.

of the LAMB, saying  
‡“Great and wonderful  
are thy WORKS, O Lord,  
GOD, the OMNIPOTENT!  
‡righteous and true are  
thy ways, O KING of the  
NATIONS!

4 ‡Who shall not fear,  
O Lord, and glorify thy  
NAME? Since thou alone  
art bountiful; For ‡All  
the NATIONS shall come  
and worship in thy pres-  
ence; Because thy RIGHT-  
EOUS ACTS were made  
manifest.”

5 And after these things  
I saw, and ‡the TEMPLE  
of the TABERNACLE of the  
TESTIMONY in HEAVEN  
was opened;

6 And THOSE SEVEN  
Angels HAVING the SEVEN  
Plagues came out of the  
TEMPLE, ‡clothed with  
pure bright ‡Linen, and  
encircled about the  
BREASTS with golden  
Girdles.

7 ‡And one of the FOUR  
Living ones gave to the  
SEVEN Angels Seven gold-  
en Bowls full of the WRATH  
of THAT GOD who LIVES  
for the AGES of the AGES.

8 And ‡the TEMPLE was  
full of \*Smoke ‡from the  
GLORY of GOD, and from  
his POWER; and no one  
was able to enter the TEM-  
PLE, till the SEVEN  
Plagues of the SEVEN An-  
gels were completed.

## CHAPTER XVI.

1 And I heard a great  
Voice ‡out of the TEMPLE,  
saying ‡to the SEVEN An-  
gels, “Go forth, and pour  
out the SEVEN Bowls ‡of  
the WRATH of GOD into  
the EARTH.”

\* VATICAN MANUSCRIPT, No. 1160.—4. thee—omit (B.) 4. the NATIONS—omit (B.) 5. And—omit. 6. out of the TEMPLE—omit (B.) 8. the SMOKE (B.)  
† 6. Lithon, a stone, is the reading of A C. † 1. out of the TEMPLE, omitted by B.  
‡ 3. Deut. xxii. 4; Psa. cxi. 2; cxxxix. 14. ‡ 4. Exod. xv. 14-16; Jer. x. 7.  
‡ 4. Isa. lxvi. 23. ‡ 5. Rev. xi. 19. ‡ See Num. i. 50. ‡ 6. Exod. xxviii.  
6. 8; Ezek. xliv. 17, 18; Rev. i. 13. ‡ 7. Rev. iv. 6. ‡ 8. Exod. xl. 34; 1 Kings  
viii. 10; 2 Chron. v. 14; Isa. vi. 4. ‡ 8. 2 Thess. i. 9. ‡ 1. Rev. xv. 1. ‡ 1.  
Rev. xiv. 10; xv. 7.

<sup>2</sup>Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν  
And went forth the first, and poured out the  
φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος  
bowl of himself on the land; and was an ulcer  
κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς  
bad and evil on the men those  
ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς  
having the mark of the wild-beast, and those  
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.  
doing reverence of the image of him.

<sup>3</sup>Καὶ ὁ δευτέρος †[ἄγγελος] ἐξέχεε τὴν  
And the second [messenger] poured out the  
φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο  
bowl of himself into the sea; and it became  
αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ \* [ζωῆς]  
blood as of a dead one, and every soul [of life]  
ἀπέθανεν ἐν τῇ θαλάσῃ.  
died in the sea.

<sup>4</sup>Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐ-  
And the third poured out the bowl of  
τοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πη-  
himself into the rivers and into the foun-  
τάς τῶν ὑδάτων· καὶ ἐγένετο αἷμα. <sup>5</sup>Καὶ  
tains of the waters; and it became blood. And  
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος·  
I heard the messenger of the waters saying;  
Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν,  
Righteous art thou, the one existing and who was,  
ὁ ὀσιος, ὅτι ταῦτα ἔκρι-  
the bountiful one, because these things thou hast  
νας· <sup>6</sup>ὅτι αἷμα ἁγίων καὶ προφη-  
judged; because blood of holy ones and of proph-  
τῶν ἐξέχεαν, καὶ αἷμα αὐτοὺς ἔδω-  
ets they poured out, and blood to them thou  
κας πεῖν· ἄξιοί εἰσι. <sup>7</sup>Καὶ ἤκουσα τοῦ  
gavest to drink; worthy they are. And I heard the  
θυσιαστηρίου λέγοντος· Ναί, Κύριε ὁ Θεός  
altar saying; Yes, O Lord the God  
ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ  
the almighty, true and righteous the  
κρίσεις σου.  
judgments of thee.

<sup>8</sup>Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐ-  
And the fourth poured out the bowl of  
τοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυ-  
himself on the sun; and was given to him to  
ματίσαι τοὺς ἀνθρώπους ἐν πυρὶ. <sup>9</sup>Καὶ ἐκαυ-  
burn the men in fire. And were  
ματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ  
burned the men heat great, and  
ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχον-  
blasphemed the name of the God of that hav-

2 And the FIRST went forth, and poured out his BOWL †on the LAND; and †there came an evil and malignant Ulcer on THOSE MEN †HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.

3 And the SECOND poured out his BOWL †in- to the SEA; and †it be- came Blood, as of one Dead; †and Every living Soul died,—THOSE in the SEA.

4 And the THIRD poured out his BOWL †in- to the RIVERS, and †[into] the FOUNTAINS of WA- TERS; †and they became Blood.

5 And I heard the AN- GEL of the WATERS saying, †“Righteous art thou, †the ONE who IS, and who WAS,—the BOUNTIFUL one; Because thou hast judged These.

6 Because †they poured out the Blood of †Saints and of Prophets, †thou gavest them also Blood to drink; they deserve it.”

7 And I heard the AL- TAR saying, “Yes, †O Lord GOD, the OMNIPO- TENT, †true and righte- ous are thy JUDGMENTS.”

8 And the FOURTH poured out his BOWL †on the SUN; †and to him it was given to burn MEN with Fire.

9 And MEN were burned with great Heat, and \*they †blasphemed †the NAME of THAT GOD who

\* VATICAN MANUSCRIPT, No. 1160.—3. of life—omit. 6. and—omit. 9. MEN blasphemed (B.)

† 3. messenger, omitted by A C. 4. into, omitted by A C. † 9. in presence of THAT GOD, (A.)

† 2. Rev. viii. 7. † 2. Exod. ix. 9-11. † 2. Rev. xiii. 16, 17. † 3. Rev. viii. 8. † 3. Exod. vii. 17, 20. † 3. Rev. viii. 9. † 4. Rev. viii. 10. † 4. Exod. vii. 20. † 5. Rev. xv. 3. † 5. Rev. i. 4, 8; iv. 8; xi. 17. † 6. Matt. xxiii. 34, 35; Rev. xiii. 15. † 6. Rev. xi. 18; xviii. 20. † 6. Isa. xlix. 26. † 7. Rev. xv. 3. † 7. Rev. xiii. 10; xiv. 10; xix. 2. † 8. Rev. viii. 12. † 8. Rev. ix. 17, 18; xiv. 18. † 9. verses 11, 21.

τος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ  
ing authority over the plagues these; and not  
μετενόησαν δοῦναι αὐτῷ δόξαν.  
they reformed to give to him glory.

<sup>10</sup>Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ  
And the fifth poured out the bowl of him  
ἐπὶ τὸν θρόνον τοῦ θηρίου. Καὶ ἐγένετο  
on the throne of the wild-beast. And became  
ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἔμασσόντο  
the kingdom of him darkened; and they bit  
τὰς γλῶσσας αὐτῶν ἐκ τοῦ πόνου,  
the tongues of themselves because of the anguish,  
<sup>11</sup>καὶ ἐβλάσφημον τὸν Θεὸν τοῦ οὐρανοῦ  
and they blasphemed the God of the heaven  
ἐκ τῶν πόνων αὐτῶν καὶ ἐκ  
because of the pains of themselves and because  
τῶν ἐλκῶν αὐτῶν· καὶ οὐ μετενόησαν  
of the ulcers of themselves; and not they reformed  
ἐκ τῶν ἔργων αὐτῶν.  
from the works of themselves.

<sup>12</sup>Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐ-  
And the sixth poured out the bowl of him-  
τοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν Εὐφράτην·  
self on the river the great Euphrates;  
καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοι-  
and was dried up the water of it, so that might  
μασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ  
be prepared the way of the kings of those from  
ἀνατολῶν ἡλίου. <sup>13</sup>Καὶ εἶδον ἐκ τοῦ στόμα-  
risings of a sun. And I saw out of the mouth  
τος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ  
of the dragon and out of the mouth of the  
θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδο-  
wild-beast and out of the mouth of the false-  
προφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτρα-  
prophet spirits three unclean as frogs;  
χοι· <sup>14</sup>(εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα  
(they are for spirits of demons working  
σημεῖα·) ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς  
signs;) which go forth to the kings of the  
οἰκονομένης ὅλης, συναγαγεῖν αὐτοὺς εἰς  
habitable whole, to gather together them for  
τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης  
the war of the day of that of the great  
τοῦ Θεοῦ τοῦ παντοκράτορος. <sup>15</sup>(Ἰδοὺ, ἔρχο-  
of the God of the almighty. (Lo, I come  
μαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν, καὶ  
as a thief; blessed the one watching, and  
τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς  
keeping the garments of himself, so that not naked  
περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην  
he may walk, and they may see the shame  
αὐτοῦ.) <sup>16</sup>Καὶ συνήγαγεν αὐτοὺς εἰς  
of him.) And he gathered together them into  
τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρ-  
the place that being called in Hebrew Ar-  
μαγεδόν.  
magedon.

HAS Authority over these  
PLAGUES; and †they re-  
formed not †to give him  
Glory.

10 And the FIFTH  
poured out his BOWL †on  
the THRONE of the BEAST;  
†and his KINGDOM was  
darkened; and they bit  
their TONGUES because of  
the PAIN,

11 and blasphemed the  
GOD of HEAVEN on ac-  
count of their PAINS and  
their †ULCERS; and they  
reformed not from their  
WORKS.

12 And the SIXTH  
poured out his BOWL on  
the GREAT RIVER, ††the  
EUPHRATES; and its wa-  
ter was dried up, †so  
that the way of THOSE  
KINGS who are from the  
Sun-rising might be pre-  
pared.

13 And I saw out of the  
MOUTH of the †DRAGON,  
and out of the MOUTH of  
the BEAST, and out of the  
MOUTH of the †FALSE  
PROPHET, three impure  
Spirits, as Frogs.

14 For they are Spirits  
of Demons, †working  
Signs, which go forth to  
the KINGS of the whole  
HABITABLE, to gather  
them together for †the  
WAR of that GREAT DAY  
of the OMNIPOTENT GOD.

15 †(Behold! I am com-  
ing as a Thief; blessed is  
HE who WATCHES and  
keeps his GARMENTS, †so  
that he may not walk  
naked, and they should  
see his SHAME.)

16 And †he gathered  
them together into THAT  
PLACE which is CALLED  
in Hebrew \*Armagedon.

\* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (B.)

† 12. the EUPHRATES, (A C.)

† 9. Rev. ix. 20. † 9. Rev. xi. 13; xiv. 7. † 10. Rev. xiii. 2. † 10. Rev. ix. 2. † 11. verse 2. † 12. Rev. ix. 14. See Jer. l. 38; li. 36. † 12. Isa. xli. 2. 25. † 13. Rev. xii. 3, 9. † 13. Rev. xix. 20; xx. 10. † 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20. † 14. Rev. xvii. 14; xix. 19; xx. 8. † 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3. † 15. Rev. iii. 4. 18. † 16. Rev. xix. 19.

<sup>17</sup>Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ  
And the seventh poured out the bowl of himself  
ἐπὶ τὸν ἀέρα· καὶ ἐξηλθε φωνὴ μεγάλη  
on the air; and came forth a voice great  
ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου,  
from the temple of the heaven, from the throne,  
λέγουσα, Γέγονε. <sup>18</sup>Καὶ ἐγένοντο ἀστρα-  
saying; It has been done. And were light-  
παι καὶ φωναὶ καὶ βρονταί, καὶ σεισμός  
nings and voices and thunders, and an earthquake  
\* [ἐγένετο] μέγας, οἷος οὐκ ἐγένετο ἀφ'  
[was] great, such not was from  
οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τη-  
of which the men were on the earth, so  
λικούτος σεισμός οὕτω μέγας. <sup>19</sup>Καὶ ἐγένετο  
great an earthquake so great. And was  
ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις  
the city the great into three parts, and the cities  
τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη  
of the nations fell; and Babylon the great  
ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ  
was remembered before the God, to give to her  
τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς  
the cup of the wine of the wrath of the anger  
αὐτοῦ. <sup>20</sup>καὶ πᾶσα νῆσος ἔφυγε, καὶ ὅ-  
of himself; and every island fled away, and moun-  
τη οὐκ εὗρέθησαν. <sup>21</sup>καὶ χάλαζα μεγάλη ὡς  
tains not were found; and hail great as  
ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ  
if weighing a talent comes down out of the heaven  
ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ  
on the men; and blasphemed the  
ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς  
men the God on account of the plague of the  
χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς  
hail, because great is the plague of her  
σφόδρα.  
exceedingly.

## ΚΕΦ. ιζ'. 17.

<sup>1</sup>Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν  
And came one of the seven messengers of those  
ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ'  
having the seven bowls, and spoke with  
ἐμοῦ, λέγων· Δεῦρο, δείξω σοι  
me, saying, Come hither, I will show to thee  
τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς  
the judgment of the harlot the great, of that  
καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν. <sup>2</sup>μεθ'  
sitting on the waters the many; with  
ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς  
whom committed fornication the kings of the  
γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες  
earth, and were made drunk those inhabiting

17 And the SEVENTH  
poured out his BOWL on  
the AIR; and there came  
forth a loud Voice from  
the TEMPLE of HEAVEN,  
from the THRONE, saying,  
†"It is done."

18 And †there were  
Lightnings, and Voices,  
†and Thunders, †and  
there was a great Earth-  
quake; †such as was not  
since †a Man was on the  
EARTH, such an Earth-  
quake,—so great.

19 And †the GREAT  
CITY became Three Parts,  
and the CITIES of the NA-  
TIONS fell down; and  
Babylon the GREAT †was  
remembered before God,  
†to have given her the  
CUP of the WINE of the  
INDIGNATION of his WRATH.

20 And †Every Island  
fled, and no Mountains  
were found.

21 †And a great Hail,  
as if weighing a talent,  
comes down from HEA-  
VEN on MEN; and †MEN  
blasphemed God on ac-  
count of †the PLAGUE of  
the HAIL, Because the  
PLAGUE of it is exceed-  
ingly great.

## CHAPTER XVII.

1 And †one of THOSE  
SEVEN Angels having the  
SEVEN Bowls came and  
spoke with me, saying,  
"Come, †I will show thee  
the JUDGMENT of †THAT  
GREAT HARLOT. †who  
SITS on †Many Waters;

2 †with whom the  
KINGS of the EARTH com-  
mitted fornication, and  
†the INHABITANTS of the

\* VATICAN MANUSCRIPT, No. 1160.—18. was—omit.

† 17. loud, omitted by B. 17. of HEAVEN, omitted by B. 18. and Thunders,  
omitted by B. 18. a Man, (A.) 1. many Waters, (A.)

† 17. Rev. xxi. 6. † 18. Rev. iv. 5; viii. 5; xi. 10. † 18. Rev. xi. 13.  
† 18. Dan. xii. 1. † 19. Rev. xiv. 8; xvii. 18. † 19. Rev. xviii. 5. † 19. Isa.  
li. 17, 23; Jer. xxv. 15, 16; Rev. xiv. 10. † 20. Rev. vi. 16. † 21. Rev. xxi. 19.  
† 21. verses 9, 11. † 21. Exod. ix. 23-25. † 1. Rev. xxi. 9. † 1. Rev. xvi. 19;  
xviii. 16, 17, 19. † 1. Nahum iii. 4; Rev. xix. 2. † 1. Jer. li. 13; ver. 15.  
† 2. Rev. xviii. 3. † 2. Jer. li. 7; Rev. xiv. 8; xviii. 3.



τὴν γῆν \* [ἐκ τοῦ οἴνου τῆς πορνείας αὐ-  
the earth [with the wine of the fornication of  
τῆς.] <sup>3</sup>Καὶ ἀπῆνευγέ με εἰς ἔρημον ἐν  
her.] And he carried away me into a desert in  
πνεύματι· καὶ εἶδον γυναῖκα καθήμενη ἐπὶ  
spirit; and I saw a woman sitting on  
θηρίον· κόκκινον, γέμον ὀνομάτων βλασ-  
a wild-beast scarlet, being full of names of  
φημίας, ἔχον κεφαλὰς ἐπτά καὶ κέρατα δέκα.  
blasphemy, having heads seven and horns ten.  
<sup>4</sup>Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυ-  
And the woman was having clothed purple  
ροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυ-  
and scarlet, and having been gilded with  
σίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχου-  
gold and a stone precious and pearls hav-  
σα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς  
ing golden a cup in the hand of herself  
γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα  
being full of abominations, and the uncleannesses  
τῆς πορνείας αὐτῆς, <sup>5</sup>καὶ ἐπὶ τὸ μέτωπον  
the fornication of herself, and on the forehead  
αὐτῆς ὄνομα γεγραμμένον· Μυστήριον·  
of herself a name having been written; Mystery;  
Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν  
Babylon the great, the mother of the harlots  
καὶ τῶν βδελυγμάτων τῆς γῆς. <sup>6</sup>Καὶ εἶδον  
and of the abominations of the earth. And I saw  
τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν  
the woman drunken with the blood of the  
ἀγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων  
holy ones, and with the blood of the witnesses  
Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτὴν  
of Jesus. And I wondered, having seen her  
θαῦμα μέγα.  
a wonder great.

<sup>7</sup>Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύ-  
And said to me the messenger; Why didst  
μασας; ἐγὼ σοὶ ἐρῶ τὸ μυστήριον  
thou wonder? I to thee will tell the secret  
τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ  
of the woman, and of the wild-beast of that  
βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτά  
bearing her, of that having the seven  
κεφαλὰς καὶ τὰ δέκα κέρατα. <sup>8</sup>Τὸ θηρίον  
heads and the ten horns. The wild beast  
ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ  
which thou sawest, was, and not is, and  
μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς  
is about to come up out of the abyss, and into  
ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ  
destruction to go; and will wonder those  
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέ-  
dwelling on the earth, of whom not has  
γραπταὶ τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς  
been written the names on the scroll of the

EARTH were made drunk  
with the WINE of her FOR-  
NICATION."

3 And he conducted me,  
in Spirit, †into a Desert;  
and I saw a Woman sit-  
ting †on a \*scarlet Beast,  
full of †Blasphemous  
Names, having seven  
Heads and ten Horns.

4 And the WOMAN †was  
clothed in Purple and  
Scarlet, †and adorned with  
Gold and precious Stone  
and Pearls, †having in  
her HAND a golden Cup,  
†full of Abominations, and  
the IMPURITIES of \*her  
FORNICATION;

5 and on her FOREHEAD  
a Name written, †"Mys-  
tery, Babylon the GREAT,  
†the MOTHER of the HAR-  
LOTS and of the ABOMI-  
NATIONS of the EARTH."

6 And I saw †the wo-  
MAN drunk †with the  
BLOOD of the SAINTS, and  
with the BLOOD of †the  
WITNESSES of Jesus; and  
having seen her, I won-  
dered with great Wonder.

7 And the ANGEL said  
to me, "Why didst thou  
wonder? I will tell thee  
the SECRET of the WOMAN,  
and of THAT BEAST BEAR-  
ING her,—THAT HAVING  
the SEVEN Heads and the  
TEN Horns.

8 The BEAST which  
thou sawest, was, and is  
not, and †is about to  
ascend out of the ABYSS,  
and †to go into Destruction;  
and THOSE who  
DWELL on the EARTH (†of  
of whom \*the NAME has  
not been written on the  
SCROLL of the LIFE from

\* VATICAN MANUSCRIPT, No. 1160.—2. with the WINE of her FORNICATION—omit.  
3. SCARLET. 4. the FORNICATION of the EARTH (B.) 8. the NAME, (A.B.)  
† 3. Rev. xii. 6, 14. † 3. Rev. xii. 3. † 3. Rev. xiii. 1. † 4. Rev. xviii.  
12, 16. † 4. Rev. xviii. 12, 16. † 4. Dan. xi. 38. † 4. Jer. li. 7; Rev. xviii.  
6. † 4. Rev. xiv. 6. † 5. 2 Thess. ii. 7. † 5. Rev. xviii. 9; xix. 2. † 6.  
Rev. xviii. 24. † 6. Rev. xiii. 15; xvi. 6. † 6. Rev. vi. 9, 10; xii. 11. † 8.  
Rev. xi. 7; xiii. 1. † 8. Rev. xiii. 10; ver. 11. † 8. Rev. xiii. 8.

ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων  
life from a casting down of a world, beholding  
τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι,  
the wild-beast because he was, and not is,  
καὶ παρέσται. <sup>9</sup> Ὡδὲ ὁ νοῦς ὁ ἔχων  
and will be present. Here the mind the one having  
σοφίαν. Αἱ ἑπτὰ κεφαλαί, ἑπτὰ ὄρη εἰσιν,  
wisdom. The seven heads, seven mountains are,  
ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. <sup>10</sup> Καὶ βα-  
where the woman sits on them. And  
σιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἰς  
kings seven are; the five fell, the one  
ἔσται, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλ-  
is, the other not yet is come, and when he  
θῇ, ὀλίγον αὐτὸν δεῖ μείναι.  
may have come, a little him behooves to remain.  
<sup>11</sup> Καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι,  
And the wild-beast, which was, and not is,  
καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ  
even he eighth is, and out of the seven  
ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. <sup>12</sup> Καὶ τὰ  
is, and into destruction goes. And the  
δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς  
ten horns which thou sawest, ten kings  
εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ'  
are, who a kingdom not yet received, but  
ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι  
authority as kings one hour they receive  
μετὰ τοῦ θηρίου. <sup>13</sup> Οὗτοι μίαν ἔχουσι  
with the wild-beast. These one have  
γνώμην, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν  
purpose, and the power and the authority  
ἑαυτῶν τῷ θηρίῳ διδόασιν. <sup>14</sup> Οὗτοι  
of themselves to the wild-beast they give. These  
μετὰ τοῦ ἀρνίου πολεμήσουσι· καὶ τὸ ἀρνίον  
with the lamb will make war; and the lamb  
νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστι  
will overcome them, because a Lord of lords he is  
καὶ βαλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ,  
and a king of kings; and those with him,  
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. <sup>15</sup> Καὶ  
called ones and chosen ones and faithful ones. And  
λέγει μοι· Τὰ ὕδατα ἃ εἶδες  
he says to me; The waters which thou sawest,  
οὓς ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι  
where the harlot sits, peoples and crowds  
εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. <sup>16</sup> Καὶ τὰ δέκα  
are, and nations and tongues. And the ten  
κέρατα ἃ εἶδες, καὶ τὸ θηρίον,  
horns which thou sawest, and the wild-beast,  
οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡσημω-  
these will hate the harlot, and having made  
μένην ποιήσουσιν αὐτὴν \* [καὶ γυμνήν,] καὶ  
desolate will make her [even naked,] and  
τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-  
the flesh of her will eat, and her will

the Foundation of the World,) ‡will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

9 ‡Here is THAT MIND which HAS Wisdom. ‡The SEVEN Heads are seven Mountains, on which the WOMAN sits.

10 And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

11 And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, ‡and goes into Destruction.

12 And the ‡TEN Horns which thou sawest are Ten Kings, who have not ‡[yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

13 These have One Purpose, and they give their POWER and ‡Authority to the BEAST.

14 ‡These will make war with the LAMB, and the LAMB will conquer them, (‡Because he is Lord of Lords, and King of Kings,) ‡and THOSE who are with him are CALLED, and chosen, and faithful."

15 And he says to me, ‡"THE WATERS which thou sawest, where the HARLOT sits, are Peoples, and Crowds, and Nations, and Languages.

16 And the TEN Horns which thou sawest, and the BEAST, ‡these will hate the HARLOT, and will make her desolate ‡and naked, and will eat her

\* VATICAN MANUSCRIPT, No. 1160.—16. and naked—omit.

† 12. yet, omitted by A. 13. Authority, (A. B.)

‡ 8. Rev. xiii. 3. ‡ 9. Rev. xiii. 18. ‡ 9. Rev. xlii. 1. ‡ 11. verse 8. ‡ 12. Dan. vii. 20; Zech. i. 18-21; Rev. xiii. 1. ‡ 14. Rev. xvi. 14; xix. 19. ‡ 14. Deut. x. 17; 1 Tim. vi. 15; Rev. xix. 16. ‡ 14. Jer. i. 44, 45; Rev. xiv. 4. ‡ 15. Isa. viii. 7; verse 1. ‡ 16. Jer. l. 41, 42; Rev. xviii. 16. ‡ Ezek. xvi. 37-44; Rev. xviii. 16.

καύσουσιν ἐν πυρί. <sup>17</sup>Ὁ γὰρ Θεὸς ἔδωκεν εἰς  
burn with fire. The for God gave into  
τὰς καρδίας αὐτῶν, ποιῆσαι \* [τὴν] γνώμην  
the hearts of them, to have done [the] purpose  
αὐτοῦ, καὶ ποιῆσαι γνώμην μίαν, καὶ δοῦ-  
of him, and to have done purpose one, and to  
ναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ,  
give the kingdom of themselves to the wild-beast,  
ἄχρῳ τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ. <sup>18</sup>Καὶ  
till shall be finished the words of the God. And  
ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ  
the woman which thou sawest, is the city the  
μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων  
great that having kingship over the kings  
τῆς γῆς.  
of the earth.

## ΚΕΦ. ιη'. 18.

<sup>1</sup>\* [Καὶ] μετὰ ταῦτα εἶδον ἄλλον ἄγ-  
[And] after these things I saw another mes-  
σερον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχον-  
senger coming down from the heaven, hav-  
τα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτί-  
ing authority great; and the earth was il-  
σθη ἐκ τῆς δόξης αὐτοῦ. <sup>2</sup>Καὶ ἔκρα-  
luminated from the glory of him. And he cried  
ξεν ἐν ἰσχυρᾷ φωνῇ, λέγων· <sup>3</sup>Ἐπεσεν,  
out with a strong voice, saying; It is fallen,  
\* [Ἐπεσε,] Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο  
[is fallen,] Babylon the great, and is become  
κατοικητήριον δαιμόνων, καὶ φυλακὴ παντός  
a habitation of demons, and a haunt of every  
πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντός  
spirit impure, and a haunt of every  
ὀρνέου ἀκαθάρτου καὶ μεμισημένου· <sup>4</sup>ὅτι  
bird unclean and having been hated; because  
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας  
by the wine of the wrath of the fornication  
αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ  
of her has been drunken all the nations, and the  
βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ  
kings of the earth with her fornicated, and  
οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως  
the merchants of the earth by the power  
τοῦ στολήνους αὐτῆς ἐπλούτησαν.  
of the luxuries of her were enriched.

<sup>4</sup>Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ,  
And I heard another voice from the heaven,  
λέγουσαν· Ἐξέλθετε ἐξ αὐτῆς, ὁ λαὸς  
saying; Come you out from her, the people  
μου, ἵνα μὴ συγκαινωνήσητε ταῖς  
of me, so that not you may participate with the  
ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς  
sins of her, and from the plagues of her  
ἵνα μὴ λάβητε· <sup>5</sup>ὅτι ἐκολ-  
so that not you may receive; because adhered

FLESH, and ‡burn Her with Fire.

<sup>17</sup> ‡For God inclined their HEARTS to do his PURPOSE, even to execute one PURPOSE, and to give their KINGDOM to the BEAST, ‡till the WORDS of God shall be completed.

<sup>18</sup> And the WOMAN, whom thou sawest, ‡is THAT GREAT CITY, ‡which holds SOVEREIGNTY over the KINGS of the EARTH."

## CHAPTER XVIII.

<sup>1</sup> ‡After these things I saw Another Angel coming down from HEAVEN, having great Authority; ‡and the EARTH was illuminated with his GLORY.

<sup>2</sup> And he cried with a strong Voice, saying ‡"Fallen! fallen! is Babylon the GREAT! and ‡is become a Habitation of Demons, and a Haunt of Every impure Spirit, and ‡a Haunt of Every unclean and hated Bird;

<sup>3</sup> because ‡[of the WINE] of the WRATH of her FORNICATION All the NATIONS have ‡fallen. and the KINGS of the EARTH committed fornication with her, and ‡the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

<sup>4</sup> And I heard Another Voice from HEAVEN, saying, ‡"Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES;

<sup>5</sup> ‡because her SINS

\* VATICAN MANUSCRIPT, No. 1160.—17. the—omit. 1. And—omit (A.B.) 2. is fallen—omit (B.)

‡ 3. of the wine, omitted by A.C. 3. fallen, (A.B.C.)

‡ 16. Rev. xviii. 8. ‡ 17. 2 Thess. ii. 11. ‡ 17. Rev. x. 7. ‡ 18. Rev. xvi. 19. ‡ 18. Rev. xii. 4. ‡ 1. Rev. xvii. 1. ‡ 1. Ezek. xliii. 2. ‡ 2. Isa. xiii. 19; xxi. 9; Jer. li. 8; Rev. xiv. 8. ‡ 2. Isa. xlii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37. ‡ 2. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3. ‡ 3. verse 11, 15; Isa. xlvii. 15. ‡ 4. Isa. xlviii. 20; lii. 11; Jer. i. 8; li. 6, 45; 2 Cor. vi. 17. ‡ 5. Gen. xviii. 20, 21; Jer. li. 9; Jonah i. 2.

λήθησαν αὐτῆς αἱ ἀμαρτίαι ἅσαι τοῦ οὐρα-  
together of her the sins even to the heaven,  
νοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα  
and remembered the God the unjust acts  
αὐτῆς. ὁ Ἀπόδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέδωκε,  
of her. Give you to her, as also she gave,

καὶ διπλώσατε †[αὐτῇ] διπλᾶ κατὰ τὰ  
and double you [to her] double according to the  
ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κερά-  
works of her; in the cup which she mixed, do you  
σατε αὐτῇ διπλοῦν· ὅσα ἐδόξασεν ἑαυ-  
mix to her double; how much she glorified her-  
τὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ  
self and lived luxuriously, so much give you to her  
δασανισμόν καὶ πένθος. Ὅτι ἐν τῇ  
torment and mourning. Because in the

καρδία αὐτῆς λέγει· Κάθημαι βασίλισσα,  
heart of herself she says; I sit a queen,

καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ  
and a widow not I am, and mourning not not  
ἴδω· ὁ δὲ διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξου-  
I may see; on account of this in one day will

σιν αἱ πληγαὶ αὐτῆς, θάνατος \* [καὶ] πένθος  
come the plagues of her, death [and] mourning

καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται·  
and famine; and with fire will be burnt up;

ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας  
because strong Lord the God the one having judged

αὐτήν. Ὁ καὶ κλαύσονται καὶ κόψονται ἐπ' αὐτῇ  
her. And shall weep and shall wail over her

οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ-  
the kings of the earth, those with her hav-

νεύσαντες καὶ στορνιάσαντες, ὅταν  
ing fornicated and having lived luxuriously, when

βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς,  
they may see the smoke of the burning of her,

ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν  
from at a distance having stood on account of the

φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαί,  
fear of the torment of her, saying; Woe,

\* [οὐαί,] ἡ πόλις μεγάλη, Βαβυλὼν ἡ πόλις  
[woe,] the city great, Babylon the city

ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις  
the strong, because in one hour came the judgment

σου. Ἡ καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν  
of thee. And the merchants of the earth weep

καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον  
and mourn over her, because the cargo

αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· ἡ γόμον χρυ-  
of them no one buys any more; cargo of

σοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ  
gold and of silver, and of stone of value and

μαργαρίτου, καὶ βυσσίνου καὶ πορφύρας,  
of pearl, and of fine cotton and of purple,

were builded together even  
to HEAVEN, and †God re-  
membered \*her UNRIGH-  
TEOUS ACTS.

6 †Render to her as she  
also rendered, and repay  
double according to her  
WORKS; †in the CUP  
which she mixed, †mix to  
her double;

7 †as much as she glori-  
fied herself, and lived luxu-  
riously, So much Torment  
and Mourning give to her.  
Because she says in her  
HEART, 'I sit a †Queen,  
and am not a Widow, and  
shall by no means see  
Mourning.'

8 Therefore in †One  
Day will her PLAGUES  
come—Death and Mourn-  
ing and Famine; and she  
will be burnt up with  
Fire; †Because \*strong is  
THAT Lord who has  
JUDGED her.

9 And †THOSE KINGS  
of the EARTH, who with  
her committed fornication  
and lived luxuriously,  
†will mourn and lament  
over her, †when they see  
the SMOKE of her burning,

10 standing at a dis-  
tance on account of the  
FEAR of her TORMENT,  
saying, †'Alas! alas! the  
GREAT CITY Babylon, the  
STRONG CITY! †Because  
in One Hour came thy  
JUDGMENT.'

11 And †the MER-  
CHANTS of the EARTH  
weep and mourn over her,  
Because no one buys their  
MERCHANDISE any more;

12 †the Merchandise of  
Gold, and of Silver, and of  
precious Stone, and of  
Pearl, and of Fine linen,

\* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. 8. and—omit. 8. strong is THAT Lord. 10. Woe—omit.

† 6. to her, omitted by A B C.

† 5. Rev. xvi. 19. † 6. Psal. cxxxvii. 8; Jer. i. 15, 29; xl. 24, 49; 2 Tim. iv. 14; Rev. xiii. 10. † 6. Rev. xiv. 10. † 6. Rev. xvi. 19. † 7. Ezek. xxviii. 2. † 7. Isa. xlvii. 7, 8; Zeph. ii. 15. † 8. Isa. xlvii. 9; verse 10. † 8. Rev. xvii. 16. † 8. Jer. i. 34; Rev. xi. 17. † 9. Ezek. xxvii. 16, 17; Rev. xvii. 2; verse 3. † 9. Jer. i. 46. † 9. verse 18; Rev. xix. 3. † 10. Isa. xxi. 9; Rev. xiv. 8. † 10. Rev. xvii. 19. † 11. Ezek. xxvii. 27-36; verse 3. † 12. Rev. xvii. 4.

καὶ σιρκικοῦ καὶ κοκκίνου· καὶ πᾶν ξύλον  
and of silk and of scarlet; and all wood  
θύρινον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ  
aromatic, and every vessel ivory, and  
πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ  
every vessel of wood most precious and of copper  
καὶ σιδήρου καὶ μαρμάρου· <sup>13</sup>καὶ κινάμωμον,  
and of iron and of marble; and cinnamon,  
καὶ ἄμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ  
and amomum, and odors, and ointment, and  
λίβανον, \*<sup>†</sup>[καὶ οἶνον,] καὶ ἔλαιον, καὶ  
frankincense, [and wine,] and oil, and  
σεμίδαλιν, καὶ σίτον, καὶ κτήνη, καὶ πρόβα-  
finest flour, and wheat, and cattle, and sheep;  
τα· καὶ ἵππων, καὶ ρεδῶν, καὶ σωμάτων·  
and of horses, and of chariots, and of bodies;  
καὶ ψυχὰς ἀνθρώπων. <sup>14</sup>Καὶ ἡ ὥρα τῆς  
and lives of men. And the fruit season of the  
ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ  
earnest desire of the soul of thee went away from  
σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμ-  
thee, and all the dainty things and the splendid  
πρὸς ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ  
things perished from thee, and no longer not not  
εὐρήσῃς αὐτά. <sup>15</sup>Οἱ ἔμποροι τοῦ-  
thou mayest find them. The merchants of these  
των οἱ πλουτήσαντες ἀπ' αὐτῆς,  
things those having been enriched from her,  
ἀπὸ μακρόθεν στήσονται, διὰ τὸν φόβον  
from at a distance shall stand, because of the fear  
τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦν-  
of the torment of her, weeping and mourn-  
τες, <sup>16</sup>\*<sup>†</sup>[καὶ] λέγοντες· Οὐαί, \*<sup>†</sup>[οὐαί·] ἡ  
ing, [and] saying; Woe, [Woe;] the  
πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον  
city the great, that having been clothed fine cotton  
καὶ πορφροῦν καὶ κόκκινον, καὶ νεχρυσωμένη  
and purple and scarlet, and being gilded  
ἐν χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις·  
with gold and stone precious and pearls;  
ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος  
because in one hour is laid waste the so great  
πλοῦτος. <sup>17</sup>Καὶ πᾶς κυβερνήτης, καὶ πᾶς  
wealth. And every pilot, and every one  
ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅ-  
who to a place sailing, and sailors, and as  
σοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μα-  
many as the sea work, from at  
μακρόθεν ἔστησαν, <sup>18</sup>καὶ ἔκραζον βλέποντες τὸν  
a distance stood, and cried out beholding the  
καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· \*<sup>†</sup>[Τίς  
smoke of the burning of her, saying; [What  
ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>19</sup>καὶ ἔβαλον  
like to the city to the great? and they cast

and of Purple, and of Silk,  
and of Scarlet; and All  
aromatic Wood, and All  
Furniture of Ivory, and  
All Furniture of most  
precious Wood, and of  
Copper, and of Iron, and  
of Marble;

13 and Cinnamon, and  
†Amomum, and Incense,  
and Ointment, and Frank-  
incense, and Wine, and  
Finest flour, and Wheat,  
and \*Cattle, and Sheep,  
and of Horses, and of  
Chariots, and of Bodies,  
and †Lives of Men.

14 And the FRUIT SEA-  
SON of thy SOUL'S ARDENT  
DESIRE is gone away from  
thee, and All the DAINY  
and SPLENDID THINGS  
are lost to thee, and never  
†shall they find them.

15 †Those MERCHANTS  
of these things who were  
enriched by her, will stand  
at a distance, because of  
the FEAR of her TORMENT,  
\*weeping and mourning,

16 saying, Alas! alas!  
THAT GREAT CITY. †which  
was CLOTHED with Fine  
linen, and Purple, and  
Scarlet, and adorned with  
Gold, and precious Stone,  
and Pearls!

17 †Because in One  
Hour SUCH GREAT Wealth  
is laid waste." And  
†Every Pilot, and Every  
Voyager, and Mariner, and  
as many as work on the  
SEA, stood at a distance,

18 †and cried out, be-  
holding the SMOKE of her  
BURNING, saying, †"What  
city is like to the GREAT  
CITY!"

19 And †they cast Dust

\* VATICAN MANUSCRIPT, No. 1160.—13. and Wine—omit. (B.) 13. Sheep, and Cattle. (B.) 15. both weeping. 16. and—omit. (A. B.) 16. woe—omit. (B.) 18, 19, 22, 23, are omissions probably made through the carelessness of the transcriber. They are found in A B C.

† 13. an odoriferous shrub. 14. shall they find, (A C.)

† 13. Ezek. xxvii. 13. † 15. verses 3, 11. † 16. Rev. xvii. 4. † 17. verse 10. † 17. Isa. xxiii. 14; Ezek. xxvii. 29. † 18. Ezek. xxvii. 30, 31; verse 9. † 18. Rev. xiii. 4. † 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30.

χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκρα-  
dust on the heads of themselves, and cried  
ζον κλαίοντες καὶ πενθοῦντες, λέγοντες.]  
out weeping and mourning, saying;]  
Οὐαί, \* [οὐαί.] ἡ πόλις ἡ μεγάλη, ἐν ᾗ  
Woe, [woe,] the city the great, by which  
ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ  
were enriched all those having ships on the  
θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι  
sea by the preciousness of her, because  
μὴ ὥρα ἡρημώθη. <sup>20</sup>Εὐφραίνου  
in one hour she was made desolate. Rejoice thou  
ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ  
over her, O heaven, and the holy ones and  
οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν  
the apostles and the prophets, because judged  
ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. <sup>21</sup>Καὶ  
the God the judgment of you on her. And  
ἤρην εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύ-  
took up one messenger strong a stone as a mill-  
λον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν,  
stone great, and cast into the sea,  
λέγων· Οὕτως ὁρμήματι δληθήσεται  
saying; Thus with violence shall be cast down  
Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρε-  
Babylon the great city, and not may be  
θῇ ἔτι. <sup>22</sup>Καὶ φωνὴ κιθαρωδῶν καὶ  
found any more. And a voice of harpers and  
μουσικῶν καὶ αὐλητῶν καὶ σαλπ-  
of musicians and of flute-players and of trum-  
στῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ  
peters not not may be heard in thee longer, and  
πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ  
every artisan of every art not not may be found  
ἐν σοὶ ἔτι, \* [καὶ φωνὴ μύλου οὐ μὴ  
in thee longer, [and a sound of a millstone not not  
ἀκουσθῇ ἐν σοὶ ἔτι,] καὶ φῶς λύχνου  
may be heard in thee longer,] and a light of lamp  
οὐ μὴ φανῇ ἐν σοὶ ἔτι, <sup>23</sup>\* [καὶ φωνὴ  
not not may shine in thee longer, and a voice  
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ  
of bridegroom and of bride not not may be heard  
ἐν σοὶ ἔτι· ὅτι] οἱ ἔμποροί σου  
in thee longer; because] the merchants of thee  
ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ  
were the great ones of the earth, because by the  
φαρμακεία σου ἐπλανήθησαν πάντα τὰ  
magical arts of thee were deceived all the  
ἔθνη. <sup>24</sup>Καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ  
nations. And in thee bloods of prophets and  
ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγ-  
of holy ones was found, even of all of those having  
μένων ἐπὶ τῆς γῆς.  
been killed on the earth.

ΚΕΦ. ιθ'. 19.

Ἔμετα ταῦτα ἤκουσα ὡς φωνὴν \* [μεγά-  
After these things I heard as a voice [great]

on their HEADS, and cried,  
weeping and mourning,  
saying, "Alas! alas!  
THAT GREAT CITY, by  
which were enriched out  
of her WEALTH ALL those  
HAVING the SHIPS on  
the SEA! Because in One  
Hour she was desolated."

20 †Exult over her, O  
Heaven! and you SAINTS,  
and you APOSTLES, and  
you PROPHETS; Because  
†GOD judged your JUDG-  
MENT on her.

21 And one strong An-  
gle took up a Stone like a  
great Millstone, and threw  
it into the SEA, saying,  
†"Thus with Violence  
shall Babylon, the GREAT  
City, be thrown down, and  
†shall by no means be  
found any more.

22 †And Voice of Harp-  
ers, and of Musicians, and  
of Plute-players, and of  
Trumpeters, shall be heard  
in thee no longer; and no  
Artisan †of any Art shall  
be found in thee any  
more; and Sound of Mill-  
stone shall be heard in  
thee no longer;

23 and †Light of Lamp  
shall shine no more in  
thee; and †Voice of Bri-  
degroom and of Bride shall  
be heard no more in thee;  
†Because thy MERCHANTS  
were the GREAT ONES of  
the EARTH—†Because by  
thy SORCERIES All the NA-  
TIONS were deceived."

24 And †in her the  
†Blood of Prophets and of  
Saints was found, even of  
ALL those †having been  
KILLED on the EARTH.

CHAPTER XIX.

1 After these things †I  
heard a loud Voice as of a

\* VATICAN MANUSCRIPT, No. 1160.—19. woe—omit. 1. great—omit. 22, 23—omit.  
† 19. Weeping and Mourning, omitted by A. 19. the SHIPS, (A B C.) 22. of any  
Art, omitted by A. 24. Blood, (A C.) bloods, (B.)  
† 19. verse 8. † 20. Isa. xlv. 23; xlix. 13; Jer. li. 48. † 20. Luke xi. 49,  
50; xix. 2. † 21. Jer. li. 64. † 21. Rev. xii. 8; xvi. 20. † 22. Isa. xxiv. 8;  
Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13. † 23. Jer. xxv. 10. † 23. Jer. vii. 34;  
xvi. 9; xxxiii. 11. † 23. Isa. xxiii. 8. † 23. 2 Kings ix. 22; Nah. iii. 4; Rev.  
xvii. 2, 5. † 24. Rev. xvii. 6. † 24. Jer. li. 49. † 1. Rev. xi. 15.

λην] ὄχλου πολλοῦ ἐν τῷ οὐρανῷ, λεγόν-  
 των· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα  
 καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν· ὅτι ἀληθι-  
 ναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι  
 ἔκρινε τὴν πόρνην τὴν μεγάλην, ἣτις ἐφθει-  
 ρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς,  
 καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐ-  
 τοῦ ἐκ χειρὸς αὐτῆς. <sup>3</sup>Καὶ δευτερον  
 εἶρηξαν· Ἀλληλούϊα· καὶ ὁ καπνὸς αὐ-  
 τῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.  
<sup>4</sup>Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἰκοσιτέσσα-  
 ρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν  
 τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέ-  
 γοντες· Ἀμήν· ἀλληλούϊα. <sup>5</sup>Καὶ φωνή  
 ἐκ τοῦ θρόνου ἐξηλθε, λέγουσα· Αἰνεῖτε  
 τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐτοῦ,  
 καὶ οἱ φοβούμενοι αὐτὸν οἱ μικροὶ καὶ οἱ  
 μεγάλοι.

<sup>6</sup>Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ  
 ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν  
 ὁροντῶν ἰσχυρῶν, λεγόντων· Ἀλληλούϊα·  
 ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ἡμῶν, ὁ παν-  
 τοκράτωρ. <sup>7</sup>Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ  
 δώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ  
 γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ  
 ἠτοιμάσεν ἑαυτήν· <sup>8</sup>καὶ ἐδόθη αὐτῇ, ἵνα  
 περιβάλῃται ὅσινον λαμπρὸν καὶ  
 καθαρόν. (Τὸ γὰρ ὅσινον, τὰ δίκαιώμα-  
 τιν.) (The for fine cotton, the righteous

great Crowd in HEAVEN, saying, "Hallelujah! †the SALVATION and the GLORY and the POWER of our God;

2 Because †true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and †avenged the BLOOD of his SERVANTS [shed] by her Hands."

3 And a Second time they said, "Hallelujah!" And †her SMOKE rises up for the AGES of the AGES.

4 And †the TWENTY-FOUR ELDERS and the FOUR Living ones fell down and worshipped THAT GOD who SITS on the THRONE, †saying, "Amen! Hallelujah!"

5 And a Voice came forth from the THRONE, saying, †"Praise our GOD, all his SERVANTS and THOSE who FEAR him, †the LITTLE and the GREAT."

6 †And I heard as it were a Voice of a great Crowd, and as the Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah; †Because †our Lord God, the OMNIPOTENT, reigned!

7 We may rejoice and exult and give the GLORY to him; Because †the MARRIAGE of the LAMB came, and his WIFE prepared herself."

8 †And it was given her that she should be clothed with Fine linen, bright †and pure; †for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

\* VATICAN MANUSCRIPT.—6. Lord—omit.

† 6, our, omitted by A. 8. and, omitted by A.

† 1. Rev. iv. 11; vii. 10, 12; xii. 10. † 2. Rev. xv. 3; xvi. 7. † 2. Deut. xxxii. 45; Rev. vi. 10; xviii. 20. † 3. Isa. xxxiv. 10; Rev. xiv. 11; xviii. 9, 18. † 4. Rev. iv. 4, 6, 10; v. 14. † 4. 1 Chron. xvi. 36; Neh. v. 13; viii. 6; Rev. v. 14. † 5. Psal. cxxxiv. 1, &c. † 5. Rev. xi. 18; xx. 12. † 6. Ezek. i. 24; xliii. 2; Rev. xiv. 2. † 6. Rev. xi. 15, 17; xii. 10; xxi. 22. † 7. Matt. xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph. v. 32; Rev. xxi. 2, 9. † 8. Psal. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. † 8. Psal. cxxxii. 9.

τά ἐστι τῶν ἁγίων.) <sup>9</sup>Καὶ λέγει μοι·  
acts is of the holy ones.) And he says to me;  
Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον  
Write thou; Blessed ones those into the supper  
τοῦ γάμου τοῦ ἀρνίου κεκλημένοι.  
of the marriage of the lamb having been called.  
Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί  
And he says to me; These the words true  
εἰσι τοῦ Θεοῦ. <sup>10</sup>Καὶ ἔπεσον ἔμπροσθεν τῶν  
are of the God. And I fell before the  
ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει  
feet of him to worship him; and he says  
μοι· “Ὁρα μή· σύνδουλός σου εἰμι,  
to me; See not; a fellow-bondservant of thee I am,  
καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν  
and of the brethren of thee of those having the  
μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύ-  
testimony of the Jesus; to the God do thou give  
νησον. (Ἡ γὰρ μαρτυρία τῆς [τοῦ] Ἰησοῦ,  
worship. (The for testimony [of the] Jesus,  
ἐστι τὸ πνεῦμα τῆς προφητείας.)  
is the spirit of the prophecy.)

<sup>11</sup>Καὶ εἶδον τὸν οὐρανὸν ἡνεωγμένον,  
And I saw the heaven having been opened.  
καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’  
and lo a horse white, and the one sitting on  
αὐτόν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ  
him, being called faithful and true, and  
ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·  
in righteousness he judges and makes war;  
<sup>12</sup>οἱ δὲ ὀφθαλμοὶ αὐτοῦ \* [ὡς] φλόξ πυρός,  
tho but eyes of him [as] a flame of fire,  
καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά·  
and on the head of him diadems many;  
ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς  
having a name having been written which no one  
οἶδεν, εἰ μὴ αὐτός· <sup>13</sup>καὶ περιβεβλημέ-  
knows, if not himself; and having been clothed  
νος ἱμάτιον δεβαμμένον αἵματι· καὶ  
with a mantle having been dipped in blood; and  
καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ Θεοῦ.  
is called the name of him; The word of the God.  
<sup>14</sup>Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἤκο-  
And the armies those in the heaven fol-  
λούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμέ-  
lowed him on horses white, having been  
νοι βύσσινον λευκὸν καθαρὸν. <sup>15</sup>Καὶ ἐκ  
clothed with fine cotton white clean. And out of  
τοῦ στόματος αὐτοῦ ἐκπορεύεται ρομφαία  
tho mouth of him goes forth a broadsword  
ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη,  
sharp, so that with her he may smite the nations,  
καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ·  
and he shall tend them with a rod iron;  
καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ  
and he treads the wine-press of the wine of the

9 And he says to me,  
“Write;—†Blessed are  
THOSE who have been IN-  
VITED to the MARRIAGE-  
SUPPER of the LAMB.” He  
also said to me, †“These  
are the true WORDS of  
GOD.”

10 And †I fell before  
his FEET to worship him,  
And he says to me, †“See;  
no! I am a Fellow-ser-  
vant with thee, and of  
THOSE BRETHREN with  
thee †who HAVE the TES-  
TIMONY of JESUS; wor-  
ship GOD.” (For the  
TESTIMONY of Jesus is the  
SPIRIT of this PROPHECY.)

11 †And I saw HEAVEN  
opened, and behold, †a  
white Horse; and HE who  
SAT on him was †[called]  
†Faithful and True, and  
†in Righteousness he  
judges and makes war.

12 †And his EYES were  
as a Flame of Fire, and  
†on his HEAD were many  
Diadems; †having \*a  
Name written which no  
one knows except himself.

13 †And he was in-  
vested with a Mantle  
dipped in Blood; and his  
NAME is called, †The  
WORD of GOD.

14 And THOSE AR-  
MIES in HEAVEN followed  
him on white Horses,  
†clothed in white pure  
Fine linen.

15 And †out of his  
MOUTH proceeds a sharp  
\*two-edged Broadsword,  
so that with it he may  
smite the NATIONS; and  
†he shall rule them with  
an Iron Sceptre; and †he  
treads the WINEPRESS of  
the WINE of the INDIGNA-

\* VATICAN MANUSCRIPT, No. 1160.—12. as—omit. (A.) 12. Names written, and a Name written (B.) 15. two-edged (B.)

† 10. of the, omitted by A B. 11. called, omitted by A.

† 9. Matt. xxii. 2, 3; Luke xiv. 15, 16. † 9. Rev. xxi. 5; xxii. 6. † 10. Rev. xxii. 8. † 10. Acts x. 26; xiv. 14, 15; Rev. xxii. 9. † 10. 1 John v. 10; Rev. xii. 17. † 11. Rev. xv. 5. † 11. Rev. vi. 2. † 11. Rev. iii. 14. † 11. Isa. xl. 4. † 12. Rev. i. 14; ii. 18. † 12. Rev. vi. 2. † 12. Rev. ii. 17. † 13. Isa. lxiii. 2, 3. † 13. John i. 1; 1 John v. 7. † 14. Rev. iv. 4; vii. 9. † 15. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; verse 21. † 15. Psal. ii. 9; Rev. ii. 27; xii. 5. † 15. Isa. lxiii. 3; Rev. xiv. 19, 20.



θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παν-  
wrath of the anger of the God of the al-  
τοκράτορος. <sup>16</sup>Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ  
mighty one. And he has on the mantle and on  
τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον·  
the thigh of himself a name having been written;  
Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.  
King of kings and Lord of lords.

<sup>17</sup>Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ  
And I saw one messenger standing in the  
ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι  
saying; and hecried with a voice great, saying to all  
τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι·  
to the birds to those flying in mid-heaven;  
Δεῦτε, συνάχθητε εἰς τὸ δεῖπνον τὸ  
Come you, be you assembled for the supper the  
μέγα τοῦ Θεοῦ, <sup>18</sup>ἵνα φάγητε σάρκας βασιλέ-  
great of the God, so that you may eat flesh of kings  
ων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν,  
and flesh of commanders and flesh of strong ones,  
καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐ-  
and flesh of horses and of those sitting on them,  
τῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ  
and flesh of all freemen both and  
δούλων, καὶ μικρῶν καὶ μεγάλων. <sup>19</sup>Καὶ εἶδον  
bondmen, and little ones and great ones. And I saw  
τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ  
the wild-beast and the kings of the earth and  
τὰ στρατεύματα αὐτῶν συνηγμένα, ποι-  
the armies of them having been assembled, to  
ῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ  
make war with the one sitting on the  
ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.  
horse and with the army of him.  
<sup>20</sup>Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ'  
And was caught the wild-beast, and the with  
αὐτοῦ ψευδοπροφήτης ὁ ποιήσας τὰ  
him false-prophet the one having done the  
σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε  
signs in presence of him, by which he deceived  
τοὺς λαβόντας τὸ χάραγμα τοῦ θη-  
those having received the mark of the wild-  
ρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐ-  
beast, and those doing homage to the image of  
τοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην  
him; living were cast the two into the lake  
τοῦ πυρὸς τὴν καιομένην ἐν θείῳ. <sup>21</sup>Καὶ  
of the fire that burning with brimstone. And  
οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ρομ-  
the remaining ones were killed with the broad-  
φαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ  
sword of the one sitting on the horse, with the  
ἐξελεύσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ  
one going forth out of the mouth of him; and  
πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν  
all the birds were filled with the flesh  
αὐτῶν.  
of them.

TION of the WRATH of  
God, the OMNIPOTENT.

16 And he has on his  
MANTLE and on his THIGH  
a Name written, †King of  
Kings, and Lord of Lords.

17 And I saw an Angel  
standing in the SUN: and  
he cried with a loud Voice,  
saying †to ALL THOSE  
BIRDS which FLY in Mid-  
heaven, †"Come, assem-  
ble yourselves to the  
GREAT SUPPER of God;

18 †that you may eat  
Flesh of Kings, and Flesh  
of Commanders, and Flesh  
of Powerful men, and  
Flesh of Horses, and Flesh  
of THOSE who SIT on  
them, and Flesh of All,  
both Freemen and Bond-  
men, both Little and  
Great."

19 †And I saw the  
BEAST, and the KINGS of  
the EARTH, and †their  
ARMIES, assembled to-  
gether to make War with  
HIM who SITS on the  
HORSE, and with his  
ARMY.

20 †And the BEAST  
was captured, and HE who  
was with him, — THAT  
FALSE-PROPHET who PER-  
FORMED the SIGNS in his  
presence, with which he  
deceived THOSE who re-  
ceived the MARK of the  
BEAST, and †THOSE who  
WORSHIP his IMAGE;  
†these TWO were cast  
alive into THAT LAKE of  
FIRE †which BURNS with  
Sulphur.

21 And the REST †were  
killed with THAT BROAD-  
SWORD of HIM who SITS  
on the HORSE, which  
WENT FORTH out of his  
MOUTH; †and All the  
BIRDS †were satiated with  
their FLESH.

\* VATICAN MANUSCRIPT, No. 1160.—one—omit (B.)

† 19. his armies, (A.)

† 16. Dan. ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. † 17. verse 21. † 17. Ezek. xxxix. 17. † 18. Ezek xxxix. 18, 20. † 19. Rev. xvi. 16; xvii. 13, 14. † 20. Rev. xvi. 13, 14. † 20. Rev. xiii. 12, 15. † 20. Rev. xx. 10. See Dan. vii. 11. † 20. Rev. xiv. 10; xxi. 8. † 21. verse 15. † 21. verses 17, 18. † 21. Rev. xvii. 16.

## ΚΕΦ. κ'. 20.

<sup>1</sup>Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. <sup>2</sup>Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διάβολος καὶ σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη, <sup>3</sup>καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισε καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλα- νᾷ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη. \* [καὶ] μετὰ ταῦτα δεῖ αὐτὸν λιθῆναι μικρὸν χρόνον.

<sup>4</sup>Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐ- τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ \* [καὶ] διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύ- νησαν τὸ θηρίον οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη. <sup>5</sup>\* [Οἱ δὲ λοιποὶ τῶν νε- κρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.] Αὕτη ἡ ἀνάστασις ἡ πρώτη.

<sup>6</sup>Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ

## CHAPTER XX.

1 And I saw an Angel coming down from HEA- VEN, †having the KEY of the ABYSS, and a great Chain on his HAND.

2 And he seized †the DRAGON,—the OLD SER- PENT, who is an Enemy \*and †the ADVERSARY, and bound him a Thou- sand Years,

3 and cast him into the ABYSS, and shut up and †sealed over him, †so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

4 And I saw †Thrones, (and they sat on them, and †Judgment was given them,) and †the PERSONS of THOSE who had been BEHEADED because of the TESTIMONY of Jesus, and because of the WORD of GOD,—even those †who did not worship the BEAST, †nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and †reigned with the ANOINTED one †the THOUSAND Years.

5 †But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the †FIRST RESURRECTION.

6 \*Blessed and holy is HE who HAS a Portion in the FIRST RESURREC- TION; over these †the

\* VATICAN MANUSCRIPT, No. 1160.—2. even THAT Adversary who DECEIVES the whole HABITABLE, and bound him, (B.) 3. and—omit (A. B.) 4. and—omit. 5. But the REST of the DEAD did not live till the THOUSAND Years were ended—omit. These words were probably omitted by oversight in Vat. MS., as they are found in A B C.—though not in the Syriac. 6. Both blessed and holy.

† 2. the ADVERSARY, (A B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 5. And the REST of the MEN lived not (B.) 5. First—probably in dignity or importance.

† 1. Rev. i. 18; ix. 1. † 2. Rev. xii. 9. † 3. Dan. vi. 17. † 3. Rev. xvi. 14. 16; verse 8. † 4. Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30. † 4. I Cor. vi. 2, 3. † 4. Rev. vi. 9. † 4. Rev. xiii. 12. † 4. Rev. xiii. 15, 16. † 4. Rom. viii. 17; 2 Tim. ii. 12; Rev. v. 10. † 6. Rev. ii. 11; xxi. 8.

δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' <sup>second death not has authority, but</sup>  
 ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χρι- <sup>they shall be priests of the God and of the An-</sup>  
 στοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χί- <sup>ointed one, and they shall reign with him</sup>  
 λια ἔτη. <sup>And</sup> ὅταν τελεσθῇ τὰ χί- <sup>a thousand years. And when may be ended the thou-</sup>  
 λια ἔτη, λυθήσεται ὁ σατανᾶς ἐκ <sup>sand years, shall be loosed the adversary out of</sup>  
 τῆς φυλακῆς αὐτοῦ. <sup>the prison of himself; and he shall go forth to</sup> καὶ ἐξελεύσεται πλανῆ-  
 σαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι <sup>deceive the nations those in the four</sup>  
 γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, <sup>corners of the earth, the Gog and the Magog,</sup>  
 συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθ- <sup>to assemble them for war, of whom the num-</sup>  
 μὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. <sup>ber of them as the sand of the sea.</sup> <sup>And</sup> καὶ  
 ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ <sup>they went up on the breadth of the earth, and</sup>  
 ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ <sup>encircled the camp of the holy ones, and</sup>  
 τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ <sup>the city the beloved; and came down fire</sup>  
 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, καὶ κατέ- <sup>out of the heaven from the God, and ate up</sup>  
 φαγεν αὐτούς. <sup>them; and the accuser the one de-</sup> <sup>10</sup>καὶ ὁ διάβολος ὁ πλα-  
 γῶν αὐτούς, ἐβλήθη εἰς τὴν λίμνην τοῦ <sup>ceiving them, was cast into the lake of the</sup>  
 πυρός καὶ θείου, ὅπου καὶ τὸ θη- <sup>fire and of brimstone, where both the wild-</sup>  
 ρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθ- <sup>beast and the false-prophet; and they will be</sup>  
 σονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας <sup>tormented day and night for the ages</sup>  
 τῶν αἰώνων. <sup>of the ages.</sup>

<sup>11</sup>Καὶ εἶδον θρόνον μέγαν λευκόν, καὶ τὸν <sup>And I saw a throne great white, and the</sup>  
 καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ προσώπου <sup>one sitting on him, of whom from face</sup>  
 ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος <sup>fled the earth and the heaven, and a place</sup>  
 οὐκ εὑρέθη αὐτοῖς. <sup>not was found for them.</sup> <sup>12</sup>Καὶ εἶδον τοὺς νε-  
 κρούς, μικροὺς καὶ μεγάλους, ἐστῶτας ἐνώ- <sup>ones, little ones and great ones, having stood in</sup>  
 πιον τοῦ θρόνου, καὶ βιβλία ἠνοιχθησαν· <sup>presence of the throne, and books were opened;</sup>

SECOND Death has no Au-  
 thority, but they shall be  
 †Priests of GOD and of the  
 ANOINTED, †and shall  
 reign \*with him a Thou-  
 sand Years.

7 And \*when the  
 THOUSAND Years may be  
 completed, †the ADVER-  
 SARY will be loosed out  
 of his PRISON,

8 and will go forth †to  
 deceive THOSE NATIONS  
 which are in the FOUR  
 Corners of the EARTH,  
 †GOG and MAGOG, †to as-  
 semble them together for  
 War; whose NUMBER is  
 as the SAND of the SEA.

9 †And they went up  
 on the BREADTH of the  
 EARTH, and encircled the  
 CAMP of the SAINTS, and  
 the BELOVED CITY; and  
 Fire came down out of  
 HEAVEN †from God, and  
 consumed them.

10 †And THAT ENEMY  
 who deceived them was  
 cast into the LAKE of FIRE  
 and Sulphur, †where both  
 the BEAST and FALSE-  
 PROPHEET [were cast,] and  
 †they will be tormented  
 Day and Night for the  
 AGES of the AGES.

11 And I saw a great  
 white Throne, and one  
 SITTING on it, from Whose  
 Face †the EARTH and the  
 HEAVEN fled away. †and  
 no Place was found for  
 them.

12 And I saw the DEAD,  
 †the †GREAT and the LIT-  
 TLE, standing before the  
 THRONE; †and Books were  
 opened; and Another

\* VATICAN MANUSCRIPT, No. 1160.—6. after these things a Thousand Years. 7. after.

† 9. from GOD, omitted by A. 12. the GREAT and the LITTLE, (A.)

‡ 6. Isa. lxi. 5; 1 Pet. ii. 9; Rev. i. 6; v. 10. ‡ 6. verse 4. ‡ 7. verse 2. ‡ 8. verses 3, 10. ‡ 8. Ezek. xxxviii. 2; xxxix. 1. ‡ 8. Rev. xvi. 14. ‡ 9. Isa. viii. 8; Ezek. xxxviii. 9, 16. ‡ 10. verse 8. ‡ 10. Rev. xix. 20. ‡ 10. Rev. xiv. 10, 11. ‡ 11. 2 Pet. iii. 7, 10, 11; Rev. xxi. 1. ‡ 11. Dan. ii. 35. ‡ 12. Rev. xix. 5. ‡ 12. Dan. vii. 10. ‡ 12. Psal. lxi. 28; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5; xiii. 8; xxi. 27.

καὶ ἄλλο βιβλίον ἠνεώχθη, ὃ ἐστὶ τῆς  
and another book was opened, which is of the  
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν  
life; and were judged the dead ones out of the  
γεγραμμένων ἐν τοῖς βιβλίοις, κα-  
things having been written in the books, ac-  
τὰ τὰ ἔργα αὐτῶν. <sup>13</sup>Καὶ ἔδωκεν ἡ  
cording to the works of them. And gave up the  
θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, \* [καὶ  
sea the dead ones those in her, [and  
ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νε-  
the death and the invisible gave up the dead  
κροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος  
ones those in them; and were judged each one  
κατὰ τὰ ἔργα αὐτῶν.] <sup>14</sup>Καὶ ὁ  
according to the works of themselves.] And the  
θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν  
death and the invisible were cast into the  
λίμνην τοῦ πυρός· οὗτος ὁ θάνατος ὁ δεύτε-  
lake of the fire; this the death the second  
ρός ἐστὶ. <sup>15</sup>Καὶ εἴ τις οὐκ εὗρέθη ἐν τῇ  
is. And if any one not was found in the  
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη  
book of the life having been written, was cast  
εἰς τὴν λίμνην τοῦ πυρός.  
into the lake of the fire.

ΚΕΦ. κα'. 21.

<sup>1</sup>Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν·  
And I saw a heaven new and earth new;  
ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ  
the for first heaven and the first earth  
ἥλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. <sup>2</sup>Καὶ  
were gone, and the sea not is longer. And  
τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν  
the city the holy, Jerusalem new  
εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ  
I saw coming down out of the heaven, from  
τοῦ Θεοῦ ἡτοιμασμένην ὡς νύμφην κεκο-  
the God having been prepared as a bride having  
σμημένην τῷ ἀνδρὶ αὐτῆς. <sup>3</sup>Καὶ  
been adorned for the husband of herself. And  
ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λε-  
I heard a voice great out of the heaven, say-  
γούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετα-  
ing; Lo, the tabernacle of the God with  
τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐ-  
the men, and he will tabernacle with them.  
τῶν, καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ  
and they a people of him shall be, and  
αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται, \* [Θεὸς  
himself the God with them will be, [a God  
αὐτῶν.] <sup>4</sup>καὶ ἐξαλείψει πᾶν δάκρυον  
of them;] and he will wipe away every tear

†Book was opened, which  
is the book of the LIFE;  
and the DEAD were judged  
from the THINGS which  
had been WRITTEN in the  
BOOKS, ‡according to their  
WORKS.

13 And the SEA gave up  
THOSE DEAD which were  
in it; and DEATH and  
HADES gave up the DEAD  
which were in them; and  
they were judged each  
one according to their  
WORKS.

14 And †DEATH and  
HADES were cast into the  
LAKE OF FIRE. ‡This is  
the SECOND DEATH—\*the  
LAKE OF FIRE.

15 And if any one was  
not found written in the  
BOOK of the LIFE, ‡he was  
cast into the LAKE of FIRE.

CHAPTER XXI.

1 And ‡I saw a new  
Heaven and a new Earth;  
‡for the FORMER Heaven  
and the FORMER Earth  
were gone, and the SEA is  
no more.

2 And the HOLY CITY, a  
new Jerusalem, I saw com-  
ing down out of HEAVEN,  
from GOD, prepared ‡as a  
Bride adorned for her  
HUSBAND.

3 And I heard a loud  
Voice out of the †THRONE,  
saying, "Behold! ‡the  
TABERNACLE of GOD is  
with MEN, and he will  
tabernacle with them, and  
they shall be his †People,  
and GOD himself will be  
with them—their GOD.

4 ‡And †he will wipe  
away every Tear from their

\* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—omit. It is thought these words were omitted by the copyist, as they are found in A B C. 14. the LAKE of FIRE, (A B.) 3. their GOD—omit (A B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.)  
‡ 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23; xxii. 12; verso 13. ‡ 14. 1 Cor. xv. 21, 54, 55. ‡ 14. verse 6; Rev. xxi. 8. ‡ 15. Rev. xix. 20. ‡ 1. Isa. lxxv. 17; lxxvi. 22; 2 Pet. iii. 13. ‡ 1. Rev. xx. 11. ‡ 2. Isa. lxxi. 1; Gal. iv. 26; Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verso 10. ‡ 2. Isa. liv. 5; lxi. 10; 2 Cor. xi. 2. ‡ 3. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Rev. vii. 15. ‡ 4. Isa. xxv. 8; Rev. vii. 17.

ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος  
from the eyes of them, and the death  
οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε  
not shall be longer; neither mourning nor crying nor  
πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα  
pain not shall be longer; because the first things  
ἀπῆλθον. \* [Καὶ] εἶπεν ὁ καθήμενος ἐπὶ τῷ  
passed away. [And] said the one sitting on the  
θρόνῳ· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει  
throne: Lo, new all things I make. And he says  
\* [μοι·] Γράψον· ὅτι οὗτοι οἱ λόγοι  
[to me;] Write thou; because these the words  
πιστοὶ καὶ ἀληθινοὶ εἰσι. \* Καὶ εἶπέ  
faithful ones and true ones are. And he said  
μοι· Γέγονε. Ἐγὼ εἰμι τὸ Α καὶ  
to me; It has been done. I am the Alpha and  
τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ  
the Omega, the beginning and the end. I  
τῷ διψῶντι δώσω ἐκ τῆς πη-  
to the one thirsting will give from of the foun-  
γῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· τὸ  
tain of the water of the life gratis; the one  
κὼν κληρονομήσει ταῦτα, καὶ ἔσο-  
overcoming shall inherit these things, and I will  
μαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ  
be to him a God, and he shall be to me the  
υἱός. \* Τοῖς δὲ δειλοῖς καὶ ἀπίστοις,  
son. To the but cowards and faithless ones,  
καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρ-  
and abominable ones, and murderers and forni-  
νοῖς, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ  
cators, and sorcerers and idolaters, and  
πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν  
all the liars, the portion of them in  
τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ,  
the lake in that burning with fire and brimstone,  
ὃ ἔστιν ὁ θάνατος ὁ δευτέρος.  
which is the death the second.

\* Καὶ ἦλθε εἰς τῶν ἑπτὰ ἀγγέλων τῶν  
And came one of the seven messengers of those  
ἔχοντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν  
having the seven bowls those being full of the  
ἑπτὰ πληγῶν τῶν ἑσχάτων, καὶ ἐλάλησε μετ'  
seven plagues the last ones, and talked with  
ἐμοῦ, λέγων· Δεῦρο, δεῖξω σοι τὴν  
me, saying; Come thou, I will show to thee the  
νύμφην τοῦ ἀρνίου τὴν γυναῖκα. \* Καὶ ἀπή-  
bride of the lamb the wife. And he  
νεγκέ με ἐν πνεύματι ἐπ' ὄρος  
bore away me in spirit to a mountain  
μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν  
great and high, and he showed me the

EYES; †and DEATH will  
be no more, †nor Mourn-  
ing, nor Crying; neither  
will there be any more  
Pain; †Because the FOR-  
MER things passed away."

5 And †HE who SITS on  
the THRONE said, †"Be-  
hold! I make All things  
new." And he says,  
"Write; Because †These  
WORDS are faithful and  
true."

6 And he said to me,  
\*†"They have been done.  
†I am the ALPHA and the  
OMEGA, the BEGINNING  
and the END. To the  
THIRSTY one †I will free-  
ly give WATER from the  
FOUNTAIN of LIFE.

7 The CONQUEROR  
\*shall inherit these  
things; and †I will be to  
Him a God, and he shall  
be to Me a SON.

8 †But as for the cow-  
ARDS, and Unbelievers,  
and the \*Abominable, and  
Murderers, and Fornica-  
tors, and Sorcerers, and  
Idolaters, and All LIARS,  
—their PORTION [will be]  
in †THAT LAKE which  
BURNS with Fire and Sul-  
phur which is the SECOND  
DEATH."

9 And one of †THOSE  
SEVEN Angels, who HAD  
THOSE SEVEN BOWLS FULL  
OF †THOSE SEVEN LAST  
Plagues, came and talked  
with me, saying, "Come, I  
will show thee †the  
\*BRIDE, the WIFE of the  
LAMB."

10 And he bore me  
away †in Spirit to a great  
and high Mountain, and  
showed me †the POLY

\* VATICAN MANUSCRIPT, No. 1160.—5. And—omit. 5. to me—omit (A. B.) 6. I am become ALPHA and OMEGA, both the BEGINNING, (B.) 7. I will give to him, (B.) 8. Sinners, and Abominable, (B.) 9. WOMAN, the BRIDE of the LAMB, (B.) † 4. Because, omitted by A. 6. They have been done, (A.) † 1. 1 Cor. xv. 26, 54; Rev. xx. 14. † 4. Isa. xxxv. 10; lxi. 3; lxx. 19. † 5. Rev. iv. 2, 9; v. 1; xx. 11. † 5. Isa. xliii. 19; 2 Cor. v. 17. † 5. Rev. xix. 9. † 6. Rev. i. 8; xxii. 13. † 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xii. 17. † 7. Zech. viii. 8; Heb. viii. 10. † 8. 1 Cor. vi. 9, 10; Gal. v. 19-21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Rev. xxii. 15. † 8. Rev. xx. 14, 15. † 9. Rev. xv. 1, 6, 7. † 9. Rev. xix. 7; verse 2. † 10. Rev. i. 10; xvii. 3. † 10. Ezek. xlviii. verse 2.

πόλιν τὴν ἁγίαν Ἰερουσαλήμ, καταβαίνουσαν  
city the holy Jerusalem, coming down

ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν  
out of the heaven from the God, having

τὴν δόξαν τοῦ Θεοῦ· ὁ φῶστήρ αὐτῆς ὅμοιος  
the glory of the God; the luminary of her like

λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι  
to a stone most precious, as to a stone jasper

κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ  
being crystalline, having a wall great and

ὕψηλόν, ἔχουσα πυλῶνας δώδεκα, καὶ ἐπὶ  
high, having gates twelve, and at

τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα  
the gates messengers twelve, and names

ἐπιγεγραμμένα, ἃ ἐστὶ τῶν δώδεκα  
having been written, which is the twelve

φυλῶν \* [τῶν] υἱῶν Ἰσραήλ. 13 Ἀπὸ ἀνα-  
tribes [of the] sons of Israel. From east,

τολῶν, πυλῶνες τρεῖς ἀπὸ Βορρᾶ, πυλῶνες  
gates three; from North, gates

τρεῖς ἀπὸ Νότου, πυλῶνες τρεῖς ἀπὸ δυσμῶν,  
three; from South, gates three; from west,

πυλῶνες τρεῖς. 14 Καὶ τὸ τεῖχος τῆς πόλεως  
gates three. And the wall of the city

ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν  
had foundations twelve, and on them,

δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ  
twelve names of the twelve apostles of the

ἀρνίου. 15 Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε  
lamb. And the one talking with me, had

μέτρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ  
a measure a reed golden, so that he might measure

τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, \* [καὶ  
the city, and the gates of her, [and

τὸ τεῖχος αὐτῆς.] 16 Καὶ ἡ πόλις τετράγωνος  
the wall of her.] And the city four-angled

κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον καὶ  
is placed, and the length of her as much as even

τὸ πλάτος. Καὶ ἐμέτρησε τὴν πόλιν τῷ  
the breadth. And he measured the city with the

καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ  
reed to furlongs twelve thousands; the

μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς  
length and the breadth and the height of her

ἴσα ἐστί. 17\* [Καὶ ἐμέτρησε] τὸ τεῖχος  
equal is. [And he measured] the wall

αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν,  
of her one hundred forty-four cubits,

μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. 18 Καὶ  
a measure of a man, which is of a messenger. And

ἦν ἡ ἐνδόμησις τοῦ τεύχους \* [αὐτῆς, ἰάσπης;  
was the building of the wall [of her, jasper;

καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοια ὑάλῳ  
and the city gold pure like to glass

καθαρόν. 19 Καὶ οἱ θεμελίοι τοῦ τεύχους]  
pure. And the foundations of the wall]

CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 ††having the GLORY of GOD; its LUMINARY was like a most precious Stone, as a crystalline Jasper.

12 It had a Wall great and high; it had †twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are \*the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; \*and on the North three Gates; and on the South three Gates; and on the West three Gates.

14 And the WALL of the CITY had twelve Foundations, and †on them Twelve Names of the TWELVE Apostles of the LAMB.

15 And he who SPOKE with me, †had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve \*thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

17 And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.

18 And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.

19 †And the FOUNDATIONS of the CITY WALL

\* VATICAN MANUSCRIPT, No. 1160.—12. the Names of, (B.) 12. of the—omit (A B.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates. 15. and its WALL—omit (B.) 16. times twelve Thousand. 17. and he measured—omit (B.) 18, 19. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—omit. These words were probably omitted by the copyist, as they are found in A B C.

† 11. having the GLORY of GOD, omitted by A.

† 11. Rev. xxii. 5; verse 23. † 12. Ezek. xlviii. 31-34. † 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. † 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1. † 19. Isa. liv. 11.

τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμη-  
of the city with every stone precious having  
μένοι· ὁ θεμέλιος ὁ πρῶτος, ἰασπις·  
been adorned; the foundation the first, jasper;  
ὁ δευτέρος, σάπφειρος· ὁ τρίτος, χαλκηδών·  
the second, sapphire; the third, chalcedony;  
ὁ τέταρτος, σμάραγδος· <sup>20</sup>ὁ πέμπτος, σαρδό-  
the fourth, emerald; the fifth, sard-  
νυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος·  
onyx; the sixth, sardius; the seventh, chrysolyte,  
ὁ ὄγδοος, βήρυλλος· ὁ ἔνατος, τοπάζιον· ὁ  
the eighth, beryl; the ninth, topaz; the  
δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκιν-  
tenth, chrysoprasus; the eleventh, hyacinth;  
θος· ὁ δωδέκατος, ἀμέθυστος. <sup>21</sup>Καὶ οἱ δώδεκα  
the twelfth, amethyst. And the twelve  
πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος  
gates, twelve pearls; in one of each  
τῶν πυλῶνων ἦν ἕξ ἐνὸς μαργαρίτου. Καὶ ἡ  
of the gates was of one pearl. And the  
πλατεία τῆς πόλεως, χρυσίον καθαρόν ὡς  
broad place of the city, gold pure as  
ἕαλος διαυγής. <sup>22</sup>Καὶ ναὸν οὐκ εἶδον ἐν  
glass transparent. And a temple not I saw in  
αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ  
her; the for Lord the God the almighty  
ναὸς αὐτῆς ἐστὶ, καὶ τὸ ἀρνίον. <sup>23</sup>Καὶ ἡ  
a temple of her is, and the lamb. And the  
πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς  
city nor need has of the sun nor of the  
σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ  
moon, so that they may shine in her; the for  
δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ  
glory of the God enlightened her, and the  
λύχνος αὐτῆς τὸ ἀρνίον. <sup>24</sup>Καὶ περιπατήσουσι  
lamp of her the lamb. And shall walk  
τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς. Καὶ  
the nations by means of the light of her. And  
οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν  
the kings of the earth bring the glory  
καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν· <sup>25</sup>καὶ οἱ  
and the honor of themselves into her; and the  
πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· (νύξ  
gates of her not may be shut day; (night  
γὰρ οὐκ ἔσται ἐκεῖ·) <sup>26</sup>καὶ οἶσουσι  
for not will be there;) and they shall bring  
τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς  
the glory and the honor of the nations into  
αὐτήν. <sup>27</sup>Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν  
her. And not may enter into her  
πάν κοινόν, καὶ ποιούν δόδελυγμα  
every thing common, and doing an abomination  
καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι  
and a falsehood; if not those having been written  
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.  
in the scroll of the of life of the lamb.

were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolyte; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

21 And the TWELVE Gates were Twelve Pearls; Each one of the GATES severally was of One Pearl. ‡And the BROAD PLACE of the CITY was Gold, pure as transparent glass.

22 And †I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

23 And ‡the CITY has no Need of the SUN, nor of the MOON, that they might \*give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

24 And ‡the NATIONS will walk by means of its LIGHT and the KINGS of the EARTH \*bring their GLORY into it;

25 and ‡its GATES shall not be shut by Day; for ‡there will be no Night there;

26 and they shall bring the GLORY and the HONOR of the NATIONS \*into it.

27 ‡And nothing common, and that practises Abomination and False- enter it; but THOSE EN- ROLLED in ‡the BOOK of LIFE of the LAMB.

\* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the GLORY itself of God, (B.) 24. bring for him the glory and Honor of the NATIONS into it, (B.) 26. to enter into it. (B.)

‡ 21. Rev. xxii. 2. ‡ 22. John iv. 23. ‡ 23. Isa. xxiv. 23; lx. 19, 20; Rev. xxii. 5; verse 11. ‡ 24. Isa. lx. 3, 5, 11; lxvi. 12. ‡ 25. Isa. lx. 11. ‡ 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5. ‡ 27. Isa. xxv. 8; Hl. 1; lx. 21; Rev. xxii. 14, 15. ‡ 27. Phil. iv. 3; Rev. iii. 5; xiii. 8; xx. 12.

ΚΕΦ. κβ'. 22.

<sup>1</sup>Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς  
And he showed to me a river of water of life  
\* [λαμπρὸν] ὡς κρύσταλλον, ἐκπορευόμενον ἐκ  
[bright] as a crystal, proceeding out of  
τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου. <sup>2</sup>Ἐν  
the throne of the God and of the lamb. In  
μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐν-  
midst of the broad place of her and of the river on  
τεύθεν καὶ ἐντεύθεν ξύλον ζωῆς, ποιοῦν  
this side and on that side a wood of life, bearing  
καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ἀπο-  
fruits twelve, according to month each one yield-  
διδόν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα  
ing the fruit of itself; and the leaves  
τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. <sup>3</sup>Καὶ  
of the wood for healing of the nations. And  
πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ  
every curse not shall be longer; and the  
θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται,  
throne of the God and of the lamb in her shall be,  
καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν  
and the bond-servants of him shall publicly serve  
αὐτῷ. <sup>4</sup>καὶ ὄψονταί τὸ πρόσωπον αὐτοῦ,  
him; and they shall see the face of him,  
καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.  
and the name of him on the foreheads of them.  
<sup>5</sup>Καὶ νύξ οὐκ ἔσται ἔτι· καὶ οὐ χρεία  
And night not shall be longer; and no need  
λύχνου καὶ φωτὸς \* [ἡλίου,] ὅτι Κύριος ὁ  
of lamp and of light [of sun,] because Lord the  
Θεὸς φωτιεῖ \* [ἐπ'] αὐτούς· καὶ βασιλεύ-  
God will shine [on] them; and they shall  
σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.  
reign for the ages of the ages.

<sup>6</sup>Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πισ-  
And he said to me; These the words faithful  
στοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν  
ones and true ones; and Lord the God of the  
πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγε-  
spirits of the prophets sent the mes-  
λὸν αὐτοῦ δεῖξαι τοῖς δούλοις αὐ-  
senger of himself to show to the bond-servants of  
τοῦ, ἃ δεῖ γενέσθαι ἐν  
himself, the things it behooves to have done with  
τάχει. <sup>7</sup>Καὶ ἰδοὺ, ἔρχομαι ταχύ· μακάριος  
speed. And lo, I come speedily; blessed  
ὁ τηρῶν τοὺς λόγους τῆς προφητείας  
the one keeping the words of the prophecy  
τοῦ βιβλίου τούτου. <sup>8</sup>Καὶ ἐγὼ Ἰωάννης ὁ  
of the scroll this. And I John the  
ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε  
one hearing and seeing these things; and when  
ἤκουσα καὶ ἑβλεψα, ἔπεσον προσκυνῆσαι  
I heard and saw, I fell down to worship

CHAPTER XXII.

1 And he showed me †a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

2 †In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was †a †Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were †for the HEALING of the NATIONS.

3 And †there will be no more any Accursed thing; †and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

4 and †will see his FACE; and †his NAME will be on their FOREHEADS.

5 †And Night will be no more; and no need of Lamp and Sun-Light; Because the †Lord God will shine on them; and †they will reign for the AGES of the AGES.

6 And he \*said to me, †“These words are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS †sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And †behold! I am coming speedily; †blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK.”

8 And I John am HE who HEARD and SAW these things. And when I heard and \*saw, †I fell down to worship before the FEET of

\* VATICAN MANUSCRIPT, No. 1160.—1. bright—omit. 5. of sun—omit (B.) 5. on—omit. (B.) 6. says to me, (B.) 8. when I saw, (B.)

† 2. See Note on Rev. ii. 7.

† 1. Ezek. xlvii. 1; Zech. xiv. 8. † 2. Ezek. xlvii. 12; Rev. xxi. 21. † 2. Gen. ii. 9; Rev. ii. 7. † 2. Rev. xxi. 24. † 3. Zech. xiv. 11. † 3. Ezek. xlviii. 35. † 4. Matt. v. 8. † 4. Rev. iii. 13; xiv. 1. † 5. Rev. xxi. 23, 25. † 5. Psal. xxxvi. 9; lxxxiv. 11. † 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. † 6. Rev. xix. 9; xxi. 5. † 6. Rev. i. 1. † 7. Rev. iii. 11; verses 10, 12, 20. † 7. Rev. i. 3. † 8. Rev. i. 9, 10.



ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ  
before the feet of the messenger the  
δεικνύντός μοι ταῦτα. <sup>9</sup>Καὶ λέγει  
one showing to me these things. And he says  
μοι· "Ὁρα μὴ· σύνδουλός σου εἰμι,  
to me; See not; a fellow-bondservant of thee I am,  
καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ  
and of the brethren of thee of the prophets, and  
τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου;  
of those keeping the words of the scroll this;  
τοῦ τῷ Θεῷ προσκύνησον. <sup>10</sup>Καὶ λέγει  
to the God give thou reverence. And he says  
μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς  
to me; Not thou mayest seal the words of the  
προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς  
prophecy of the scroll this; the season  
ἐστίν. <sup>11</sup>Ὁ ἀδικῶν ἀδικη-  
near is. The one acting unjustly let him be un-  
σάτω ἔτι, καὶ ὁ ρυπαρὸς ρυπαρευθήτω  
just still, and the filthy one let him be filthy  
ἔτι· καὶ ὁ δίκαιος δικαιοσύνην ποιη-  
still; and the righteous one righteousness let  
σάτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω  
him do still, and the holy one let him be holy  
ἔτι.

<sup>12</sup>Ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ μισθός μου  
Lo, I come speedily, and the reward of me  
μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον  
with me, to give back to each one as the work  
αὐτοῦ ἔσται. <sup>13</sup>Εἰπὼν τὸ Α καὶ τὸ Ω, ὁ  
of him shall be. I the Alpha and the Omega, the  
πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ  
first and the last, the beginning and the  
τέλος. <sup>14</sup>Μακάριοι οἱ ποιοῦντες τὰς ἐντολάς  
end. Blessed those doing the commandments  
αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν  
of him, so that shall be the authority of them  
ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν  
over the wood of the life, and by the gates  
εἰσέλθωσιν εἰς τὴν πόλιν. <sup>15</sup>Ἐξω οἱ  
they may enter into the city. Outside the  
κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ  
dogs and the sorcerers and the fornicators and  
οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς  
the murderers and the idolaters, and every one  
ὁ φιλῶν καὶ ποιῶν ψεῦδος. <sup>16</sup>Εἰπὼν Ἰη-  
the one loving and doing falsehood. I Jesus  
σοὺς ἔπεμψα τὸν ἀγγελόν μου μαρτυρῆσαι  
sent the messenger of me to testify  
ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ  
to you these things to the congregations; I  
εἰμι ἡ ῥίζα καὶ τὸ γένος Δαβὶδ, ὁ  
am the root and the offspring of David, the  
ἀστὴρ ὁ λαμπρὸς ὁ πρωῒνός. <sup>17</sup>Καὶ τὸ πνεῦμα  
star the bright the morning. And the spirit  
καὶ ἡ νύμφη λέγουσιν· Ἔρχου· καὶ ὁ ἀκού-  
and the bride say; Come thou; and the one

THAT ANGEL who SHOWED  
me these things.

9 And he says to me,  
†"See; no; I am a Fel-  
low-servant with thee, and  
with thy BRETHREN the  
PROPHETS, and with  
THOSE who KEEP the  
WORDS of this BOOK; wor-  
ship God."

10 †And he says to me,  
"Seal not the WORDS of the  
PROPHECY of this BOOK;  
†for the TIME is near.

11 †Let the UNJUST  
one, act unjustly still; and  
let the FILTHY, be filthy  
still; and let the RIGHTE-  
OUS, work righteousness  
still; and let the HOLY, be  
holy still.

12 Behold! †I am com-  
ing speedily; †and my  
REWARD is with me, to  
give to each one as his  
WORK †is.

13 †I am the ALPHA  
and the OMEGA, the FIRST  
and the LAST, the BEGIN-  
NING and the END.

14 Blessed are THOSE  
who †WASH their ROBES,  
so that their RIGHT may  
be †to the WOOD of the  
LIFE, and they may enter by  
the GATES into the CITY.

15 †Without are the  
DOGS, and the SORCERERS,  
and the FORNICATORS,  
and the MURDERERS, and  
the IDOLATERS, and  
EVERY ONE who LOVES  
and practises Falsehood.

16 I Jesus sent my AN-  
GEL to testify to you these  
things in the CONGREGA-  
TIONS. †I am the ROOT  
and the OFFSPRING of Da-  
vid, the BRIGHT MORNING  
STAR.

17 And the SPIRIT and  
the BRIDE say, 'Come!'  
and let HIM who HEARS

† 10. for, (A.) 12. is, (A.) 14. WASH their ROBES, (A D.) 21. Anointed  
omitted by A.

† 9. Rev. xix. 10. † 10. Dan. viii. 26; xii. 4. 9; Rev. x. 4. † 10. Rev. i. 3.  
† 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 13. † 12. verse 7. † 12. Rev.  
xx. 12. † 13. Rev. i. 8, 11. † 14. Rev. ii. 7. † 15. Gal. v. 19-21. † 16.  
Rev. v. 5.

ων εἰπάτω· "Ερχου· καὶ ὁ δι-  
hearing let him say; Come thou; and the one  
ψῶν ἐρχέσθω, ὁ θέλων λαβέ-  
thirsting let him come, the one willing let him  
τω ὕδωρ ζωῆς δωρεάν.  
take water of life gratis.

<sup>18</sup>Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς  
Testify I to all to the one hearing the  
λόγους τῆς προφητείας τοῦ βιβλίου τούτου·  
words of the prophecy of the scroll this;  
'Εάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ  
If any one may add to them, will add the  
Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμ-  
God to him the plagues those having been  
μένας ἐν τῷ βιβλίῳ τούτῳ· <sup>19</sup>καὶ ἐάν τις  
written in the scroll this; and if any one  
ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου  
may take away from the words of the scroll  
τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ  
of the prophecy this, will take the God the  
μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ  
portion of him from the wood of the life, and  
ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμ-  
out of the city the holy, of those having  
μένων ἐν τῷ βιβλίῳ τούτῳ. <sup>20</sup>Λέγει ὁ  
been written in the scroll this. He says the  
μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ.  
one testifying these things; Yes I come speedily.  
'Αμήν, ἔρχου Κύριε Ἰησοῦ.  
So be it, come thou, O Lord Jesus.

<sup>21</sup>Ἡ χάρις τοῦ Κυρίου Ἰησοῦ †[Χριστοῦ]  
The favor of the Lord Jesus [Anointed.]  
μετὰ πάντων †[τῶν ἁγίων.]  
with all [of the holy ones.]

say, 'Come!' And let HIM  
who is THIRSTY come,—  
let him who WISHES take  
freely of the Water of  
Life."

18 I testify to Every  
one who HEARS the WORDS  
of the PROPHECY of this  
BOOK, ‡If any one add to  
them, God will add to him  
THOSE PLAGUES WRITTEN  
in this BOOK.

19 and if any one take  
away from the WORDS of  
the BOOK of this PROPHE-  
CY, GOD will take away  
his PART from ‡the WOOD  
of the LIFE, ‡and out of  
the HOLY CITY—which  
have been WRITTEN of in  
this BOOK.

20 HE who TESTIFIES  
these things says, "Yes,  
‡I am coming speedily."  
Amen! Come! Lord Jesus.

21 The FAVOR of the  
LORD Jesus be with All.†

† 21. of the SAINTS, omitted by A. Subscription—APOCALYPSE OF JOHN, (A.)

‡ 18. Deut. iv. 2; xli. 32; Prov. xxx. 6. ‡ 19. verses 2, 14. ‡ 19. Rev. xxi. 2. ‡ 20. verse 12.

# ALPHABETICAL APPENDIX

## OF THE

### GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

### CONTAINED IN THE

## BOOKS OF THE NEW TESTAMENT.

**AARON**, [*a teacher, lofty*,] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

**AARON'S ROD** that blossomed, Heb. ix. 4. See the account, Num. xvi.

**ABADDON**, [*the Destroyer*,] king of the locusts, and angel of the abyss, Rev. ix. 11.

**ABEL**, [*vanity*,] the second son of Adam and Eve. His history, Gen. iv. 2-11; his faith, Heb. xi. 4; his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 25.

**ABILENE**, [*the father of mourning*,] a Province of Cælo-Syria, between Libanus and Anti-Libanus.

**ABOMINATION OF DESOLATION**, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

**ABRAHAM**, [*father of a multitude*,] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23; and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11-16.

**ABRAHAM'S BOSOM**.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke xvi. 22.

**ABYSS**, a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

**ACELDAMA**, [*the field of blood*,] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

**ACHAIA**, [*grief, trouble*,] a Province of Peloponnesus; also, a Province including all the south part of Greece.

**ACHAICUS**, a native of Achaia, 1 Cor. xvi. 17.

**ACTS OF APOSTLES**—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

**ADAM**, [*earthly*,] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

—, **SECOND**—Christ so called, 1 Cor. xv. 22, 45-47.

**ADOPTION**, or *Sonship*, from *hyiothesia*, occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

**ADRAMYTTIUM**, [*the court of death*,] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

**ADRIA**, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

**ADVERSARY**, (see *Satan*,) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

**ADVOCATE**, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

**AGABUS**, [*a locust, a feast of a father*,] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cæsar, A. D. 43; Acts xi. 28; and who met Paul at Cæsarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

**AGE**, *aion*, an indefinite period of time, past, present or future. This is the proper translation of *aion*, which in the common version is often improperly rendered *world*, *always*, and *forever*. The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aionios*, is found about 75 times; and is applied to *zoe*, life, 45 times; to *fire*, 3 times; to *glory*, 3 times, &c. *Eternal*, or *everlast-*

## ALPHABETICAL APPENDIX

*ing*, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.

**AGRIPPA**, [*causing pain at his birth*,] King, and Tetrarch under Claudius Cæsar, Acts xxv. 13-27; xxvi.

**AIR**, or **ATMOSPHERE**, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

**ALABASTER-BOX**, made of Alabaster, a bright white fossil, resembling marble, in which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal, and not breaking the vessel, Mark xiv. 3.

**ALEXANDER**, [*the helper of men*,] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.

**ALEXANDRIA**, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

**ALLEGORY**, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.

**ALLELUIA**, or **HALLELUJAH**, [*Praise you the Lord*,] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1-6.

**ALMIGHTY**, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.

**ALPHA** and **OMEGA**, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.

**ALPHEUS**, [*thousand, chief*,] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

**ALTAR**, a sort of elevated hearth on which to offer sacrifices to God. The Christian altar referred to, Heb. xiii. 10.

**AMBASSADOR**, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.

**AMETHYST**.—See **PRECIOUS STONES**.

**AMPHIPOLIS**, now called *Emboli*; a city lying between Macedon and Thrace, 48 miles E. by N. of Thessalonica, Acts xvii. 1.

**AMPLIAS**, [*large*,] an individual highly esteemed by Paul, Rom. xvi. 8.

**ANANIAS**, [*the cloud of the Lord*,] and **SAPPHIRA**, [*that tells*,] their *sin* and *punishment*, Acts v. 1-11.

1-5. — *high priest*, mentioned Acts xxiii.

1-5. — *a disciple of Jesus*, Acts ix. 10-18.

**ANATHEMA** **MARANATHA**, a Syriac ex-

clamation, signifying, *Accursed, our Lord comes*. This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."

**ANCHOR**, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

**ANDREW**, [*a stout and strong man*,] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter, John i. 40; Matt. iv. 18.

**ANDRONICUS**, [*a man excelling others*,] Rom. xvi. 7.

**ANGEL**. This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes *office*, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings; to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *angelos* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

**ANNA**, [*gracious*,] a prophetess and widow, of the tribe of Asher, Luke ii. 36-38.

**ANNAS**, [*one who answers*,] an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.

**ANOINTED**, The—English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet, Priest, and King*. See Ps. ii. 6; xlv. 7; lxxxix. 20; ex. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.

**ANOINTING**, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23-33, the common use of which was expressly forbidden. Priests and Kings were appointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1,) and *David*, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

**ANTICHRIST**, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and

## TO THE NEW TESTAMENT.

- the Son, or that Jesus Christ has not come in the flesh.
- ANTIOCH,** [*speedy as a chariot.*] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antachia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Akshehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.
- ANTIPAS,** [*against all.*] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty, Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.
- ANTIPATRIS,** [*against the father.*] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.
- APOLLONIA,** [*destruction.*] a town of Macedonia, 30 miles E. by S. of Thessalonica, Acts xvii. 1.
- APOLLOS,** [*one who destroys.*] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures, Acts xviii. 24.
- APOLLYON,** [*a destroyer.*] answering to the Hebrew name *Abaddon*, Rev. ix. 11.
- APOSTLE,** *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's Apostle*, John xvii. 18; Heb. iii. 1; to the Twelve, the intimate companions of Jesus as *his Apostles*; and to those persons sent out by congregations, such as, Barnabas, Sylvanus, Timothy, &c., as *Apostles of Churches*.
- APPHIA,** [*that produces.*] Philemon 2.
- APPII FORUM,** a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome, Acts xxviii. 15.
- AQUILA,** [*an eagle.*] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.
- ARABIA,** [*evening, wild and desert.*] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. *Arabia Felix*, or the *Happy*, in the south, which is very fertile; 2. *Arabia Petrea*, or the *Rocky*, in the north-west, including Idumea; and 3. *Arabia Deserta*, or the *Desert*, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1-5; 2 Chron. ix. 1-14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xxv. 24.
- ARABIANS,** mentioned Acts ii. 11.
- ARCHANGEL,** or the **CHIEF ANGEL**, alluded to 1 Thess. iv. 16; Jude 9.
- ARCHELAUS,** [*the prince of the people.*] a king under Cæsar and son of Herod the Great, Matt. ii. 22.
- ARCHIPPUS,** [*governor of horses.*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.
- AREOPAGITE,** a title of the judges of the supreme tribunal of Athens, (Acts xvii. 31,) and derived from
- AREOPAGUS,** [*the hill of Mars.*] which signifies either the court of Athens itself, or the hill on which it was held, Acts xvii. 19.
- ARETAS,** [*one that pleases.*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.
- ARIMATHEA,** [*a lion, dead to the Lord.*] or **RAMAH**, a town of Judea, supposed to be the modern Ramala, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.
- ARISTARCHUS,** [*a good prince.*] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.
- ARK,** (*Noah's*) described, Gen. vi. 14-16; and alluded to, 1 Pet. iii. 21.
- ARK OF THE COVENANT,** for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10-21; xxxvii. 1-9; Josh. iii. 15-17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi.; xv. 24-29; 2 Chron. v. 2, 13, 14; alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.
- ARMAGEDDON,** [*mountain of destruction.*] a place in Samaria, east of Cæsarea; the mountain of *Megeddon*, or *Megiddo*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter, Rev. xvi. 16.
- ARMOR,** weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.
- ARTEMAS** [*whole, sound.*] a disciple sent by Paul into Crete, instead of Titus, Titus iii. 12.
- ASCENSION OF CHRIST,** account of, Mark xvi. 19; Luke xxi. 50, 51; Acts i. 1-12.
- INTO HEAVEN,** a symbol of the acquisition of political dignity, Rev. xi. 12.
- ASIA,** [*muddy, boggy.*] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.
- ASSOS,** [*approaching.*] a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Behram*, Acts xx. 13, 14.
- ASYNCRITES,** [*incomparable.*] a disciple at Rome, Rom. xvi. 14.
- ATHENS,** [*without increase, of Minerva.*] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most

# ALPHABETICAL APPENDIX

- celebrated school in the world for learning, arts, and sciences. Acts xvii. 15-34.
- ATONEMENT**, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.
- ATTALIA**, [*that increases*], a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.
- AUGUSTUS**, [*venerable*], the nephew and successor of Julius Cæsar, and emperor of Rome, at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.
- AZOR**, [*a helper*], the son of Eliakim, Matt. i. 13.
- AZOTUS**, [*pillage*], or *ASHDOD*, now *Ezdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.
- BABYLON**, [*confusion*], capital of Babylonia, or Chaldaea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.
- BABYLON**, (Mystical,) Rev. xiv. 8; xvi. 19; xvii; xviii.
- BALAAAM**, [*the old age, or ancient of the people*], a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii. -xxiv. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.
- BAPTIZE**, *bapto*, *baptizo*. *Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38; it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse*, *dip*, or *plunge*; not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour*, *dip*, and *sprinkle*, occurring in Lev. xiv. 15, 16. "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *cheo*, to pour; *raino*, to sprinkle; and *bapto*, to dip.
- BAPTISM**, *baptisma*, *baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.
- BAPTISM BY FIRE**. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv with Matt. iii. 10-12.
- IN THE HOLY SPIRIT**. Promised by Jesus, Acts i. 3; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.
- BARABBAS**, [*son of shame, confusion*], a noted criminal at Jerusalem. Matt. xxvii. 16-21; Mark xv. 6-11; Luke xxiii. 18-25; John xviii. 40.
- BARACHIAS**, [*who blesses God*], the father of Zachariah, mentioned Matt. xxiii. 35.
- BAR-JESUS**, [*son of Jesus*], in Arabic his name was Elymas. See *Elymas*.
- BAR-JONAH**, [*the son of a dove, or of Jonah*], a Syrian designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15-17. See *Peter*.
- BARNABAS**, [*son of exhortation*], a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22-30; xii. 25; travels with Paul, Acts xiii.-xv. 35; separates from him, Acts xv. 36-39; his error alluded to, Gal. ii. 1-13.
- BARSABAS**, [*son of rest*], Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.
- BARTHOLOMEW**, [*a son that suspends the waters*], one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.
- BARTIMEUS**, [*son of the honorable*], mentioned Matt. xx. 29-33; Mark x. 46-52.
- BEDS**, Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4-11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.
- BEELZEBUB**, or *BAALZEBUB*, [*god of the fly*], idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god*; the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24; Luke xi. 15.
- BENJAMIN**, [*son of my right hand*], Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.
- BEREA**, [*heavy, weighty*], a town of Macedonia, now called *Verea*; Acts xvii. 10, 15.
- BERNICE**, [*one that brings victory*], daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.
- BERYL**—See **PRECIOUS STONES**.
- BETHABARA**, [*house of passage*], a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.
- BETHANY**, [*house of song, of affliction*], a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.
- BETHESDA**, [*house of mercy*], a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2-15.
- BETHLEHEM**, [*house of bread*], a town of Judea, 6 miles S. of Jerusalem. The

## TO THE NEW TESTAMENT.

place is noted on account of its being the birthplace of David and Jesus. It was styled *Bethlehem of Judah*, or *Bethlehem Ephratah* (Micah v. 2.) to distinguish it from another *Bethlehem* in *Zebulun*, near *Nazareth*, Josh. xix. 15.

**BETHPHAGE**, [*a place of figs*,] a village on Mount Olivet, near *Bethany*, and nearly 2 miles E. of *Jerusalem*.

**BETHSAIDA**, [*a house of fruits*,] a town of Galilee, on the west coast of the lake of *Tiberias*, S. W. of *Capernaum*; the birthplace of *Philip*, and residence of *Andrew* and *Peter*, John i. 44; a woe was pronounced against it by *Jesus*, Matt. xi. 21, and it was one of the first places ravaged by the *Romans*.

**BIRTHRIGHT**, the particular privileges enjoyed in most countries by the first-born son. With the *Hebrews* he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. *Esau* sold his birthright to *Jacob*, Gen. xxv. 31; Heb. xii. 16, 17. *Reuben* forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—*Levi* had the priesthood; *Judah* the royalty; and *Joseph* the double portion.

**BISHOP**, *episkopos*, Overseer; synonymous with *Elder*, and *Shepherd*. See *Elder*.

**BITHYNIA**, [*violent precipitation*,] a country of Asia Minor, bounded on the north by the *Euxine* or *Black Sea*.

**BLACK**, or **BLACKNESS**, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.

**BLASPHEMY**, *Blasphemia*, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law blasphemy against God was punishable with death, Lev. xxiv. 15, 16, 23; and *Jesus* declares blasphemy against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

**BLASTUS**, [*that buds and brings forth*,] Chamberlain to *Herod*, Acts xii. 20.

**BLEMISH**, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without blemish, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

**BLINDNESS**, instances of, Gen. xix. 11; *Syrians*, 2 Kings vi. 18; *Paul*, Acts ix. 8-18; *Elymas*, xiii. 11; blindness cured, Matt. ix. 27; xii. 22; xx. 30-34; Mark viii. 22; x. 46, 51; Luke iv. 18; vii. 21; John ix. 1. A symbol of ignorance.

**BLOOD**, not to be eaten, Gen. ix. 4; forbidden under the law, Lev. iii. 17; vii. 26; xvii. 10-14; xix. 26; forbidden to Christians, Acts xv. 29. The blood is the life of the animal, and unwholesome for food; besides, the fat and blood were God's part of every sacrifice. Blood is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 19;

Rev. xiv. 20. To turn waters into blood is to embroil nations in war.

**BLOOD OF CHRIST**, redemption through it, Eph. i. 7. Col. i. 14; Rev. v. 9. sanctification through it, Heb. x. 29; cleanses from sin. 1 John i. 7; Rev. i. 5; the wine of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant, Heb. xiii. 20.

**BOANERGES**, [*sons of thunder*,] a name given to *James* and *John*, Mark iii. 17.

**BODY**, either natural or spiritual, Man's body, in its present state, is called natural, in distinction from the spiritual body to be raised up at the resurrection. The term is used in Scripture to denote an organized system of any kind. We also read of the body of sin, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of *Paul* relative to Christian experience and sanctification. The Christian's body is to be kept pure, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; to be changed at the resurrection, 1 Cor. xv. 42-51; Phil. iii. 21; 1 John iii. 2. The Christian Church is called the body of Christ, Rom. xii. 4, 5; 1 Cor. x. 17; xii. 12-27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors, bestowed by its head after his glorification. *Jesus* is the head of the body, and as the head is glorified, so will all the members be glorified with him. In the Lord's Supper, the bread is called the body of Christ, that is, the representation of his body, which is broken in remembrance of him.

**BOOK**, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. *Hesiod's* works were written on lead; the *Roman* laws on brass; *God's* on stone; and *Solon's* on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of *David* when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in *India*. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (inner bark of a tree,) means also book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in *Pergamos*. Books of these last two substances were rolled on sticks like cloth, and hence the word volume, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals,

## ALPHABETICAL APPENDIX

so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were some times entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32; Rev. xiii. 8; xxi. 27; xxii. 19.

**BOOKS**, mentioned, but not extant; of the wars of the Lord, Num. xxi. 14; of Jasher, Josh. x. 13; 2 Sam. i. 18; of Samuel concerning the kingdom, 1 Sam. x. 25; of Solomon, 1 Kings iv. 32, 33, of the chronicles of David, 1 Chron. xxvii. 24; of the acts of Solomon, 1 Kings xi. 41; of Nathan, Samuel, and Gad, 1 Chron. xxix. 29; of Ahijah the Shilonite, 2 Chron. ix. 29; of Shemaiah, 2 Chron. xii. 15; of Jehu, 2 Chron. xx. 34; of the sayings of the Seers, 2 Chron. xxxiii. 19; Paul's epistle to the Laodiceans, Col. iv. 16.

**BOSOR**, [*taking away*,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

**BOTTLES** were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

**BOWELS**, a word used formerly as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

**BREAD** is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

**BREAKING OF BREAD**, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

**BREASTPLATE**, A part of the Christian armor. See Eph. vi. 1; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel. See Exod. xii. 4; xxviii. 15-30; xxxix. 8-21.

**BRETHREN** (In Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal vi. 1; 2 Thess. iii. 13-15; to confess their faults, and pray for each

other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

**BRIDE**, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psal. xlv. 10-15; 2 Cor. xi. 2; Rev. xix. 7-9. The heavenly Jerusalem so-called, Rev. xxi. 9.

**BRIDEGROOM**, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1-13.

**BRIMSTONE AND FIRE**, employed to execute God's wrath, Gen. xix. 24; Luke xvii. 29; Psal. xi. 6. Ezek. xxxiii. 22. A symbol of destruction, Deut. xix. 23; Job xviii. 15; Rev. xix. 20, &c.

**CÆSAR**, [*one cut out*,] a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are Augustus, Luke ii. 1; Tiberius, Luke iii. 1; xx. 22; Claudius, Acts xi. 28; and Nero, Acts xxv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

**CÆSAREA**, often called Cæsarea of Palestine, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cæsar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x. xi. 1-8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences, Acts xxv. xxvii. 1.

**CÆSAREA PHILIPPI**, a town three or four miles east of Dan, near the eastern sources of the Jordan; anciently called Paneas, now Banias. It was enlarged and embellished by Philip the tetrarch; called Cæsarea in honor of Tiberias Cæsar; and the name of Philippi was added to distinguish it from Cæsarea on the Mediterranean. Mentioned Matt. xvi. 13; Mark viii. 27.

**CAIAPHAS**, [*a searcher*,] a high-priest of the Jews, and son-in-law to Annas; mentioned John xi. 46, 50; xviii. 13, 14.

**CAIN**, [*possession*,] the first-born son of Adam; his *history*, Gen. iv. alluded to, 1 John iii. 12; Jude 11.

**CALL**, to invite, from *kalcoo*, to call, which occurs about 150 times, and *proskaleoo*, to call to one, about 30 times.

**CALLED**, *klectos*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

**CALLING**, *klesis*, profession, occurs 11 times, and is used once to designate a common trade. 1 Cor. vii. 20, and in all the rest the Christian's calling.

**CALVARY**, or GOLGOTHA, [*the place of a skull*,] a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It



## TO THE NEW TESTAMENT.

- is memorable as the place of our Lord's crucifixion. Luke xxiii. 33.
- CAMEL**, [*carrier*,] a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore. (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain out a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.
- CANA**, [*zeal, possession*,] a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil*. Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage at which Jesus performed his first miracle. John ii. 1-11.
- CANAAN**, [*merchant, trader*,] the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries is generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21-24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7; xiii. 14-17; xv. 18-21; xvii. 8; Gal. iii. 16-18; its boundaries described, Exod. xxiii. 31; Num. xxxiv. 1-12; Josh. i. 3, 4; conquered by Joshua, Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names, *Canaan*, Gen. x. 15-20; xi. 31. *Land of Promise*, Heb. xi. 9; *Land of the Hebrews*, Gen. xi. 15; *Land of Israel*, frequently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.
- CANDACE**, [*who possesses contrition*,] the name of an Ethiopian queen, Acts viii. 27.
- CANDLESTICK**, or **LAMPSTAND**, made of pure gold, stood in the tabernacle, on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.
- CAPERNAUM**, [*the field of repentance, city of comfort*,] a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12-15; ix. 1; xi. 20-24; xvii. 23; Mark i. 21-35; ii. 1; John vi. 17, 59.
- CAPPADOCIA**, [*a sphere*,] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.
- CASTOR and POLLUX**, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xxviii. 11.
- CAPTIVITY**. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9-12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others, a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.
- CEDRON**, or **KIDRON**, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40; John xviii. 1.
- CENCHREA**, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church, Rom. xvi. 1.
- CENTURION**, a Roman commander of a hundred soldiers, Matt. viii. 5-18; xxvii. 54; Luke vii. 2-10; xxiii. 47; Acts x. 27, 40.
- CEPHAS**, [*a rock, or stone*,] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.
- CHALCEDONY**. See **PRECIOUS STONES**.
- CHARGE of Jesus** to the apostles, Matt. x.

## ALPHABETICAL APPENDIX

1, &c.; to the seventy, Luke x. 1-12; to Peter, John xxi. 15-19; to the apostles before his ascension, Matt. xxviii. 18-20; Mark xvi. 15, 16; of Paul to the elders of Ephesus, Acts xx. 17-35.

*Charges with them*, Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazaritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

**CHARRAN**, or **HARAN**, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.

**CHASTITY**, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job xxxi. 1-11.

**CHERUB**, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i. x; Rev. iv; as images wrought in tapestry, gold, or wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xli. 25; as having a plurality of faces, Exod. xxv. 20; Ezek. x. 14; xli. 18; and wings, 1 Kings vi. 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like man in form, full of eyes, and with a four-fold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23-30; viii. 6. It is probable that the *seraphim* of Isaiah (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately disinterred by Layard at Nineveh, were imitations of the Hebrew cherubs.

**CHIEF CAPTAIN of the Band**; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

**CHILDREN**, to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xii. 1; xv. 5; xxii. 22; Eph. vi. 1; Col. iii. 20; example of Jesus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3; smiting of parents punishable with death, Exod. xxi. 15; Lev. xx. 9; Deut.

xxi. 18; Jesus calls his disciples children, John xiii. 33; Christians called so by the apostles, Gal. iv. 19; 1 John ii. 1.

**CHILDREN** "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt. ix. 15.

"of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

"of the prophets,"—their disciples, pupils, followers, Acts iii. 25.

"of the resurrection," Luke xx. 36. A term equivalent to "the raised up."

**CHINNETH**, Lake of, the same as Gennesareth,—which see.

**CHIOS**, [*open or opening*,] an island of the Aegean sea, over against Smyrna, now called *Scio*. Acts xx. 15.

**CHLOE**, [*green herb*,] a Corinthian convert mentioned 1 Cor. i. 11.

**CHORAZIN**, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

**CHOSEN**, *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

**CHRIST**. (See *Anointed*.) A Greek word answering to the Hebrew word, *Messiah*, and signifying the anointed or consecrated one, the *Messiah*—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellative, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, *CHRIST* is sometimes used as a proper name instead of *JESUS*.

*Christs, False*. Our Savior predicted that many false Messiahs would come. Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coziba lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

**CHRISTIAN**, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26; xxvi. 28; 1 Pet. iv. 16, and was a name given at Antioch to those who believed Jesus to be the Messiah.

**CHRYSOLITE**. See *PRECIOUS STONES*.

**CHRYSOPHRASUS**. " "

**CHURCH**. See *CONGREGATION*.

**CILICIA**, [*which rolls or overturns*,] a country in the south of Asia Minor, at the east of the Mediterranean Sea; its capital was Tarsus. Acts xxi. 39.

**CIRCUMCISION**, a *cutting around*, because

## TO THE NEW TESTAMENT.

- in this rite the foreskin was cut away. This rite was given to Abraham, as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.
- CITY, Babylon,** the Great City, Rev. xi. 8; xiv. 8; xvi. 19; xvii. 18; xviii. 10, 16, 19, 21; *Jerusalem*, the Great City, Rev. xxi. 10; the Holy City, Rev. xi. 2; xxi. 2; xxii. 19. A city is the symbol of a corporate body, under one and the same police.
- CLAUDA,** [*a lamentable voice*,] a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.
- CLAUDIA,** [*lame*,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.
- CLAUDIUS.** See **CÆSAR**.
- LYSIAS,** the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 26.
- CLEAN and UNCLEAN,** terms used in a ceremonial sense; applied to certain animals, and to men in certain cases, by the law of Moses, Lev. xi. xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely arbitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practice of moral purity, Lev. xi. 13-45; xx. 24-26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.
- CLEMENT,** [*mild, gold, merciful*,] mentioned Phil. iv. 3.
- CLEOPAS,** [*the whole glory*,] the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xxiv. 18, was probably a different person.
- CLOUD,** an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betoken the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Psalms xviii. 11, 12; xcvi. 2; and of Christ, Rev. xiv. 14-16.
- "*of witnesses*," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.
- CLOVEN TONGUES,** Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.
- CNIDUS,** [*dedicated to Venus*,] a city and promontory of Asia Minor, Acts xxvii. 7.
- COAL,** usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.
- COAT.** The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23. Such coats are still worn by Arabs, and are considered of great value.
- COCK-CROWING,** In Matt. xxvi. 34, our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 38. But according to Mark xiv. 30, he says, "before the cock crow *twice*, thou shalt deny me *thrice*." These passages may be reconciled by observing that ancient Greek and Latin authors mention *two* cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the *general sense* of our Savior's warning to Peter, refers; but Mark more accurately recording his *very words*, mentions the *two* cock-crowings.
- COHORT,** a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.
- COLLECTION** for poor believers, Acts xi. 29; Rom. xv. 26-28; 1 Cor. xvi. 1; 2 Cor. viii. 1-4; ix. 1.
- COLOSSE,** [*punishment, correction*,] a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called Chonos.

## ALPHABETICAL APPENDIX

**COLOSSIANS**, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

**COLT**, "*the foal of an ass*." The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a previous understanding or acquaintance with the owners of him; for he adds, "If any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him." (ver. 33, 34.) "**AND THEY**," (the owners,) "let them go," Mark xi. 6.

**COMFORTER**, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

**COMMON**, profane, ceremonially unclean. The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

**COMMON**, "had all things common" Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

**CONCISION**, [*cutting*], a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

**CONGREGATION**, *ekklesia*, occurs 114 times, and is derived from *ekkaleo*, I call out. It is an assembly of the called. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one

place constitute the Christian congregation in that place.

**CONSCIENCE**, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *sunēidesis*, compounded of *sun*, together, and *eideo*, to see or know,—in Latin *conscio*; whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear or void of offence*, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

**CONTENTMENT** recommended, Prov. xxx. 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen. xxxiii. 9; 2 Sam. xix. 35-37; 2 Kings iv. 13; Phil. iv. 11.

**CONVERSATION**, edifying, recommended, Matt. xii. 35; xxiv. 14-32; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3-7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

**COOS**, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrates*, the famous physician, and *Appellos*, the eminent painter, were natives of this island. It is now called Stanchio.

**COPPER**, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

**CORBAN**, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11-13.

**CORINTH**, [*which is satisfied, beauty*], a celebrated city of Greece, in the north part of the Peloponnesus, on the isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.

**CORINTHIANS**. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached here for two years. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His chief design appears to have been to support his own authority, dignity, and reputation; to vindicate himself the calumnies of the factious; and to diminish the credit and influence of their

## TO THE NEW TESTAMENT.

aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul having tested his power in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

**CORNELIUS**, [*of a horn*,] a pious Roman centurion, stationed at Cæsarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

**CORNER-STONE**, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

**COUNCIL**, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers the *Sanhedrim*. This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they

delivered our Savior to Pilate, demanding his death.

**COVENANT**, *diatheke*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9-17. God's covenant with Abraham, xvii. 2-9. The Sinaitic law was another covenant, Deut. iv. 13. The *new* and *better* covenant mentioned Heb. viii. 6, 8, 10.

**COVETOUSNESS**, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9; *censured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatenings against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii. 5; 1 Tim. vi. 9, 10.

**CRESCENS**, [*growing, increasing*,] a person mentioned 2 Tim. iv. 10.

**CRETANS**, inhabitants of Crete, Titus i. 12.

**CRETE**, [*fleshly*,] an island at the mouth of the Egean sea, between Rhodes and Peloponnesus. Acts xxvii. 7. It is now called *Candia*.

**CRISPUS**, [*curled*,] the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 6; and baptized by him, 1 Cor. i. 14.

**CROSS**, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion. Mark viii. 34; Matt. xvi. 24.

**CROWN**, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix. 12, meaning his future ineffable grandeur and sovereignty. *Crown of life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet. v. 4; also incorruptible, 1 Cor. ix. 25.

**CRUCIFY**, to put to death by the cross. *figuratively*, it means to subdue our evil propensities.

**CRUCIFIXION, HOUR OF**.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with

## ALPHABETICAL APPENDIX

- the letter sigma, which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmuler, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difficulty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.
- CRYSTAL**, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxxvi. 30; and *ice* in Job vi. 16; xxxviii. 29, and Ps. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xxii. 1.
- CUBIT**, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.
- CUMMIN**, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xxiii. 23.
- CUP**. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 13; xlv. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Ps. xi. 6; xvi. 5; xxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Ps. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Ps. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.
- CURSE**, after the fall, Gen. iii. 14-19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13-26; of the Israelites, if disobedient, Lev. xxvi. 14-39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Ps. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.
- CYPRUS**, [*fair, fairness*,] a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xxvii. 4.
- CYRENE**, [*a well, coldness*,] a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xl. 10.
- CYRENIUS**, [*one who governs*,] a governor of Syria. Luke ii. 2.
- DALMANUTHA**, [*bucket, branch*,] a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.
- DALMATIA**, [*deceitful lamps*,] the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.
- DAMARIS**, [*little woman*,] an Athenian lady, who was converted by Paul, Acts xvii. 34.
- DAMASCENES**, [*of Damascus*,] 2 Cor. xi. 32.
- DAMASCUS**, [*similitude of burning*,] the most ancient city on record, and long the capital of Syria: first mentioned in Gen. xiv. 15; xv. 2; and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 80,000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.
- DANIEL**, [*judgment of God*,] called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 624. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14; xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole earth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book. Matt. xxiv. 15; of which there is the strongest evidence, both internal and external.
- DARKNESS**, supernatural, Exod. x. 21-23; Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.
- DAVID**, [*beloved*,] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem. B. C. 1109; and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts*.

## TO THE NEW TESTAMENT.

**DAY.** The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule; one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8; and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment; and "last days," to the time of Messiah's reign, Isa. ii. 2; Micah. iv. 1.

**DEACONS, *diakonoi*,** minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

**DEAD SEA, SEA OF SODOM, SALT SEA, or LAKE ASPHALTITES,** a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

**DEAD PERSONS,** insensible, and know not anything, Job iii. 18; xiv. 21; Psa. vi. 5; lxxxviii. 10-12; cxv. 17; cxlvi. 4; Eccl. ix. 5; xii. 7; Isa. xxxviii. 18; shall be raised, Job xix. 26, 27; Psa. xlix. 15; John v. 25; Rev. xx. 12. Instances of the dead raised; by Elijah, 1 Kings xvii. 17-23; by Elisha, 2 Kings iv. 18-37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1-44; by Peter, Acts ix. 40, 41; by Paul, xx. 10-12.

**DEATH,** how it came into the world, Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6-20; lxxxix. 48; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11-14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13-16; is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1-5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

**DEBTS** to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21-35.

**DECAPOLIS, [ten cities,]** a district of country comprising ten cities, lying chiefly to the east of Jordan, and the lake of Tiberias.

**DELUGE.** See FLOOD.

**DEMAS, [popular,]** a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

**DEMETRIUS, [belonging to coin,]** a

silversmith of Ephesus, and an idolator for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

**DEMON,** from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *dacemoon*, knowing; Eusebius, from *deimainoo*, to be terrified; and Proclus, from *daioo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as Dr. George Campbell well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

**DEMONIACS,** demonized persons, or those who were supposed to have a demon or demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.

**DENARIUS,** the principal silver coin of the Roman, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine, Matt. xx. 2, 9.

**DERBE, [a sting,]** a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 16 or 20 miles east of Lystra.

**DESERTS,** applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.

**DEVIL, from *dicbolos*,** occurs some 30



## ALPHABETICAL APPENDIX

- times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.
- DIADDEM**, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.
- DIAMOND**. See **PRECIOUS STONES**.
- DIANA**, or **ARTEMIS**, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building and was one of the seven wonders of the world.
- DIDYMUS**, [*a twin*,] the surname of Thomas. John xxi. 2.
- DIONYSIUS**, [*divinely touched*,] a member of the Areopagus at Athens, and a convert of Paul. Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."
- DIOTREPHES**, [*nourished of Jupiter*,] mentioned 3 John 9.
- DIP**, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hands in the dish. For fluid substances they have spoons. John xii. 26.
- DISCIPLE**, a learner, or follower of another. John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 18; Acts vi. 1.
- DISPENSATION**, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nemos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 19 times.
- DOG**. To call a person a *dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles, it was not "proper to give the children's bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barkings, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to cavilling, unprincipled teachers, Phil iii. 2; and to such as are excluded from the holy city, Rev. xxii. 15.
- DOOR**, the symbol of opportunity, way of access or introduction. John x. 7.
- DORCAS** in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36-42.
- DRACHMA**, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.
- DRAGON**, signifies a large fish, as the whale, or a crocodile, or a great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.
- DRESS**, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c.; 1 Tim. ii. 9; 1 Pet. iii. 3.
- DRINK**, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God, is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh and drink the blood* of the son of man," is to imbibe, that is, cordially receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbol of his body and blood, in the ordinance of his own appointment. Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.
- DRUNKENNESS**, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; examples, Gen. ix. 21; xix. 33, 35; 1 Sam. xxv. 36; 1 Kings xvi. 9; xx. 16.
- DRUSILLA**, [*watered by the dew*,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.
- DUST**. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.
- EARNEST**, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, which God bestowed on the *apostles*; and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were earnest of far superior blessings



## TO THE NEW TESTAMENT.

in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."

**EARTH.** The original word in both Hebrew and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc. It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

**EARTHQUAKE,** in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.

**EAST,** towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xlvii. 11; Matt. ii. 1, 2.

**EAT.** See **DRINK.** The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4-7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.

**EDIFICATION,** a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12-26; 1 Thess. v. 11; Heb. x. 24.

**EGYPT,** [*that binds or oppresses,*] bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.

**ELDERS,** *presbuteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbuterion*, presbytery.

*Presbuterion*, occurs three times; in Luke xxii. 66, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

*Presbuteros*, an *Elder*, which occurs 67 times, and is applied to seniors, or persons advanced in years, ancients, an-

cestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1-7; Titus i. 5-9.

**ELECTION,** *eklogēe*, choice, chosen, approved, beloved; it occurs only 7 times. See **CHOSEN**.

**ELIJAH,** or **ELIAS**, [*God is my Lord,*] a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii-xix; xxi. 17-29; 2 Kings i; ii. 1-14; ix. 36; x. 10, 17; 2 Chron. xxi. 12-15; Luke iv. 25, 26; Rom. xi. 1-5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke, i. 17; but was not actually that prophet. John i. 21-24.

**ELISABETH**, [*oath of God,*] the wife of Zacharias, mother of John the Baptist, Luke i. 5.

**ELISHA**, [*salvation of God,*] a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15-21; 2 Kings ii. 3, 11-27; iv. ix; Luke iv. 27.

**ELIUD**, [*God is my praise,*] Matt. i. 14.

**ELMODAN**, [*God of measure,*] Luke iii. 27.

**ELYMAS**, [*a magician,*] or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

**EMBALMING**, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. 1. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.

**EMERALD.** See **PRECIOUS STONES**.

**EMMAUS**, [*people despised,*] a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

**ENEAS**, [*laudable,*] Acts ix. 33.

**ENEMIES**, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 41; Luke vi. 27-36; Rom. xii. 14-21; examples, Job xxxi. 29-31; 1 Sam. xxiv; xxvi; Psa. xxxv. 4-15; Luke xxiii. 34; Acts vii. 60.

**ENMITY**, spoken of Gen. iii. 13; Rom. viii. 7; James iv. 4.

**ENOCH**, [*dedicated, disciplined,*] son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18-24; Luke iii. 37; Heb. xi. 5; Jude 14, 15.

**ENON**, [*cloud, his fountain,*] a place near Salim, west of the Jordan, where John baptized. John iii. 23.

## ALPHABETICAL APPENDIX

**ENVY** condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9; 1 Pet. ii. 1.

**EPAPHRAS**, [*agreeable*,] mentioned Col. i. 7; iv. 12.

**EPAPHRODITUS**, [*agreeable, handsome*,] one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25; iv. 18.

**EPENETUS**, [*laudable*,] Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

**EPHESIANS**, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory*," and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Scythians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

**EPHESUS**, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

**EPHRAIM**, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

**EPICUREANS**, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

**EPISTLE**, or **LETTER**. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations. Rev. ii. iii., are

called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design, and parties* addressed.

The *arrangement* of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

### EPISTLES OF PAUL.

1 Thess.,	from Corinth,	A. D.	52
2 Thess.,	" "	"	52
Galatians,	" "	"	52
1 Corinthians,	" Ephesus,	"	57
Romans,	" Corinth,	"	57
2 Corinthians,	" Philippi,	"	58
Ephesians,	" Rome,	"	61
Philippians,	" "	"	62
Colossians,	" "	"	62
Philemon,	" "	"	63
Hebrews,	" Italy,	"	63
1 Timothy,	" Macedonia,	"	64
Titus,	" "	"	64
2 Timothy,	" Rome,	"	65

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not agreed on these dates, and there is great difficulty in deciding as to some of them.

*Epistles of "commendation"* were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

**EQUITY**, the great or golden rule, Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 8.

**ERASTUS**, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 26.

**ESAU**, [*formed, finished*, or according to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21-34; xxvi. 34, 35; xxvii.; xxviii. 6-9, &c.; Heb. xi. 20; xii. 16, 17.

**ESLI**, [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

**ESPOUSALS**, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only betrothing, or making a matrimonial engagement. Matt. i. 18; Luke i. 27; 2 Cor. xi. 2.

**ESRON**, [*the dart of joy*,] mentioned Matt. i. 3.

**ETERNAL**, *aionios*, rendered in the common version eternal, and everlasting. is the adjective form of the word *aion*, age, and must be related to it in meaning. There is no equivalent word in English by which *aionios* can be exactly rendered. See AGE.

**ETHIOPIA**, [*in Hebrew, Cush, blackness, in Greek, heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assuan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

**EUBULUS**, [*prudent*,] mentioned 2 Tim. iv. 21.

## TO THE NEW TESTAMENT.

**EUNICE**, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

**EUODIAS**, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

**EUNUCH**, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3-5; Matt. xix. 11, 12; Acts viii. 27.

**EUPHRATES**, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xlii. 1-8; Rev. ix. 14; xvi. 12.

**EUROCLYDON**, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Loranter*.

**EUTYCHUS**, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below, Acts xx. 5-12.

**EVANGELIST**, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel. Philip, one of the seven deacons, is termed *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Euangelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

**EVE**, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26-31; ii. 18-25; iii. 1; iv. 1, 2, 25; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

**EVENING**. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxviii. 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

**EVIL**, sometimes signifies punishment; in which sense, and in which only, God is said to create it. Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God cannot be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man." James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satan*. See Matt. v. 37; vi. 12; xiii. 19; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 3.

**EXACTION** censured, Deut. xv. 2; Matt. xviii. 28; Luke iii. 13.

**EXAMINATION** of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; xv. 17, 18; 1 Cor. xi. 28.

**EXCLUDE**, or **EXCOMMUNICATE**, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits.—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

**EXHORTATION**, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A christian duty. Acts xi. 23; xiii. 15; xv. 23; Rom. xii. 8; 1 Cor. xiv. 2.

**EYE**. In most languages this important organ is used by figurative application, as the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xxii. 9; "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, *eyes* denote his infinite knowledge, Prov. xv. 3; Psa. xi. 4; watchful providence, Psa. xxxii. 8; *omnipresence*, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the *understanding*. Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be *opened*, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and sealed up, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biased, that it cannot discern between good and evil. Isa. xlv. 18; Acts xxviii. 27; Rom. xi. 10.

**FABLES**, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

**FACE**, in Scripture, is often used to denote *presence* in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. cxxi. 16; lxxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the *faces* of the cherubim, the symbol of the divine presence.

**FAIR HAVENS**, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

**FAITH**, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuoo*, I believe, 246 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul

## ALPHABETICAL APPENDIX

defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God." Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 16; Acts xxvi. 6, 22; xxviii. 20, 23, 31.

**FAN**, an instrument for separating chaff from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

**FASTING** mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5-14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

**FATHER**. This word, besides its obvious and primary sense, bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote; is also applied as a title of respect to any head, chief, ruler, or especially to kings, prophets, and priests; and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchal times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

**FAULT**, treatment of, in a brother, Matt. xviii. 15-17; Gal. vi. 1, 2; to be mutually confessed, James v. 16.

**FELIX**. [*happy*.] the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

**FELLOWSHIP**, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other, 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 13; xv. 27; 2 Cor. viii. 4; ix. 13; Gal. vi. 6; Phil. i. 5; iv. 15; Heb. xiii. 16.

**FESTIVALS**, occasions of public religious observances, recurring at certain set times, among the Hebrews The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of

*Pentecost* or of *Weeks*, fifty days after the *Passover*. 4. The *Feast of Trumpets*, held on the first and second days of *Tizri*, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of *Tizri*, or September. 6. The *Feast of In-gathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2; and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin; one of which is mentioned, John x. 22: the *Feast of the Dedication*, established by Judas Maccabees, B. C. 176, to commemorate the cleansing of the temple, after its profanation by Antiochus. Another feast, was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.

**FESTUS**, [*festival, joyful*.] successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv; xxvi.

**FIERY DARTS**, javelins or arrows having combustible matter at the lower part, which being set on fire were darted against the enemy, or into towns to burn them.

**FIG-TREE**, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having leaves but no fruit; (for on the fig-tree fruit appears before the leaf;) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

**FIGURE**, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

**FILTH**, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches who, being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

**FIRE**, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven." "fire of the Lord."

## TO THE NEW TESTAMENT.

usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcases; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

**FIRST.** 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence.

**FIRST-BORN** or "**FIRST-BEGOTTEN** of every creature" may mean "*chief* of the whole creation." Col. i. 15.

**FIRST-FRUITS.** The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxxiii. 16, 19. Christ is called the *first-fruits* of them that slept, 1 Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia, 1 Cor. xvi. 15.

**FISHERMEN**, most of the apostles probably were, Matt. iv. 8; Mark i. 16; Luke v. 1-11.

**FISHES**, miraculous draughts, Luke v. 6; John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15-21; xv. 32-39; John vi. 5-14.

**FLAX**, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

**FLESH**, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

**FLOOD**, or **GENERAL DELUGE**, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

**FOLLOW** "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *whithersoever* they should lead. See 2 Sam. xv. 21.

**FOOD.** The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seem to have been moral, political, and physiological; and particularly to keep Israel distinct from other people, Lev. xx. 24-26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antediluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man. Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

**FOOL.** The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

**FORBEARANCE** recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. l. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

**FOREHEAD.** Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

**FOREKNOWLEDGE**, *prognosis* occurs twice, Acts ii. 23; 1 Pet. i. 2; *prognosko*, I foreknow, occurs five times, Acts xxvi. 5; Rom. viii. 29; xi. 2; 1 Pet. i. 20; 2 Pet. iii. 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

**FORGIVENESS** promised, Isa. lv. 7; Luke i. 77; xxiv. 47; Acts ii. 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii. 18; James ii. 13.

## ALPHABETICAL APPENDIX

- FORNICATION** means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11. 4. Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.
- FORTUNATAS**, [*lucky, fortunate*,] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.
- FOX**, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.
- FRANKINCENSE**, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev. viii. 32.
- FROGS**, plague of. Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Osiris, and was produced by the Nile, which also esteemed as peculiarly sacred; thus Jehovah used their very rods as a means to punish them.
- FRUGALITY** recommended, Prov. xviii. 9; John vi. 12.
- FRUITS** used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10; Gal. v. 22, 23; Phil. i. 11; James iii. 17.
- FULNESS OF TIME**, *pleroma ton chronon*, the fulness or completion of any period of time, Gal. iv. 4; Eph. i. 10. The completion of the period which was to precede the Messiah.
- FULNESS OF GENTILES**. The completion of the salvation of the Gentiles, during the present dispensation.
- FURLONG**, the eighth part of a mile, Luke xxiv. 13; John vi. 19; xi. 18.
- GABBATHA**, [*high, elevated, or the pavement*,] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently *outside* of the prætorium.
- GABRIEL**, [*the mighty one of God*,] the angel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.
- GADARA**, the chief city of Peræa, in Cælo-Syria, a few miles east of the Lake Tiberias. Mark v. 1.
- GADARENES**, the inhabitants of Gadara. Luke viii. 26.
- GAIUS**, [*lord, earthy*,] the name of one or two eminent Christians, mentioned Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John 1.
- GALATIA**, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycaonia, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia. It took its name from the Gauls who settled there 280 years B. C.
- GALATIANS**, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.
- GALILEE**, [*wheel, heap*,] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 6; Acts ii. 7.
- Sea of. See GENNESARETH.
- GALL**, a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.
- GALLIO**, [*who lives on milk*,] proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.
- GAMALIEL**, [*recompense of God*,] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.
- GARDEN**, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.
- GARMENTS**. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or haircloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be *clothed in white*, denotes prosperity or victory. To put on *clean garments* after washing signifies freedom from care and evil, together with honor and joy.
- GATE**, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and

## TO THE NEW TESTAMENT.

- palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.
- GAZA**, [*strong, or a goat*,] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.
- GEHENNA**, the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment.
- GENEALOGY**, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.
- GENERATION**, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons then living contemporary with Christ.
- GENNESARETH**, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.
- GENTILES**, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.
- GENTLENESS**, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 24; Titus iii. 2. *Christ* an example, 2 Cor. x. 1; the *apostles*, 1 Thess. ii. 7.
- GERGESENES**, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.
- GETHESEMANE**, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xxii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees. Matt. xxvi. 30-46.
- GIFT OF THE HOLY SPIRIT**. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10; Rom. v. 15, 17; 2 Cor. ix. 15; Eph. iii. 7; iv. 7; Heb. vi. 4;—in all 11 times.
- GLORY**. It is believed that the classical Greek writers never use *dora*, in the sense of *light* and *splendor*, though it often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xxiv. 17; xl. 34, 35. The *Shekinah* was a peculiar display of the glory of God, Exod. iii. 2-5; xiii. 21, 22; Lev. xvi. 2; 2 Chron. vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; Rom. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.
- GLUTTONY** censured, Deut. xxi. 20; Prov. xxiii. 1, 20; xxv. 16; 1 Pet. iv. 3.
- GNASHING** of teeth, rage, Psal. xxxv. 16; Acts vii. 54; anguish, Psal. cxli. 10; Matt. viii. 12; xiii. 42, 50; xlii. 13.
- GNAT**, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides! who strain (or filter) out a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.
- GOD**, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Yahveh*.) and *Elohim*. Dr. Havernick defines *Jehovah* to be the *Existing One*, and considers *Elohim*, though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, he regards as the revealed *Elohim*, the Manifest. Only Personal, and Holy *Elohim*; *Elohim* is the Creator, *Jehovah* the Redeemer, &c. In a subordinate sense the term *Elohim*, or gods, is applied to angels, Psal. xcvi. 7; Heb. i. 6; to judges or great men, Exod. xxii. 28; Psal. lxxxi. 1;

## ALPHABETICAL APPENDIX

- John x. 34, 35; 1 Cor. viii. 5; and to idols. Deut. xxxii. 17.
- GOG** and **MAGOG**, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.
- GOLD**, employed as a comparison, Psal. xix. 10; as a simile, Job xxiii. 10; 1 Pet. i. 7; Rev. xxi. 18, 21.
- GOLGOTHA**, [*a heap of skulls*.] See **CALVARY**.
- GOMORRAH**, [*rebellious people*.] See **SODOM**.
- GOSPEL**, *euangelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euangelion* occurs 76 times; *euangelizo*, to proclaim good news, 56 times; from which also *euangelistai*, evangelists, one who tells glad tidings. Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5.
- GRACE**, *charis*, favor and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."
- GRASS**, in the common version, generally signifies *herbage*, or shrubs not included under the term tree. Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.
- GRAVE**. See **TOMB** or **SEPULCHER**.
- GRECE**, In Hebrew *Javan*, Isa. lvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 356 from east to west. Few countries are more favored by nature, as to soil, climate, and production. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21-25; x. 20; xi. 2; Zech. ix. 13; Acts xx. 2.
- GRECIANS**, Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19-21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general, Acts xx. 21; Rom. i. 16; 1 Cor. i. 22-24.
- GUEST-CHAMBER**, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.
- HABAKKUK**, [*a favorite*.] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.
- HADES**, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible, or obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meaning, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; *a state of death*; *the dominion of death*. To translate *hades* by the word *hell*, as is done ten times out of eleven in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell* only denoting what was **SECRET** OR **CONCEALED**, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition to it at the present day by no means expresses it.
- HAGAR**, [*a stranger*.] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1, &c.; Gal. iv. 22-31.
- HAGGAI**, [*solemn feast*.] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.
- HAIL**, a symbol of violent enemies, Isa. xxviii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 7.
- HAIR**, precepts regarding it, 1 Cor. xi. 14-16; 1 Tim. ii. 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.
- HALLELUJAH** or **ALLELUIA**. See **ALLELUIA**.
- HAND**, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was account-



## TO THE NEW TESTAMENT.

ed the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

**HARLOT, or PROSTITUTE**, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

**HARVEST**, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix. xiii; John iv. 35.

**HATE**. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated," that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26 is to be understood.

**HATRED** condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

**HEAD**, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

**HEAR**, to receive the sounds by the ear. To hear the word of God, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2.) to yield to a willing assent, with a firm purpose to believe and obey it. John viii. 47. God is said to hear prayer when he grants our requests.

**HEARING**, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

**HEART**, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed, Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the

heart mentioned in Scripture is *faith*. Acts xv. 9.

**HEAVEN**. The Jews spoke of three heavens;—(1.) The atmosphere, or lower region of the air, in which birds and vapors fly. Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of heaven" is the same as the kingdom of God, Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Ps. lxxii; Dan. vii. 14, 27; Matt. xxv. 31-34.

**HEBER**, [*one that passes*,] the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of *Hebrews*.

**HEBREWS**, [*descendants of Heber*,] the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

—Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63-65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostacy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in-point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

**HEIR**, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will*; an important and delightful consideration.

**HELL**, [*ascending, climbing up*,] the father of Joseph, the husband of Mary. Luke iii. 23.

**HELL**. See **HADES** and **GEHENNA**.

**HELLENIST**, a name given to persons of Jewish extraction, who nevertheless

## ALPHABETICAL APPENDIX

- talked Greek as their mother tongue. Acts vi. 1.
- HELMET**, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet*; the *hope* of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.
- HERESY**, *hairesis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.
- HERETIC**, *hairetikos*, factionist, sectarian, occurs but once, Titus iii. 10. One who makes a party or faction.
- HERMAS** and **HERMES**, [*mercury, gain*,] two disciples mentioned Rom. xvi. 14.
- HERMOGONES**, [*begotten of Murcury*,] and
- PHYGELLUS**, [*a fugitive*,] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.
- HEROD**, [*the glory of the skin*,] Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70. He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8,) in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.
- HERODIAN**, [*song of Juno*,] Paul's kinsman, Rom. xvi. 11.
- HERODIANS**, a class of Jews that existed in the time of Jesus Christ, whether of political or a religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxii. 16; Luke xx. 20.
- HERODIAS**, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.
- HIERAPOLIS**, [*holy city*,] a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*. . . . .
- HIRED**, "no man has hired us," Matt. xx. 7. Morior, the traveler, says that he saw, in the East, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.
- HIRELING**, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.
- HOLINESS**, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.
- HOLY**, persons, places, and things so called, which are *separated* to the Lord, Exod. xix. 6; Lev. xvi. 33; Num. xxxi. 6. 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."
- HONESTY** enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.
- HONEY**, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 8-18; 1 Sam. xiv; Matt. iii. 4.
- HONOR**, *timee*, occurs 43 times and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.
- HOPE**, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9-12. The *hope* of life in the age to come is founded on Christ, Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. iii. 6.
- HORN**, a symbol of strength, and a well-known symbol of a king.
- HORSE**, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.
- HOSANNA**, a form of acclamatory blessing or wishing well, signifying, Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"
- HOSEA**, [*a savior*,] the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 790 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.
- HOSPITALITY**, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.
- HOURLY**. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 19; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

## TO THE NEW TESTAMENT.

- HUMILITY** taught, Micah vi. 8; Matt. xviii. 4; xxiii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Phil. ii. 3, &c.
- HUNGER**, an established symbol of affliction. To "*hunger and thirst* no more," denotes a perpetual exemption from all affliction.
- HUSBANDS**, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.
- HYACINTH**. See **PRECIOUS STONES**.
- HYMENEUS**, [*nuptial, marriage*,] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.
- HYMNS** or **PSALMS**, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."
- HYPOCRITE**, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.
- ICONIUM**, [*I come*,] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 19; xvi. 2; 2 Tim. iii. 11.
- IDLENESS** censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word*," Matt. xii. 36, in the Greek means false, slandering, pernicious word.
- IDOL**, **IDOLATRY**, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.
- IDUMEA**, [*red, earthy*,] a country lying in the north of Arabia, and south of Judea. Mark iii. 18.
- IGNORANCE**, voluntary, censured, John iii. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13; but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.
- ILLYRICUM**. [*joy*,] a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Scлавonia. Rom. xv. 19.
- IMMANUEL**, [*God with us*,] a name given to our Lord Jesus Christ, Isa. vii. 14; Matt. i. 23.
- IMMORTAL**, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.
- IMMORTALITY**, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 16—applied exclusively to God, and the glorified bodies of the saints. See **INCORRUPTIBILITY** and **LIFE**.
- IMMUTABILITY**, unchangeableness, ascribed to God, Ps. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.
- IMPOSITION OF HANDS**, or **LAYING ON OF HANDS**. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt. xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase laying on of hands, "occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.
- IMPUTE**, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 16, &c.
- INCENSE**, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.
- INCORRUPTIBLE**, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52; also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.
- INCORRUPTIBILITY**, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.
- INFIRMITIES**. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay tender regard to the infirmities of others. Rom. xv. 1.
- INGRATITUDE** censured, Ps. vii. 4; cvl. 7; Prov. xvii. 13; 2 Tim. iii. 2; instances of, Gen. xl. 23; Judges viii. 34; 1 Sam. xviii. 6-30.
- INN**, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible; others have an attendant, who merely waits on travelers: and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.
- INSCRIPTION** or **SUPERSCRPTION**, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years is inscribed on the Arundel marbles. Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxviii. 8.
- INTERCESSION** of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii. 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23-33, &c.
- IRON**, a well known, strong, and useful

## ALPHARETICAL APPENDIX

- metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan, was of iron, Deut. iiii. 11.
- IRONY** or **SARCASM**, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.
- ISAAC**, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6-8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove* or *test* Abraham, in order that his faith, love, and obedience, might be manifest; and **NOT**, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.
- ISAIAH**, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The *Book* of Isaiah is remarkable for the elegance and sublimity of its language, and the many wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.
- ISCARIOT**, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.
- ISRAEL**, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.
- ISRAELITES**, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jeroboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28-39; Deut. iv. 27, 28; xxviii. 15-68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1-9; Isa. i. 26; iv. 2-6; xi. 11; xiv. 1-3; xviii. 2, &c.; Jer. xvi. 14, 15; xxxiii. 8; xxx. xxi. &c.; Hosea iii. 5; Amos ix. 14, 15, &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. ii. ix. 1-7; xxv. 6; xxvi. &c.
- ISSACHAR**, [*price, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14-18; born A. M. 2257.
- ITALY**, a celebrated country in the south of Europe, comprising a peninsula, in form resembling that of a boot, Acts xviii. 2.
- ITUREA**, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.
- JACINTH**. See **PRECIOUS STONES**.
- JACOB**, [*he that supplants*,] the younger son of Isaac and Rebecca, A. M. 2167, Gen. xxv. 26.
- JACOB'S Well**, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.
- JARIUS**, [*diffuser of light*,] chief of the synagogue at Capernaum, Mark v. 22-43; Luke viii. 41-56.
- JAMBRES**, [*the sea with poverty*,] a magician in Egypt who withstood Moses, 2 Tim. iii. 8.
- JAMES**, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.
- the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alpheus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.
- Epistle of, addressed to the twelve tribes of the Dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letters is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.
- JANNA**, [*who speaks*,] the father of Melchi, Luke iii. 24.
- JANNES**, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.
- JARED**, [*he who descends*,] one of the antediluvian patriarchs, Gen. v. 15-20; Luke iii. 37.
- JASON**, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5-9; Rom. xvi. 21.
- JASPER**. See **PRECIOUS STONES**.
- JEPHTHAH**, [*he that opens*,] his history, Judges xi.; xii. 1-17; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1 That person who met him on his return, should be Jehovah's and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law, Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and

## TO THE NEW TESTAMENT.

could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agrees the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk with (not for) her; that Jephthah "did with her according to his vow," and that "she knew no man."

**JEREMIAH**, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 42 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.

**JERICOH**, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm trees, and was once a large city, but now a mean village.

**JERUSALEM**, [*vision of peace*,] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

**JESSE**, [*to be, or who is*,] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 32.

**JESTING**, not to be used, Eph. v. 4.

**JESUS**, [*a savior*,] the Son of God, the Messiah, the Savior of the world. This name is composed of **YAH**, or **JAH**, *I shall be* and **SHUA**, *Powerful*;—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iasoue* is the salvation of JAH, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to hyper pan onoma*, ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesus Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

**JEW**, a name formed from that of Judah, and applied in its use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 5. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther

iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

**JOANNA**, [*grace or gift of the Lord*,] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

**JOB**, [*he that weeps*,] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

**JOEL**, [*that wills, commands*,] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah, and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 780 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

**JOHN**, [*the gift or favor of God*,] **THE APOSTLE** brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Ireneus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles*. He died at Ephesus at the age of 100 years, in the third year of Trajan.

**JOHN**, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master. John wrote chiefly of his *person and office*, and in refutation of errors which had sprung up.

—**Epistles** of. These letters appear to have written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

—**THE BAPTIST**, the forerunner of the Lord, the son of Zachariah and

## ALPHABETICAL APPENDIX

- Elisabeth.** He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he reproved him for the sin of adultery, Matt. xiv. 3-12.
- surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.
- a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.
- JONAH,** one of the minor prophets, who probably lived in the reign of Jehu B. C. 884 to 856. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39-41; xvi. 4; Luke xi. 29, 30.
- JOPPA,** [*beauty, comeliness,*] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 26-43; x. 5-8, 23.
- JORDAN,** a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor*," and the other "*Dan*," hence its name—and passes through lakes Merom and Gennesareth, and after a course of 150 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.
- JOSEPH,** [*increase, addition,*] the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22-24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.
- "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli; or, as we call it, *son-in-law*; hence called by Luke, the son of Heli, in virtue of his being Mary's husband.
- of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.
- called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.
- or **JOSES,** a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.
- or **JOSES,** surnamed Barnabas, Acts iv. 36.
- JOSHUA,** [*the lord, the savior,*] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.
- JOURNEY,** a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.
- JOY,** when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16-18. &c.
- JUBILEE,** an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.
- JUDAH,** or **JUDEA,** [*confessing, praise,*] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvii. 1.
- JUDAS** (the same meaning as Judah,) Iscariot, the traitor of the twelve apostles; the disciples who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.
- or **JUDE;** called also Thaddeus, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.
- JUDAS** of Galilee, mentioned Acts v. 37.
- surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.
- a Jew of Damascus with whom Paul lodged, Acts ix. 11.

## TO THE NEW TESTAMENT.

**JUDGES.** Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.

**JUDGMENT,** the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading. Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 28; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.

**JULIA,** [*downy*,] one whom Paul salutes, Rom. xvi. 15.

**JULIUS,** [*downy*,] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

**JUNIA,** [*youth*,] a female relative of Paul's, Rom. xvi. 7.

**JUPITER,** [*the father who helps*,] the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 35.

**JUSTIFICATION.** This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by *Christ*, Acts xiii. 39; by *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his *blood*, Rom. v. 9; by the *name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated "*justification*" in the common version, are *dikaiosis* and *dikaïoma*, signifying acquittal, forgiveness, absolution, deliverance from the consequences of sin.

**JUSTUS,** [*just, upright*,] mentioned Acts xviii. 7; Col. iv. 11.

**KEDRON,** [*the turbid*,] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

**KEY.** A symbol of power and authority, Rev. i. 18; Isa. xxii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

**KEYS** "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of *first* opening the door of the Gospel to both Jews and Gentiles. Acts ii. 14-42; x.

**KING,** a title applied in the Scriptures to *men*, Luke xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13-17; to *God*, 1 Tim. i. 17; vi. 15, 16; and to *Christ*, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 32-37; to *men* as invested with regal authority by their fellows; to *God* as the sole proper sovereign and ruler of the universe; and to *Christ* as the Son of God, the King

of the Jews, the sole Head and Governor of his Church.

**KINGDOM.** (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr. Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.

**KISS,** a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26; 1 Pet. v. 14.

**KNEELING,** a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.

**KNOW,** has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

**KNOWLEDGE,** wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

**LABOR,** the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men. Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9; iv. 11, &c.

**LAMB,** the well-known type and symbol of the Messiah. See Gen. xxii. 7, 8; Exod. xii. 3-5; Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6-13, &c.

**LAMECH,** [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28-31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

**LAMPS.** The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other

## ALPHABETICAL APPENDIX

- hand a pitcher, with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1-4.
- LANGUAGES** or **TONGUES**, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.
- LAODICEA**, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii. 14-22.
- LASCIVIOUSNESS** censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v. 19; Eph. iv. 19, &c.
- LASEA**, [*a rocky country*,] a city near Fair Havens, in the island of Crete, Acts xxvii. 8.
- LAW**, means a rule of conduct enforced by an authority superior to that of the moral being to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psal. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3-17; Rom. vii. 7, 12, 14, &c.
- LAWSUITS** among Christians, to be avoided, Matt. v. 38-42; 1 Cor. vi. 1-7.
- LAWYERS**, persons versed in the laws. These are mentioned only after the decline of the Mosaic institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 46-52.
- LAZARUS**, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentioned in a parable, Luke xvi. 20.
- LEAVEN**. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment to both liquids and solids. According to chemists, "Ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.
- LEBBEUS**, [*strong-hearted*,] a surname of the apostle Jude.
- LEGION**, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6200 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.
- LEP'ER**. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper; it was unlawful to eat with persons who had the leprosy.
- LEVI**, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew. Mark ii. 14.
- LEVITES**, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.
- LIBERTINES**. Jews who were free citizens or burgesses of Rome, Acts vi. 9.
- LIBYA**, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.
- LIFE**, property existence, either animal or rational. Natural life, valuable, Psal. xlix. 7-9; short and uncertain, Job vii. 16; xiv. 7-10; Psal. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12-57; Phil. iii. 20, 21, &c.
- LIGHT** created, Gen. i. 3-5, 11-19. Applied to God, 1 John i. 5; to Christ, John i. 9; to God's Word, Psal. cxix. 105; 2 Pet. i. 19; to the apostles, Matt. v. 14, 16; to Christians; Eph. v. 8. It is the well-known symbol of knowledge.
- LIGHTNING**, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3-5; Psal. xviii. 12, &c.
- LILY**, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.
- LINEN**, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton are found on the oldest mummies.
- LINUS**, [*nets*,] a person mentioned by Paul, 2 Tim. iv. 21.
- LION** "of the tribe of Judah." A lion



## TO THE NEW TESTAMENT.

- being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.
- LOAF**, The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.
- LOCUSTS**, an insect resembling a grasshopper, only much larger in size. The prophetic writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so-called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East by both rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.
- LOINS**, the lower region of the back. The orientals who wear long robes, are obliged, when they apply themselves to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.
- LOIS**, [*better*,] Timothy's grandmother, 2 Tim. i. 5.
- LONG HAIR**, Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten tresses*, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."
- LORD**, [*proprietor*,] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed **LORD**, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.
- LORD'S DAY**, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dionysius of Corinth, as quoted by Eusebius.
- LOT**, [*trapped up*,] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.
- LOTS**, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.
- LOVE** of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c.; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1-3; to Christ, its nature, Matt. x. 37-42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 1 Cor. xiii. &c.; of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.
- LUCIUS**, [*luminous*,] a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.
- LUCRE**, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.
- LUKE**, [*luminous*,] a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.
- The *Book of Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.
- LUKEWARMNESS** censured, Matt. viii. 21; Luke ix. 57-62; Acts xxvi. 29; Rev. iii. 15.
- LUNATICS**, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See **DEMONIACS**.
- LYCAONIA**, [*she wolf*,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6-20.
- LYDDA**, [*nativity*,] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.
- LYDIA**, [*magnet*,] a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.
- LYING**, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; iii. 1-7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1-11.
- LYSANIAS**, [*that drives away sorrow*,] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke i. 1.
- LYSIA** or **LYCIA**, [*dissolving*,] a province of Asia Minor, Acts xxvii. 5.
- LYSIAS**, [*dissolving*,] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31-40; xxii. 26-30; xxiii. 15-30.
- LYSTRA**, [*that dissolves or disperses*,] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken

## ALPHABETICAL APPENDIX

- for gods by those who heard them, Acts xiv. 6-23.
- MACEDONIA**, [*adoration*,] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9-xvii. 14; and visited Amphipolis, Neapolis, Appolonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia*.
- MAGDALA**, [*magnificent*,] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. c. Mary of Magdala.
- MAGI**, or **WISE MEN**, Matt. ii. 1-12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.
- MAGICIANS**, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.
- MAGISTRATES**, to be obeyed by Christians, Rom. xiii. 1-7; Titus iii. 1; 1 Pet. ii. 13-17.
- MALICE** forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.
- MALACHI**, [*messenger*,] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 27.
- MALCHUS**, [*king*,] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.
- MALE** nor **FEMALE**, Gal. iii. 38. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.
- MAMMON**, a Syriac word signifying *wealth*, and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.
- MAN**, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Ps. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10-23; Gal. v. 17; Eph. ii. 1-3; his mortality, Gen. iii. 19; Job vii. 10-14; Ps. lxii. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24; his life and dignity restored by Christ, John iii. 11, 15, 36; iv. 14; v. 25; v. 39, 40; x. 27, 28; x. 25; 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.
- MANAEN**, [*a comforter*,] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.
- MANNA**, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7-9; Ps. lxxviii. 23-25. Referred to, John vi. 31, 49, 58; Heb. ix. 4; Rev. ii. 17.
- MARANATHA**. See **ANATHHEMA**.
- MARK**, [*polite, shining*,] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant, Acts xii. 25; xiii. 5.
- The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eye-witness of our Lord's life.
- or **CHARACTER**: "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx. 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.
- MARKS** "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.
- MARRIAGE**, its institution, Gen. ii. 21-24; its nature, Matt. xix. 4-9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1-12; xxv. 1-10; sanctioned by his presence, John ii. 1-10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.
- MARS HILL**. See **AREOPAGUS**.
- MARTHA**, [*who becomes bitter*,] the sister

## TO THE NEW TESTAMENT.

of Lazarus and Mary, Luke x. 38-42; John xi. 1-12; xii. 2.

**MARTYR**, properly means a *witness*, and is applied in the New Testament:—  
1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.

**MARY**, [*exalted*,] Six persons of this name are mentioned in the New Testament:—  
1. The mother of Jesus. She was the daughter of Eli, of the royal family of David, Matt. i. 16; Luke i. 27; ii. 5.  
2. The sister of Lazarus, Luke x. 39. John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2. John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Joses, Simon, and Salome, called the brethren of our Lord; from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary, were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

**MASTERS**, their duty, Eph. vi. 9; Col. iv. 1; James v. 4; examples, Gen. xviii. 19; Matt. viii. 5-10; Luke vii. 2-10; Acts x. 2.

**MATTATHA**, [*gift*,] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

**MATTATHIAS**, [*the gift of the Lord*,] two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

**MATTATHAN**, [*the reins*,] son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.

**MATTHAT**, [*gift, he that gives*,] son of Levi, and father of Heli, Luke iii. 24.

**MATTHEW**, [*given, a reward*,] also named Levi, an apostle and evangelist, son of Alphaeus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 14; Luke v. 27. His narrative was probably written in both Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38-41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 188 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

**MATTHIAS**, [*the gift of the Lord*,] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas, Acts i. 23-26. Nothing is known of his subsequent career.

**MEASURING** into the Bosom. The eas-

tern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 8.

**MEDIATOR**, *Mesitees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6; ix. 15; xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

**MEEKNESS**, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12; and is ready to receive the truth, James i. 21; it is of unspeakable value, 1 Pet. iii. 4; shone conspicuously in Christ, 2 Cor. x. 1; Matt. xi. 29; Christians exhorted to it, Eph. iv. 2; 1 Tim. vi. 11; Titus iii. 2.

**MELCHIZEDEK**, [*king of righteousness*,] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4; Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded; hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

**MELITA**, [*affording honey*,] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xviii. 1.

**MERCURY**, [*to buy, or sell*,] one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

**MERCY**, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5; 1 Pet. i. 3; the duty of man, Luke vi. 36; x. 30-37; Rom. xii. 8; its reward, Psa. xxxvii. 27; Matt. v. 7; Luke vi. 35; James ii. 13.

**MERCY-SEAT** or **PROPIITIARY**, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 25, and by him we have access to the Father.

**MESOPOTAMIA**, [*between two rivers*,] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diabekir* and *Agesira*.

## TO THE NEW TESTAMENT.

**MESSIAH.** See ANOINTED and CHRIST.

**MICAH,** a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with this millennial kingdom and glory.

**MICHAEL,** [*who as God,*] the name given to one of the chief angels, who, in Dan. x. 13-21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7-9.

**MILE.** The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each; and reckoning each foot at 11.62 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.

**MILETUS,** [*red, scarlet,*] a seaport town of Asia Minor, 35 miles south of Ephesus. Mentioned Acts xx. 15-38.

**MILL.** The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num. xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day, throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower of the upper one convex. The lower stone was fixed and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

**MIND,** put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 28; viii. 6, 7; Col. ii. 18; James i. 8.

**MINISTER,** *Diakonos.* See DEACON. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*;) or superior.

**MINSTRELS,** flute-players, and singers at funerals, Jer. ix. 17-21; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

**MIRACLE,** that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an

adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

**MIRROR.** The oldest mirrors were made of metal. It was from such, contributed by the women, that the brazen laver was made, Exod. xxxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America the Mexicans were found to possess mirrors made of black vitrified lava, highly polished. The North Americans were found with mirrors of copper and silver.

**MITE** or **LEPTON**, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 59.

**MITYLENE,** [*purity,*] the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

**MNASON,** [*a diligent seeker,*] mentioned Acts xxi. 16.

**MODERATION:** enjoined, 1 Cor. vii. 20, 31; Phil. iv. 5.

**MODESTY** recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

**MONEY,** in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Bramah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce or silver, in value, about 60 cents. A *pound* was equal to 60 shekels. A *penny* or *didrachma*, one-fourth of a shekel, &c.

**MONEY-CHANGERS,** were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would of course, charge a commission upon all their transactions, and from our Savior's words it may be inferred were not distinguished for honest and fair dealing—"It was written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

**MONTH,** a space of time, which, if measured by the *moon*, (whence its name,) is called *lunar*; and if by the *sun*, is called *solar*. The Hebrew months commonly answer to two of our months, and take part of both. The following table shows the earliest beginning of each sacred month, according to Thurman's Astronomical Chronology:—

### *Name of Month.*

Abib—Exod. xiii. 4.  
Zif—1 Kings vi. 1.  
Siven—Esther viii. 9.  
Tammuz—Ezek. viii. 14.  
Ab.

### *Beginning with Days.*

1 mo.	March 22nd.	31
2 mo.	April 21st.	30
3 mo.	May 20th.	31
4 mo.	June 19th.	30
5 mo.	July 18th.	31

## ALPHABETICAL APPENDIX

Elul—Nehemiah vi. 15.  
 Ethanin—1 Kings viii. 2.  
 Bul—1 Kings vi. 38.  
 Chisleu—Zech. vii. 1.  
 Tebeth—Esther ii. 16.  
 Sebat—Zechariah i. 7.  
 Adar—Esther iii. 7.  
 Nisan—Esther iii. 7.

6 mo.	August 17th.	31
7 mo.	September 15th.	30
8 mo.	October 15th.	31
9 mo.	November 13th.	36
10 mo.	December 13th.	31
11 mo.	January 11th.	31
12 mo.	February 10th.	28
1 mo.	March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would of course, fix the commencement of all the other months one whole month later than is commonly done.

**MOON**, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night; numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and profaning of the holy city by the Gentiles, are reckoned by *months*; but the prophecy of the Witness by *days*; the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

**MOSES**, [*drawn out of the water*,] the lawgiver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

**MOTHER**, the female parent. Being "without father and without mother," Heb. vii. 3, means that the arents of Melchizekek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father, and thus shone out in beautiful superiority of other Eastern systems, in which women stand degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

**MOUNTAIN**. The principal mountains mentioned in Scripture are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or a capital city with its domains, or of a king, which is

the same. See *Psa. xxx. 7; Isa. ii. 2; xi. 9; Jer. iii. 23; li. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20*. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies. Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

**MOURNING** for sin, the evidence of repentance, *Psa. xxxviii. 6; li. 2; Matt. v. 4; 1 Cor. v. 2; James iv. 9*; for the dead, law concerning, *Deut. xiv. 1*; instances of, *Gen. 1. 3; Matt. ix. 23*.

**MOUTH**, as the organ of speech, signifies the words which proceed out of it, which in the sacred style are the same as commands and actions. "According to the commandment of Pharaoh," *Gen. xiv. 12*, is in the original, according to the *mouth* of Pharaoh; hence for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, *Exod. iv. 16; Jer. xv. 19*, in which sense it has a near equivalent in our expression "mouth-piece."

**MURDER** forbidden, *Exod. xx. 13; Deut. v. 17*; laws respecting it, *Gen. ix. 6; Lev. xxiv. 17*; instances, *Gen. iv. 8; 2 Sam. iii. 27; xx. 8-13, &c.*

**MURMURING** censured, *1 Cor. x. 10; Phil. ii. 14; Jude 16*; instances among the Israelites, *Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5*.

**MUSTARD-TREE**, or *SINAPI*, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. *Matt. xiii. 31*.

**MYRA**, [*I flow*,] one of the chief towns of Lycia, in Asia Minor. *Acts xxvii. 5*.

**MYRRH**, a favorite perfume, a gum ob-

## ALPHABETICAL APPENDIX

- tained from the myrrh tree, John xix. 39.
- MYISIA**, [*criminal*,] a province occupying the N. W. angle of Asia Minor, south of Bythynia, Acts xvi. 7, 8.
- MYSTERY**, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke viii. 10. The calling of the Gentiles is called a mystery, Col. i. 26, 27. The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were open to the senses; the other requires penetration and reflection.
- NAHSHON**, [*that foretells*,] mentioned Luke iii. 32.
- NAIN**, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. Luke vii. 11-15.
- NAKED**. This word is often used in a modified sense, to describe a person only partly clothed, Micah i. 8; John xxi. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.
- NAME**, when applied to God, often means his nature and attributes, that is, God himself. Psal. xx. 1; Prov. xviii. 10. His name to be revered, Exod. xx. 7; Lev. xix. 12; Psal. cxi. 9; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus. Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.
- NAPHTALI**, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in Josh. xix. 32-39. Alluded to Matt. iv. 13-16.
- NARCISSUS**, [*astonishment*,] a Christian at Rome, saluted by Paul, Rom. xvi. 11.
- NATHAN**, [*given*,] the son of David and Bathsheba, the father of Mattathia, Luke iii. 31. Also, a prophet in the time of David, 2 Sam. vii. 3, &c.
- NATHANAEL**, [*given of God*,] honorably mentioned, John i. 45-51. Probably the same as Bartholemew, one of the twelve apostles.
- NAZARENE**, [*kept, flower*,] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach; and as such, as well as a mere epithet of description, it is used in the New Testament.
- NAZARETH**, [*guarded, flourishing*,] a small city in the tribe of Zebulun, in lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. Luke ii. 51; iv. 16-29.
- NAZARITE**, [*a separated one*,] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, Num. vi. 1-21.
- NEAPOLIS**, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. Acts xvi. 11.
- NEW TESTAMENT**, or **NEW COVENANT**. See **COVENANT**.
- NICHOLAS**, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, Acts vi. 5.
- NICODEMUS**, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii; further mentioned, John vii. 50; xix. 39.
- NICOLAITANS**, [*conquerors of the people*,] This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived, Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.
- NICOPOLIS**, [*victorious city*,] a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii. 12.
- NIGER**, [*black*,] the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.
- NIGHT**, the time between evening and morning, and is a symbol of ignorance, Rom. xiii. 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1; Luke xii. 20.
- NINEVEH**, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 29th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes. Matt. xii. 41.
- NINEVITES**, the inhabitants of Nineveh, Luke xi. 30.
- NOAH**, [*repose*,] the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1056. Amidst

## TO THE NEW TESTAMENT.

the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28-32; vi-ix; honorably mentioned, Ezek. xiv. 14, 20; Heb. xi. 7.

**NUMBERS**, *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three* or *third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlix. 36. *Seven*—a large and complete, but uncertain indefinite number. In its Hebrew etymology it signifies fullness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.

**OATH**, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverently, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13. Matt. v. 34, 35; Jer. v. 7. Indeed it is held by some, that oaths ought not to be taken at all. Justin, Ireneus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

**OBEDIENCE**, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. l. 8, 13; li. 16; Isa. i. 11-15; Matt. ix. 13; xii. 7.

**OFFEND**, **OFFENCE**. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically, allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23; xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause, 1 Pet. ii. 8; Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9; ix. 19-27; x. 32, 33; how to be taken, Matt. xviii. 15-19.

**OFFERINGS**, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 13-17; Ezra. ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17-19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

**OIL**, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their

meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1-4; anointing, Exod. xxx. 22-38; xxxvii. 29. See **LAMPS**.

**OINTMENT**, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.

**OLD AGE**, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it, Titus ii. 2, 3.

**OLIVE-TREE**, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit, which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive trees. So were Zerubbabel and Joshua. Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaïos*, mercy, is derived from *elaia*, an olive.

**OLIVET**, or **MOUNT OF OLIVES**, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41-44; xxiv. 50, 51.

**OLYMPAS**, [*heavenly*], a Christian at Rome, saluted by Paul, Rom. xvi. 15.

**OLYMPIC GAMES**, allusions to them, 1 Cor. ix. 24-27; Phil. iii. 12-14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1-3.

**OMEGA**, the last letter of the Greek alphabet, proverbially applied to express the end. See **ALPHA**.

**ONESIMUS**, [*profitable, useful*], mentioned Col. iv. 9; Philemon 10-21.

**ONESIPHORUS**, [*profit-bringer*], a christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

**ONYX**. See **PRECIOUS STONES**.

**ORACLE**, something delivered by supernatural wisdom. The "most holy place" in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5-19. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

## ALPHABETICAL APPENDIX

**ORDAIN**, *horizo*; to limit, to bound, to mark out, hence to the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poico*, to make or appoint; and we have *kathistemi*, to constitute. *Poico* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.

**ORDINANCE**, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

**OSTENTATION**, to be avoided, Prov. xxv. 11; xxvii. 2; Matt. vi. 1.

**OUTER**, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

**OX**, laws concerning it, Exod. xxi. 28-36; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

**OZIAS**, [*strength from the Lord*,] son of Joram, Matt. i. 8.

**PADAN-ARAM**, [*of the field of Syria*,] rendered by the Seventy, Mesopotamia. See MESOPOTAMIA.

**PALM-TREE**, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40; John xii. 13; Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 360 uses.

**PALSY**, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 5, 10.

**PAMPHYLIA**, [*a nation made up of every tribe*,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

**PAPHOS**, [*which boils*,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6-12.

**PARABLE**. The word parable is derived from *parabollee*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. It denotes a fictitious narrative, invented for the pur-

pose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7-15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

**PARADISE**, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus; "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux. Sanscrit, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *fardeiso*; Chaldee of the Targums *pardeesa*." Josephus calls the gardens of Solomon, *paradises*, and Berosus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the principal term, Isa. li. 3; Ezek. xxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; Joel ii. 3.

**PARCHMENT**, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

**PARENTS**, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxii. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

**PARMENAS**, [*that abides*,] one of the seven deacons, Acts vi. 5.

**PARTHIANS**, [*horsemen*,] called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

**PARTIALITY**, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16; James i. 1, 9; Jude 16.

**PASSOVER**, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb. Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Feast of the Passover*, (Deut. xvi. 2; Num. xxviii. 16, 17;) celebrated on



## TO THE NEW TESTAMENT.

- the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.
- PATARA**, [*trod under foot*,] a seaport of Asia Minor, in Lycia, 160 miles S. E. of Ephesus, Acts xxi. 1.
- PATIENCE**, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii. James i. 3, 4; v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.
- PATMOS**, [*mortal*,] an island in the Aegean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.
- PATRIARCH**, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchal age, Heb. vii. 4.
- PATROBAS**, [*paternal*,] mentioned Rom. xvi. 14, 15.
- PAUL**, [*a worker*,] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles, Acts xxvi. 15-18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament certainly evince his sound judgment and scholastic attainments.
- PEACE**, to be cultivated, Psal. xxxiv. 14; Matt. v. 9; Mark ix. 30; Rom. xii. 18, &c.; by what means, Col. iii. 13; 1 Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7; James iii. 17, 18.
- PEARL**, a hard white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value, Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12-16; xxi. 12.
- PENTECOST**, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the *fiftieth* day from the Passover, or seven weeks from the 16th of Nisan, Lev. xxiii. 9-21; Deut. xvi. 9; Acts ii. 1; xx. 16.
- PERFECT**, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psal. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1-8; Col. iv.
- 12; 1 Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.
- PERGA**, [*very earthly*,] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.
- PERGAMOS**, [*height*,] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200,000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.
- PERSECUTION**, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.
- PERSEVERANCE** in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; 1 Cor. xv. 58, &c.; the glorious result, John x. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.
- PER3IS**, [*that cuts*,] mentioned Rom. xvi. 12.
- PESTILENCE**, a name given in Scripture to any prevailing contagious disease.
- PETER**, [*a rock, or stone*] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.
- Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.
- PHARISEES**, [*separatists*,] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.
- PHI3BE**, [*shining*,] a servant of the congregation at Cenchrea, Rom. xvi. 1, 2.
- PHENICE**, [*red, purple*,] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.
- PHENICIA**, [*land of palm trees*,] a country in the north of Palestine, on the

## ALPHABETICAL APPENDIX

- Mediterranean, containing the cities of Tyre and Sidon.
- PHILADELPHIA**, [*love of a brother*,] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr*, "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.
- PHILEMON**, [*that kisses*,] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called
- The *Epistle to Philemon*, written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychichus and Onesimus. Paley, in his *Horæ Paulinæ*, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesignated coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.
- PHILETUS**, [*amiable*,] an apostate Christian, mentioned by Paul, in connection with Hymeneus. 2 Tim. ii. 17.
- PHILIP**, [*warlike*,] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.
- one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.
- son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him Cæsarea Philippi received its name, Matt. xvi. 13.
- another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.
- PHILIPPI**, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large city, but now a mean village. Many ruins still exist, which are witness to its former greatness.
- PHILIPPIANS**, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.
- PHILOLOGUS**, [*a lover of learning*,] mentioned Rom. xvi. 15.
- PHILEGON**, [*zealous*,] mentioned Rom. xvi. 14.
- PHRYGIA**, [*dry, barren*,] a country in the center of Asia Minor, Acts xvi. 6; xviii. 23.
- PHYGELLUS**, [*fugitive*,] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogones, 2 Tim. i. 15.
- PHYLACTERIES**, [*safeguards*,] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37-40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.
- PILATE**, [*who is armed with a dart*,] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13; iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.
- PILLAR**, a column, a supporter, a monument. "The pillars of the earth" and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.
- PISIDA**, [*pitch*,] a country of Asia Minor, west of Mount Taurus, S. W. of Lycania, and north of Pamphylia. Its present name is Natolia.
- PLOW**, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor ix. 10.
- POLYGAMY**, laws against, Gen. ii. 24; Matt. xix. 4-6; Mark x. 6-8; Rom. vii. 3; 1 Cor. vii. 2.
- PONTUS**, [*the sea*,] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.
- POOLS**, mentioned John v. 1-7; ix. 7.
- PORCIUS**, [*a lover of pork*,] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.
- POTTER**, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.
- POTTER'S FIELD**. See **ACELDAMA**.
- PRAISE**, to commend. To praise God is to duly acknowledge his great excellences. Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men*, no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.
- PRAYER**, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii.

## TO THE NEW TESTAMENT.

- 1, &c; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1-11; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20. &c.; instances of *private* prayer, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social*, Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22-27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9-13.
- PREACH**, or **PROCLAIM**, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso*, from *kerua*, a herald, or public crier, is found 62 times, and always indicates to make proclamation as a herald.
- PRETORIUM**. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 38; xix. 9; also to the one he built at Casarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.
- PRIEST**, a man who officiated or transacted with God on behalf others, statedly, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10; xx. 6.
- HIGH**, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii.; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4; Heb. iv. 14; v. 4, 5; vi. 20; vii-x. 22, &c.
- PRINCE**, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6; Eph. ii. 15; John xiv. 27; "Prince of life," Acts iii. 15; "Prince of the kings of the earth," Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day; then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river," then "all kings shall fall down before him: all nations shall serve him."
- PRISCILLA**, [*ancient*,] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19.
- PROCHORUS**, [*he who presides over the choirs*,] one of the deacons mentioned Acts vi. 5.
- PROCONSUL**, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13-16.
- PROMISES** of God, many and various, and exceeding great and precious, 2 Pet. i. 4; are sure in Christ Jesus, 2 Cor. i. 20; are incentives to purity, 2 Cor. vii. 1; are for the present and future life, 1 Tim. iv. 8.
- PROPHET**. This word and the word *Proph-ecy* have two meanings; the one is the foretelling of events yet future, and the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv; Rom. xii. 6.
- PROPITIATION**, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.
- PROSELYTE**, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; v. 5; xiii. 43.
- PROSEUCHA**, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.
- PROVIDENCE**, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal*; in reference to moral beings, *special*; and in reference to holy or converted beings, *particular*. Everything is an object of providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29-31.
- PRUDENCE** recommended, Prov. xii. 16, 23; xiii. 16; xiv. 8; Matt. x. 16; James iii. 13.
- PSALMS**, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denotes such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.
- PTOLEMAIS**, [*warlike*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its siege by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.
- PUBLICAN**, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied

## ALPHABETICAL APPENDIX

- by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.
- PUBLIUS**, [*common*,] governor of Melita, at the time of Paul's shipwreck on that island, Acts xxviii. 7, 8.
- PUDENS**, [*shamefaced*,] 2 Tim. iv. 21.
- PURPLE**, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shellfish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.
- PURITY** of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 2 Pet. iii. 14.
- PUTEOLI**, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.
- QUARRELS** to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1-7.
- QUARTERNION**, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quaternions mentioned in the text should be appointed for the purpose.
- QUARTUS**, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.
- QUEEN** often means in Scripture a king's mother. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Ps. xlv. 9.
- QUICKSAND**. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Claudia on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or sup-
- posed to be drawn together by the currents of the sea.
- RABBI**, a name of dignity among the Jews, signifying *doctor* or *master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them. Matt. xxiii. 7-12.
- RABBONI**, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xx. 16.
- RACA**, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.
- RACE**, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, requires some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to contend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."
- RACHEL**, [*a sheep*,] daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15. Matt. ii. 18.
- RAHAB**, [*proud*] a woman of Jericho; her history, Josh. ii; vi. 22-25; an example, Heb. xi. 31; James ii. 25.
- RAILING** forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.
- Rain** was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the rainy season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.
- RAMAH**, [*elevated*,] a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.
- RASHNESS** censured, Ps. xxxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.
- RAVEN**, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4-6; and are cared for by God, Job xxxviii. 41; Ps. cxlvii. 9; if he

## TO THE NEW TESTAMENT.

- cares for ravens, how confidently may his people trust him. Luke xii. 24.
- RECONCILIATION**, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.
- REDEEM**, to buy back what was sold, pledged, or forfeited.
- REDEEMER**, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.
- REDEMPTION**, means deliverance, from *lutrosis*, which occurs in Luke i. 68; ii. 38; Acts vii. 35; Heb. ix. 12. *Apolutrosis*, deliverance from, occurs 10 times, and signifies the dismissing of a person after a ransom has been paid.
- REFORM**, *metanoeoo*, occurs 34 times, and *metanoia*, reformation, 24 times. *Metanoeoo* signifies to *think after* or to change one's mind so as to influence the conduct. *Dounai metanoian*, Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"Dounai metanoian epi tois pepragmenois," to publish a pardon to those who lay down their arms.
- REGENERATION**, denotes a new birth, a renovation, or complete change for the better. The original word, *palingensia*, occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a figurative expression, and in figurative language there must be a correspondence in the figures used. The phrase "born again," *gennethee anothen*, occurs John iii. 3, 5, 7.
- REMISSION** is synonymous with forgiveness, and is applied to the release of captives or slaves, and the discharge of debtors on the sabbatical year, Deut. xv. 1; Luke iv. 10, 18. The noun *aphesis*, remission occurs 17 times, and the verb, *aphicmi*, occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.
- REMPHAN**, [*prepared*,] the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.
- REPENT**, *metamelomai*, I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.
- REPROOF**, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 10, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.
- REST**, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1-11.
- RESTITUTION**, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order or settle anything in a good state, which has previously been bad. These times will be the accomplishment
- of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also, the returning of a thing unjustly gotten, or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi.; Lev. xxiv; Deut. xix. It was done at the reformation under Nehemiah. Neh. v. 10, 11; and by Zaccheus, who following the Roman laws, agreed to restore *fourfold*. Luke xix. 8.
- RESURRECTION** of Christ, foretold, Psal. xvi. 10, 11; Matt. xii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii; Mark xvi; Luke xxiv; John xx; preached by the apostles, Acts ii. 24-36; iii. 15; iv. 10; v. 30, 31; xi. 40-42; xiii. 30-37; xvii. 18, 31; xxv. 10; xxvi. 8, 53; 1 Cor. xv. 3, 4; the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12-18; 1 Thess. iv. 14-17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.
- RETALIATION**, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.
- REVELATION**, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostacy; the second appearing of Jesus Christ as the King of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself; and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult book to understand, and perhaps an accurate knowledge of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it, like other prophetic writings, was designed to be understood perfectly only when accomplished.
- REVILING** forbidden, Matt. v. 22; 1 Cor. vi. 20; Christ our example, 1 Pet. ii. 23; iii. 9; 2 Pet. ii. 11; Jude 9.
- RHEGIUM**, [*capture*,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xviii. 13.
- RHESA**, [*will*,] an ancestor of Jesus, Luke iii. 27.
- RHODA**, [*a rose*,] a servant of Mary, the mother of John Mark, Acts xii. 13.
- RHODES**, [*a rose*,] an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient his-

## ALPHABETICAL APPENDIX

- tory for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high, and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 56 years. Acts xxi. 1.
- RICHES**, their uncertainty, Matt. vi. 19; Luke xii. 16-21; James v. 1-3; dangerous, Matt. xiii. 22; James i. 6, 7; v. 1-4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17-19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.
- RIGHTEOUSNESS**, Christ is to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30; &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25; Jude 21.
- RIGHT HAND** is, in Scripture, a symbol of power, Exod. xv. 6; Psal. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor, to be placed at the right hand. Psal. cx. 1.
- RISE** "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.
- RIVER** of life, Rev. xxii. 1.
- ROCK**, "upon this rock will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means a stone, and the original word for rock, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone and on this *petra*, rock, will I build my church." Mark the construction of the language, "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God;" and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.
- ROD**, a symbol of power and rule, Psal. ii. 9.
- ROMANS**, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.
- ROME**, [*strength*], a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.
- RUBY**. See **PRECIOUS STONES**.
- RUFUS**, [*red*], the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.
- SABAOOTH**, [*armies*], Rom. ix. 29; James v. 4.
- SABBATH**, [*rest*], so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath." The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19-29.
- DAY'S JOURNEY**. Acts i. 12.
- Jewish tradition allowed a man to travel on the Sabbath only one mile.
- SABBATICAL YEAR**, the seventh year, in which the land was to have rest, Exod. xxiii; Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.
- SACRIFICE**, an act of religious worship, in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxxi. 54; Heb. x. 1, &c.; xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case, "By him, let us offer the sacrifice of praise," Heb. xiii. 15.
- SADDUCEES**, [*just, justified*], a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.
- SALAH**, [*mission*], a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

## TO THE NEW TESTAMENT.

- SALAMIS**, [*shaken*,] one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.
- SALATHIEL**, [*I have asked of God*,] or **SHEALTIAL**, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.
- SALEM**, [*peace*,] the original name of Jerusalem, Gen. xiv. 18; Heb. viii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.
- SALIM**, [*a for*,] the well-watered place where John baptized, John iii. 23.
- SALMON**, [*peaceable*,] the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21; Matt. i. 4, 5; Luke iii. 32.
- SALMONE**, [*peaceable*,] a promontory forming the eastern extremity of the island of Crete, Acts xxvii. 7.
- SALOME**, [*peaceable*,] the wife of Zebedee, the mother of James and John, Matt. xxvii. 56; Mark xv. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.
- SALT**, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13; Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltness." Shoenigenius has largely proved in his "Horæ Hebraicæ," that such as had become insipid was used to repair roads.
- SALUTE**, to address with civility. The Eastern salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.
- SALVATION**, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii. 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb. v. 9; 2 Tim. ii. 10.
- SAMARIA**, [*watch-height*,] a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.
- SAMARITANS**, inhabitants of Samaria, John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews, Luke ix. 52, 53; John viii. 48.
- SAMOS**, [*full of gravel*,] an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.
- SAMOTHRACIA**, an island in the Ægean Sea, Acts xvi. 11.
- SAMSON**, [*his son*,] a judge of Israel, of the tribe of Dan, Judges xiii. 3-25; Heb. xi. 32.
- SAMUEL**, [*asked of God*,] the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 98th year of his age.
- SANCTIFY**, to separate anything to God. *Hagiazō* occurs 28 times, translated to sanctify, to make holy; *hagiasmos*, sanctification, holiness occurs 10 times. The meaning of *hagiazō* will be found in John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul and spirit, to God, through Jesus Christ, is the holiness of Christianity.
- SANCTUARY**, a holy place, Exod. xxv. 8; Heb. ix. 2.
- SANDALS**, soles of leather or wood fastened to the feet with strings, Matt. iii. 11. They are still worn in several eastern countries, by both sexes and all classes.
- SANHEDRIM**, more properly **SANHEDRIN** the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges, Matt. xxvii. 1; John xi. 47.
- SAPPHIRA** [*that relates or tells*,] See **ANANIAS**.
- SAPPHIRE**. See **PRECIOUS STONES**.
- SARAH**, [*a princess*,] the wife of Abraham, and mother of Isaac, Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.
- SARDINE**, or **SARDIUS**. See **PRECIOUS STONES**.
- SARDIS**, [*prince of joy*,] a city of Asia Minor, formerly the capital of that wealthy monarch Cressus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter, Rev. iii. 1.
- SARDONYX**. See **PRECIOUS STONES**.
- SAREPTA**, [*a goldsmith's shop*,] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 19; Obad. 20; Luke iv. 26.
- SATAN**, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanas* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists dis-

## ALPHABETICAL APPENDIX

- tinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a *generic* sense, as 1 Kings xi. 14, 23; 1 Sam. xxix. 4; Num. xxii. 22; Psal. cix. 6. In many others in a *specific* sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job i. 6-12; ii. 1-7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John viii. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts v. 3. 1 Thess. ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x. 38; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive punishment.
- SAUL**, [*demand*ed,] son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.
- SAVIOR**, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.
- SCEPTRE**, a staff, rod, or wand, signifying authority or royalty. Psal. xlv. 6; Rev. xix. 15.
- SCEVA**, [*dispos*ed,] a Jew who lived at Ephesus, Acts xix. 14-16.
- SCHISM**, or **DIVISION**, condemned, 1 Cor. i. 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.
- SCORPION**, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white and about the size of an egg, and when coiled up it is difficult to distinguish one from the other.
- SCRIBES**, writers and expounders of the law.
- SCRIPTURES**, [*writings*,] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.
- SEA**, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.
- SEAL**, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.
- SECUNDUS**, [*the second*,] a disciple mentioned Acts xx. 4.
- SELUCIA**, [*beaten by waves*,] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.
- SELF-DENIAL**, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.
- SEPULCHRES**, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xli. 16; Matt. xxvii. 60.
- SERAPHIM**, [*fiery or burning ones*.] See **CHERUBIM**.
- SERGIUS PAULUS**, [*maker of nets*,] the deputy Governor of Cyprus, Acts xiii. 12.
- SERPENT**. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x. 16. One of the names of Satan.
- SERVANTS**, general commands concerning them, Eph. vi. 5-8; Col. iii. 22-25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18-25.
- SEVEN**, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psal. xii. 6. Seven-fold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative.
- SEVENTY** disciples sent out by Jesus, Luke x. 1-20.
- SHAVING**, a rite of purification, Acts xviii. 18; xxi. 24.
- SHEBA**, [*captivity*,] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psal. lxxvii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42.
- SHEEP**, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats.
- SHEKEL**, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.
- SHEPHERD**. Christ is styled a shepherd, 1 Pet. ii. 25; the *good* shepherd, John x. 11; the *chief* shepherd, 1 Pet. v. 4; and the *great* shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors*; and as such they are to *feed* the flock, 1 Pet. v. 2.
- SIDON**, [*hunting*,] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 16,000 inhabitants, and is now called *Saïde*. Luke iv. 26.
- SILAS**, [*considering*,] a contraction of *Silvanus*, a distinguished Christian teacher in the church, Acts xv. 22, 32.
- SILOAM**, [*sent*,] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.
- SILVANUS**. See **SILAS**.



## TO THE NEW TESTAMENT.

**SILVER.** We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined. Abraham was rich in gold and silver. It is used to represent general wealth.

**SIMEON.** [*that hears or obeys,*] a good old man who was waiting for the Savior, Luke ii. 25-35. Also, one of the twelve patriarchs.

**SIMON.** [*that hears or obeys,*] the brother of Jesus, Matt. xiii. 55; Mark vi. 3. —the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

—surnamed Peter. See **PETER**.

—the Pharisee, Luke vii. 36-50.

—the leper, Matt. xxvi. 7; Mark xiv. 3.

—the father of Judas Iscariot, John vi. 71; xii. 4.

—the Cyrenian, Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26.

—the tanner, Acts i. 43; x. 6, 17, 32.

—Magus, Acts viii. 9-24.

**SIN,** to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be the transgression of the law, 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor. v. 21; Heb. ix. 28.

**SINAI,** [*a bush,*] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal*, a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai*. *Serbal* was regarded as the true *Sinai*, till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

**SINCERITY** required, Matt. v. 8; Rom. xii. 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrinia*, translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

**SINGING** is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. iii. 16; and should be done properly, 1 Cor. xiv. 15.

**SMYRNA,** [*myrrh,*] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8-11.

**SOBRIETY** of mind and body, recommended, 1 Thess. v. 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

**SODOM,** [*their secret,*] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

**SOLOMON,** [*peaceable, perfect,*] the son of David and Bathsheba. He was beloved

of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the books of Proverbs, Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

**SOLOMON'S PORCH,** a covered way on the east of the temple, John x. 23; Acts iii. 11.

**SOPATER,** [*defends his father,*] a Berean disciple, Acts xx. 4.

**SORCERER,** a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.

**SOSIPATER,** [*saving the father,*] Paul's kinsman, Rom. xvi. 21.

**SOSTHENES,** [*savior,*] the chief of the synagogue at Corinth, Acts xviii. 17; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

**SOUL.** The Hebrew word, *nepesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times; and the same word is also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, the *body*, (dead or alive,) *lust*, *creature*, and even a *beast*; for it is 28 times applied to *beasts* and to *every creeping thing*. The Greek word *psuchē* of the New Testament, corresponds with *nepesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from *psuchē*, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nepesh* occurs, and the 105 times of *psuchē* not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See **IMMORTAL**.

**SPAIN,** [*rare, precious,*] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

**SPARROW,** a very small, well known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

**SPEECH,** proper use of Matt. v. 22; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

**SPICES,** used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

**SPIKENARD,** a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 *denarii*, equal to forty dollars, a great sum at that time.

**SPIRIT.** The Hebrew word *Ruach*, occurs

## ALPHABETICAL APPENDIX

400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times, and the balance in 18 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26; Mark vi. 12.) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the *air* we breathe. 2. It denotes a *being*, as angels. 3. It represents an *influence* from a being. 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one of these significations. Like the word *psuchee*, neither *ruach* nor *pneuma* is even once connected with words which indicate that it is deathless, never-dying, or immortal.

**STACHES**, [*spike*,] a disciple. Rom. xvi. 9.

**STARS**, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

**STEPHANUS**, [*a crown*,] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 16; xvi. 15.

**STEPHEN**, [*a crown*,] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

**STOCKS**, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

**STOICS**, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 350, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

**STONES, PRECIOUS**. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

*Beryl*, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

*Chalcedony*, a precious stone, variegated with divers colors, in the form of clouds.

*Chrysolite*. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

*Chrysoprasus* differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

*Diamond*, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

*Emerald*, the same with the ancient Smaradus; one of the most beautiful of

gems, of a bright green color without any mixture.

*Jacinth*, a gem of a deep reddish yellow.

*Jasper*, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.

*Onyx*, a species of the Chalcedony. Some call it a Sardonyx.

*Ruby*, a red purple stone, very hard and rare.

*Sapphire*, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

*Sardius*, a gem of a reddish color, approaching a white.

*Sardonyx*, resembling both the Sardius and the Onyx.

*Topaz*, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

**STRAINING** out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

**STRAIT GATE**, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which might exclude those who were not bidden, Matt. vii. 13; Luke xiii. 24.

*Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

**STREET**, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

**SUN**, the great source of light and heat. Gen. i. 11; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9-11; Luke xxiii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.

**SWINE**, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxv. 4; Matt. viii. 30-32.

**SYCAMINE-TREE**, mentioned only in Luke xvii. 6. Probably the mulberry tree.

**SYCAMORE**, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.

**SYCHAR**, [*a city*,] a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.

**SYCHEM**, [*a place of figs*,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

**SYNAGOGUE**, an assembly among the Jews

## TO THE NEW TESTAMENT.

- for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xxiii. 1-7, &c.
- SYNTACHE**, [*that speaks or discourses*,] a female Christian, Phil. iv. 2.
- SYRACUSE**, [*that draws violently*,] once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.
- SYRIA**, [*sublime, deceiving*,] In Hebrew, it is called Aram. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.
- SYRO-PHENICIA**, [*purple, drawn to*,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.
- TABERNACLE**, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod. xxv; preparations for it, xxxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2-11.
- TABERNACLES**, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34-43; John vii. 2, 37.
- TABITHA**, [*clear-sighted*,] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.
- TABOR**, [*choice*,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt. xvii. 1-13; Mark ix. 1-13; 2 Pet. i. 16-18.
- TALENT**, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. xxv. 15.
- TARSUS**, [*winged, feathered*,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.
- TAVERNS, THE THREE**, a place about 33 miles south of Rome, Acts xxviii. 15.
- TEACHERS**, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7-9; Phil. iiii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2-5, 15; Heb. xiii. 9; 2 Pet. ii.
- TEMPERANCE** recommended, Prov. xxiii. 1-3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.
- TEMPLE**, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1-15; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9; 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v-viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7-9; a future one described in vision to Ezekiel, Ezek. xl, &c.
- TEMPTATION** of Jesus, Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-12.
- TERTIUS**, [*the third*,] an amanuensis to the apostle Paul, Rom. xvi. 22.
- TERTULLUS**, [*a liar*,] an orator who pleaded against Paul before Felix, Acts xxiv. 1-9.
- TESTAMENT**, more properly rendered *covenant*, Heb. ix. 15-20.
- TETRARCH**, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1; ix. 7; Acts xiii. 1.
- THADDEUS**, [*that praises*,] a surname of Jude, Matt. x. 3.
- THEOPHILUS**, [*a friend of God*,] mentioned Luke i. 3; Acts i. 1.
- THESSALONIANS**, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.
- The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.
- The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.
- THESSALONICA**, [*victory against the Thessalonians*,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern times large and commercial. It is situated on a gulf, about 200 miles from Athens.
- THEUDAS**, [*a false teacher*,] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought, Acts v. 36.
- THOMAS**, [*a twin*,] or DIDYMUS, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.
- THORNS**, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.

## ALPHABETICAL APPENDIX

**THYATIRA**, [*sacrifice of labor*,] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai*.

**TIBERIAS**, [*good vision*,] The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called Tabaria.

**TIBERIUS**, [*son of Tiber*,] the third emperor of Rome, Luke iii. 1.

**TIME**, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.

**TIMOTHY**, [*honor of God*,] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors. Acts xvi. 2, 3; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17, &c.

The *two Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.

**TITHES**, means *Tenths*; instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30-32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8-10; Heb. vii. 5.

**TITUS**, [*honorable*,] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.

The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Titus i. 6.

**TONGUE**, the duty of governing it, Psal. xxxix. 1; James iii. 2-12.

**TONGUES**, confusion of, Gen. xi. 1-9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.

**TRACHONITIS**, [*rock*,] a district in the N. E. part of Palestine.

**TRADITIONS**, not to be regarded, Matt. v. 1-20; Mark vii. 1-23; Col. ii. 8; Titus i. 14.

**TRAINING** children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6-9; xi. 19; Psal. lxxviii. 5, 6; Eph. vi. 4.

**TRANCE**, a state of mind, in which a per-

son is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.

**TRANSFIGURE**, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.

**TREASURY**, a place where the public money is kept or managed. Mark xii. 41. This treasury was a chest, into which the people put what they pleased; it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.

**TROAS**, [*penetrated*,] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 6.

**TROGYLLIUM**, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xxi. 15.

**TROPHIMUS**, [*well-educated*,] a native of Ephesus, converted by Paul, Acts xx. 15.

**TRUTH** the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psal. xv. 2; li. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.

**TRYPHENA**, [*delicious*,] a female disciple at Rome, Rom. xvi. 12.

**TRYPHOSA**, [*thrice shining*,] a female disciple at Rome, Rom. xvi. 12.

**TYCHICUS**, [*casual*,] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.

**TYPES** of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15; bread of manna, Exod. xvi. 15-35; John vi. 31-58; Rev. ii. 17; a lamb, Gen. xxii. 7, 8; Exod. xii. 3-5; xxix. 39; Isa. liii. 7; John i. 29; Acts viii. 32; 1 Pet. i. 19; Rev. v. 6-13, &c.; Melchizedek, Gen. xiv. 18-20; Heb. v. 6; vii. 1, 14; passover, Exod. xii. 1 Cor. v. 7, 8; scapegoat, Lev. xvi. 20-22; Heb. ix. 20; 1 Pet. ii. 24.

**TYRANNUS**, [*a prince*,] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period, Acts xix. 9.

**TYRE**, [*strength*,] a large city of Phenicia, supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29; Isa. xxiii. 12; Matt. xi. 21.

**UNBELIEF**, causes of, John v. 44; 2 Cor. iv. 4; Eph. ii. 2; 2 Thess ii. 12; danger of, Mark xvi. 16; Luke xii. 46; John viii. 24; Rom. i. 28; 2 Tim. ii. 12; Rev. xxi. 8.

**UNBELIEVERS**, Christians should not unite with them, 2 Cor. vi. 14, 15, 19; to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.

**UNION** to Christ, shown by comparison to a body, 1 Cor. xii. 12, 27; Eph. iv. 15; Col. i. 18, 24; to a building, Eph. ii. 20-22; 1 Pet. ii. 4-7; to a vine, John xv. 4-8; to the conjugal union, Eph. v. 23, 32; it is as the union of the Father and the son, John xvii. 11, 21, 23; Rom. viii. 38, 39; 1 Cor. vi. 17.

**UNJUST STEWARD**. In Luke xvi. 8, the *lord* spoken of was not as some sup-

## TO THE NEW TESTAMENT.

pose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.

**UNLEAVENED BREAD**, Feast of, or **PASS-OVER**. See **FESTIVALS**.

**UPPER MILLSTONE**, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.

**UPPER ROOMS**, [*places or couches*,] Matt. xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark; and these seats were more honorable than others and are here called the chief seats.

**VAT**. The *hupoleenion* referred to in Mark xii. 1, was a vessel placed under the *lecnos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

**VEIL**, whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth iii. 15; 1 Cor. xi. 1-10; veil of the tabernacle and temple, Exod. xxvi. 31-37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xxvii. 45; Heb. vi. 19.

**VENGEANCE** of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

**VIALS** were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

**VINE**, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Saviour as an emblem of himself, John xv.

**VINEGAR**, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

**VINEYARD**, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened,

a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1-7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

**VISION**, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

**VOLUME**, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

**WALKING** with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 16, 25; Col. ii. 6.

**WASH**, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all wash his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

**WASHING THE FEET** is among the most ancient, as well as the most obligatory, of the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; Judg. xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4-15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

**WATCH**, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

**WATCHES**. The Jews in ancient times divided the night into *three* parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches*; but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

**WATER**, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23-

## FOREIGN BRANCHES AND PUBLICATIONS

Those desiring our English-language works in territory outside United States and possessions, apply to the branch office as listed.

ENGLISH-LANGUAGE BRANCHES: Great Britain: 34 Craven Terrace, London W. 2. Canada: 38-40 Irwin Ave., Toronto 5, Ont. Australia and New Zealand: 495 Collins St., Melbourne, Vic. South Africa: 6 Lelie St., Cape Town. West Africa: 6 Howe St., Freetown, Sierra Leone. South America: Georgetown, British Guiana. British West Indies: Box 194, Port of Spain, Trinidad. Jamaica: Box 257, Kingston. Central America: Parismina, Costa Rica.

Most of the I. B. S. A. publications are also issued in from two to thirty-two languages. Information as to our foreign language publications may be had on application.

DOMESTIC FOREIGN-LANGUAGE BRANCHES: For matters touching our work and publications in America in the Arabic, Armenian, Czechoslovak, German, Greek, Hebrew, Hungarian, Italian, Lithuanian, Polish, Ukrainian and Yiddish languages, address 117 Adams St., Brooklyn, N. Y. For Spanish-language matters, address 1023 Sentinel Ave., Los Angeles, Calif.

OUTLAND FOREIGN-LANGUAGE BRANCHES: Argentina: Calle Ramos Mejia 815, Buenos Aires. Austria: Westbahnhof, Vienna 101. Brazil: P. O. Box 2652, Rio de Janeiro. Central Europe (general): 36 Allmend Str., Berne, Switzerland. Czecho-Slovakia: Grillpazerova, Tr. 1227, Most. French Switzerland, France and Belgium: 36 Allmend Str., Berne, Switzerland. Denmark: Ole Suhrsgade 14, Copenhagen. Finland: Temppelikatu 14, Helsingfors. Germany: Leipsiger Str., 11-12 Magdeburg. Greece: 51 Lombardou St., Athens. Holland: Witte de Witstraat 111, Amsterdam. Hungary and Roumania: Regina Maria 36, Cluj, Transylvania (Roumania). India: Kottayam, South India. Italy: Via Silvio Pellico 11, Pinerola, Pr., Torino. Korea: 35 Soosongtong, Seoul. Norway: Parkveien 60, Oslo. Palestine: Ram Allah. Poland: Skrzynka Pocztowa 248, Warsaw. Spain: Atdo. del Correo 1074, Barcelona. Sweden: 83 Drottninggatan, Stockholm. Syria: B. P. 629 Beirut.

International Bible Students Association,  
Brooklyn, N. Y., U. S. A.